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# WASHINGTON NEWS

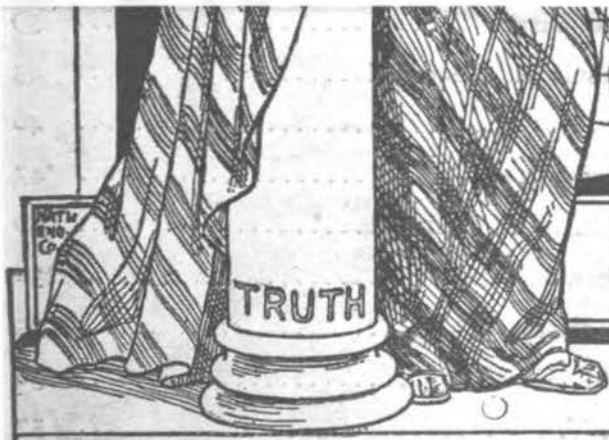
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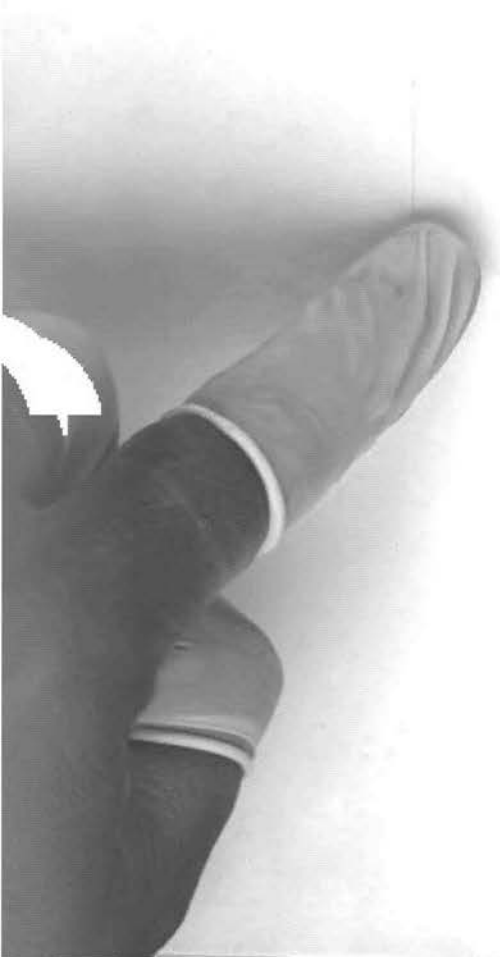
ALL.



BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

• UNCHAIN THE TRUTH. IT SHALL BE FREE.





1902

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# WASHINGTON NEWS LETTER



• UNCHAIN THE TRUTH. IT SHALL BE FREE.

VOL. 8

WASHINGTON, D. C., U. S. A., OCTOBER, 1902,

NO. 1

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# Washington News Letter

VOL. 8.

WASHINGTON, D. C., OCTOBER, 1902.

No. 1.

## A LECTURE

By Oliver C. Sabin Before Class in Metaphysics  
on the subject of  
THOUGHT.

In all the realm of Metaphysical study there is no one subject that is of so much importance as the subject of thought. It is so far-reaching in its tendencies, its ramifications, and so important in its results, that it would be impossible to understand the subject of Metaphysical healing, in any of its departments, without a thorough understanding of this subject of thought. Solomon tells us in his Proverbs, that "As a man thinketh in his heart so is he," and never yet was a greater truism spoken by mortal man. It is as we think whether we are to be builded up in our lives of holiness, of righteousness, of happiness and harmony; or, on the other hand, whether we are to be dragged down by the belief of evil, future catastrophes and present disaster, until our lives are made to sense perfectly miserable, without one ray of hope intervening to break the chasm. This being true, it becomes of the first importance that our thoughts should be so directed that harmony will result and disaster be avoided.

As a general rule we may say that no one should think of him or herself in any manner except in such away and manner as he or she wishes to see realized in his or her physical, mental, or material affairs. In other words, persons who are perpetually thinking of poverty, fearing poverty, talking of poverty and future catastrophes, and are always poor, and these catastrophes which they so faithfully prophesy, invariably become true, either in actual fact, as to actual appearances, or their essence is manifest in some other form. This subject has been but little regarded; in fact, we may say that until within the past few years it has been absolutely and utterly ignored by the human family. There

are but few of us who understand, or have understood that the thought of a thing is but the prophecy of its fulfillment; and he who thinks of disaster, is prophesying for himself evil, and the person who invariably talks of sickness, of illness, of trouble, in all of the various forms as we hear it every day, is prophesying for himself the very evils of which he is complaining.

It is perfectly natural that God should give to us, his children, some way or plan whereby we can converse with him. He has through the realm of thought, given us a system whereby we can commune with Him, and He hears and answers our requests. Of course if such doctrine had been advocated a few hundred years ago, it would have insured the enunciator of such an idea a martyr's fate. But we can say that it is but natural that the Father should communicate with the child. The old idea of things as we have been taught through the past centuries, is that when a new idea comes up, it is to be measured by those that are considered established; and the fact, even though it be a fact, and is susceptible of perfect demonstration, must be made to fit the old theory, and not the theory conform to the fact. But the times have changed. God has opened to us a new book, and we are permitted to open the fly leaf and read in a slight degree the eternal truths which are for our perpetual good.

The two systems of thought of which I will speak are those systems which bespeak the good, on the one hand, and the evil on the other. We can have our choice. It is for us to decide whether we wish the good or whether we wish the bad. If we want the good we think of God; we think of His goodness; we think of our heirship; we think of the power and definition with which we were born; we think of the power which God gave us; we think of our birthright; we think of living, moving and having our being in the God of heaven and earth; we think of having eternal life, eternal happiness, perfect harmony, perfect plenty and per-



fect happiness. We allow our minds to dwell along these lines, and when an evil thought or a black thought comes up we banish it. Such a life as this is perpetual happiness, and it soon changes the whole confirmation of the physical being, as it were, and the very thoughts are pictured upon the face. You have happiness and sunshine; whereas, if you think of evil. if your minds are continually dwelling upon these things; if you are thinking of fears; if you are thinking of this or that ill or evil; if your minds are filled with pain; if your minds are filled with hatred, with jealousy, with anger, with revenge—these thoughts soon mirror themselves upon your bodies and drag you down and down to death.

Therefore in our selections, we must select the good, if we would have the good; we must choose the good if we would enjoy the good.

The bodies of the human family today are but the expression of the thought that has filled the mind through all the past centuries. We find many pictures of misery upon the human body, all the direct result of evil thinking, either of the parties themselves or their progenitors. The Bible tells us that the sins of the parents shall be transmitted from generation to generation, and how true it is. When God originally made man a perfect being in the enjoyment of eternal life. He was placed in a garden of perfect happiness, and perfect comforts, and his surroundings were those of perfect good. In an evil hour, by reason of his power of selection, he chose materiality; he chose the doctrines that there is life, truth, substance and intelligence in matter; and when he made this choice he was branded, for God had said, "In the day thou eatest thereof thou shalt surely die." It is a fixed law of nature, as much as any other law that he who believes in materiality shall die; it is only the spiritual life that is perfection. The evil material thoughts were thus fixed, they grew subconsciously until man's life had been circumscribed, from nearly a thousand years to a third of a century, all the result of evil thought. The sins of the fathers have during all these centuries been brought down on us and we not only suffer from our own evil thoughts, but we suffer subconsciously from the evil thoughts of all thinkers of the past centuries; and the only way for us to rid ourselves of this is in the perfect realization that all is infinite Mind and its infinite

manifestation; and when we come back to that plane, that platform, perfectly realizing its truth, then sickness, sorrow, fear, will vanish, and our vision will be opened up to the beautiful light of eternal harmony, as given in God's laws of Good and Love.

This subconscious thought is not confined to any one department but it loves, it reasons, fears and believes, the same as the conscious thought. We have learned that certain ingredients are poison, it has been handed down through the ages, and with us it has the effect of poison. Subconscious thought is the action of our minds independent of our consciousness. That is, our subconscious thought is our mind at work when we are asleep, or when we are under the influence of anything that dulls or suspends our fine senses. It is that under consciousness to which the healer talks when giving silent treatment. The subconscious thought manifests itself upon our bodies either for good or evil, independently of our consciousness. The way to purify the subconscious and also the conscious mind, is to pour in good thoughts, the thoughts of the good. When an evil thought comes up and says, "I am sick, I am mad, I have been abused by somebody, and I am going to get even," or any of these wicked, material thoughts, tell him as the Savior did the tempter, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Never give up to evil passions and anger. There is nothing more destructive to the human body than anger and such passions as that. One cannot be in the enjoyment of perfect health physically who allows such passions as anger, hatred and envy to have sway.

The present era of thought has taken an intensely practical form, and in this metaphysical thought of God healing, it has become practical in the destruction of disease, in the destruction of all the inharmonies which come up incident to material life; it is for us to treasure up these perfect systems, so that we can control our thoughts and thereby control our body and our affairs. This thought has become so practical that we can sit in our rooms at home and converse with our friends and patients in any part of the world. We can send the happy new year thoughts; we can send Christmas greetings; we can send the love of God;

we can send the pure thought of perfect love, to any and all parts of the world, because we know that God is omnipresent good; that He is not only with us and with us now, but that He is with our friends in the most distant parts of the earth. This system of thought is so quick and so ready that you can talk with your friend in the most distant part of the earth as easily as if he were sitting by your side. It has as much force and as much power.

I would like to make this subject intensely practical if I could, so that each would be impressed with the absolute necessity of right thinking. If a person wishes to have prosperity in his business affairs, what is the certain rule to adopt to have that? **THINK IT, THINK IT.** Never allow a doubt to come into your mind; know that God alone controls, and that He will give you prosperity. Suppose a person wants health. **THINK HEALTH.** Think of the impossibility of having anything but health, and cease to think of evil. Suppose a person wants happiness. Let him think of pleasant surroundings, and how pleasant his must be. **THINK IT.** Remember that the thought of a thing is the prophecy of its fulfillment. "As a man thinketh in his heart so is he." If a person comes into your presence, as they do continually everywhere, and commences to talk of sickness, of coughs, of colds, heartaches, rheumatism, and expressing fears that these things will grow worse, how much of a chance do you think he has for health? His every prophecy is against himself, his every thought is of misery. What does Solomon tell us? "As a man thinketh in his heart so is he." Can such a person as that expect harmony, expect happiness, expect health? Suppose a person is always afraid that he is going to be destroyed with poverty. I knew people when I was a boy and lived in the country on a farm, who used to save everything almost that they grew in the summer for the purpose of eating it in the winter, and when the winter came they saved it for the summer, and the result was that they never had anything to eat except the commonest, coarsest of the food, and they were laying by the residue for some future time that never came. The children of Israel, when they were being brought up from the land of Egypt to the promised land, in their migrations through the wilderness, had manna every day, they ate it every day, and if some of

those saving souls wanted to gather enough for the second day, the second day's supply would be spoiled and they would have to gather again. The person who goes through the world and avoids spending his money for the sake of some future catastrophe, is only inviting that catastrophe, as long as he is making such prognostication. Bob Ingersoll said one good thing, if he never said another, when he said: "If you have but one dollar spend it like a lord." Persons who spend their money for what they need and never pinch, always have plenty; but persons who are always in want and suffer from want, are those who are always prophesying that they will have want. Now, these things are absolutely and perfectly true, and the philosophy of it is this: That in our fear we mistrust the God who gave us all. It is from our mistrust of God that we are afraid that He will not give us as He promised. Therefore, put your trust in God, think not of the morrow, as the Savior says in His sermon on the Mount, and let every day take care of its own misfortunes, or its own wants. Sufficient unto the day is the evil thereof. Let us live in the eternal now. Now is all there ever was or ever will be. We live in the now, let us be happy now. Have we enough to eat? Thank God, from whom it came. Have we health? Thank God for health. Have we happiness? Bless God for happiness. Live in the now; live in the perfect realization that all comes from God, and nothing comes from any other source. Every breath you draw comes from God. You cannot lift a finger or wink an eye except the power comes from God. You are absolutely the children of God, and in Him you live, move and have your being.

The best definition of thought that can be given in my opinion is this: It is mind in operation. Thought is something that never is still; thought is something that must have a lodgement; it must have something to go into, it must have a home. Thought is not like a wandering meteor that goes from planet to planet seeking a home; a thought goes direct as a cannon ball. It must have a lodgement, and it has a lodgement. It is mind in operation. You take the thought of an engineer before he has constructed an engine; he brings the mirror of the mind and transfers the image to the blue paper of the draughtsman, and then comes out the perfect engine—all the realization of thought. So

with the architect; so with the writer; so with the historian; so with all of us that live by our thoughts; they take forms, and those forms develop something for the upbuilding of man, or for his dragging down, and for our own destruction.

Perhaps no one thought or subject of thought has done as much toward dragging down the human family, debasing its morals, destroying its power and sensibilities, and blotting out its justice as has the thought that the God of heaven is a God of vengeance; that He not only is a God of vengeance, but that He created an avenging spirit, commonly called the Devil, and equipped that Devil with a hell of burning fire and brimstone. This thought has been the cause of all the wars, of all the hatreds, of all vindictiveness, of all evils, of all wants, of all pestilences, of all fears—in fact, you can take the entire catalogue of evils, and you can trace them all to the thought that God is a God of vengeance. In the new religion of Jesus of Nazareth it is the idea that you should love God with all your soul, with all your mind, and your neighbor as yourself; and there is a turning away and destruction of the old doctrine of hate, an eye for an eye, a tooth for tooth; and it gave to the world a new religion, and that was why the Saviour was crucified. The old doctrine of hate and a hateful God crucified the Son of God in order that it should meet its death through His demonstration over the grave. The thought that God created evil is not dead by any means. It is the same thought which fills our graveyards every day. It is the same thought that brings down to misery, sickness, want and sorrow. It is the same thought that has exercised its baleful influence upon society; but thank God, the dark, rayless night has commenced to break, and we can see the dawn of better times coming. We can see the day of love God and love your neighbor coming in, and with it the destruction of this doctrine of hate.

The remedy for evil thinking and for unhealthy thinking is in God. We must drive out this evil thought and supplant it with the good; we must allow our minds to dwell upon God; and we must learn to do good rather than evil; we must learn to love to do good for good's sake; and when we arrive at that position, evil thoughts will vanish from us, because evil, in reality, is nothing, and when

confronted with good vanishes.

Another source of much injury is this mental photography thrown out by the press of the day in the description of diseases by advertising. You take a large daily paper and let it portray as they do, certain disease, giving symptoms, all in detail, and they scatter that disease from end of the land to the other, because people think of it when they read it. As a man thinketh in his heart so is he.

You take our professors in our medical colleges, who are teaching of this or that disease, before a body of students, and oftentimes the whole class will be affected with the disease which they have under consideration. You take the eminent surgeons and physicians of the world, who treat a special line of diseases, and they usually die of such disease. Purify your thinking; and when you find anything in your mind but good thoughts, root them out, drive them out; and if you cannot rid yourself of these thoughts of disease and disaster any other way, withdraw from the company of the party who brings them to your attention. Their thoughts of disease, their thoughts of disaster are against you, are doing you incalculable harm, infinitely more than their company can do you good. The time is coming when sickness will be regarded as it is, a sin, and the person who talks of sickness will be regarded as though he were talking of any other sin.

There is no compromise between right and wrong; there is no compromise between good and evil; between God and sin, sickness and death. These three things are evil; they have no part or parcel in God's divine economy. Man must free himself from this law of sin, sickness and death, by grasping this higher selfhood within him. We must do that; we must know that we are the image and likeness of God; we must realize what it is to be the image and likeness of God. God is Good; God is Love; God is Life; God is Light; God is all that is good, and we must be like Him in these things. God is never sick, He has no death, and there is no evil in Him.

We must rise above materiality and come into the real image and likeness of God. Then take a step further and acknowledge that we live in Him; that we have all and that all is ours; and when we come into the realization of this thought,

all sorrow is banished, all want is destroyed, all sickness is forgotten, and no sin can come, with its dark head if iniquity, to make our life a life of misery. Think right, and you will be right, for as a man thinketh in his heart so is he.

Think of the good and true and you will be all right. Study health, think health, and you will have health.

Now, to make this lecture practical to us as metaphysicians, I want to say to my students that in your practice, when you find your patient's mind running toward these unhealthy thoughts, these baleful thoughts, treat them out, declare the good, argue the good subconsciously into their minds; and when you have their minds freed from evil thoughts, in ninety-nine cases out of one hundred, if not in all cases, you will have restored harmony and perfect health. It is utterly impossible for a sick body to be in possession of a contented, perfectly healthy, loyal and true mind, as it is for water and fire to commingle. One is the antipode of the other. Therefore, fill your patient's mind with thoughts of the pure, the true and the good; drive out those baleful thoughts, and you will have restored perfect health and happiness. This may be difficult at times. It may be more difficult in some cases than in others; but know that it can be done, that it always can be done, and that that is the only method whereby you, as a metaphysical healer, can ever achieve success.

Drive out wicked, baleful, unhealthy thoughts, and supplant them with the good, thoughts of the right, perfect love and perfect harmony. This can only be done through God and His love. Thought is the accessory of all good, as it is the generalissimo of all evil. As a man thinketh in his heart so is he. I give you as the last word, the parting thought upon this subject, the following quotation: "Speak the word only and my servant shall be healed."

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Remember today is *all*.

And the Saviour's gentle call,

Says "Yesterday is past

And now aside it is cast,

Tomorrow is time not here,

For it you need never fear.

When it comes, it is but now.

## WE ARE THE LIGHT OF THE WORLD.

Did you ever realize what is meant by the statement, "Ye are the temple of God, and the Spirit of God dwells within you?" Did you ever stop to think that this Spirit is God, and that your own body is all that this God has to manifest himself through? If you are a temple of God, then in you is where God dwells; for God dwells in his Holy Temple. Do you realize the fact that this temple is as necessary to God as God is to it? Without the temples in this world, in which God dwells, He could do nothing here; and it is with and through these temples that He does all that is done.

When you feel and think, "Oh, God, you are all I have," did you ever get the response, "Yes, and you are all that I have! Without you I could do nothing here. We are essential each to the other. I could not do my work without you. I would be only unorganized life Universal Spirit, if it were not for your individual self in which I dwell. As Universal, Unlimited Spirit, I feed or supply all individual lives, but in you I am the individual life. You are the temple in which I dwell. You are conscious of being yourself, but you must become conscious of being Me. You must become as conscious of our being One as you are of you and your body being one.

"You and I are one.

"There is nothing that can separate us. You are the objective side of me. I am the subjective side of you. The objective and the subjective are simply the two sides of the One Whole, and constitute the outside and inside of all things. I am the subjective, the inside, the Unseen, while you are the objective, the outside—that which is perceptible to the moral vision. But all things, even your vision, has its objective and subjective sides. The sight you use in looking through the eyes is physical or objective, but the other side of this same sight, looking into Me, is subjective or spiritual."  
—*New York Magazine of Mysteries.*

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Parting with friends is temporary death,  
As all death is.

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Let us kneel down, and  
Pray till our souls are purified,  
And pardon will not be denied.



## HOPIN' FOR THE BEST.

When the world seems full o'trouble  
 From the shining east to west,  
 A fellow makes it lighter  
 Just by hopin' for the best

It brings in sight the valleys  
 Where the weary ones can rest,  
 An' he hears the birds a-singin'  
 Just by hopin' for the best!

It's like a benediction  
 To a soul that seems unblest,  
 The privilege of hopin'—  
 Just hopin' for the best.

—*Atlanta Constitution.*

## QUIZ MEETING.

Evangelical Christian Science Church, Sept. 10, 1902.

Colonel Sabin said: In this meeting to-night let us have a free expression on every question that is asked. The first question I am going to read is:

"What is meant by the image and 'likeness of God!'"

Colonel Sabin. It is said that we are created in the image and likeness of God. Now, what is meant by the expression? I want you to utilize every minute of time.

A. O. McLaughlin said: To my mind it will be necessary for us all to talk here this evening. We come here just a little bit unprepared, and for that reason it tests our Christian spirit, our appreciation of duty, and our knowledge of the Truth.

This question, "what is meant by the image and likeness of God," seems to me is that we were created like Him in the real spiritual being. God is essentially a spiritual being, whose spirit, as we call it, pervades the entire universe to such an extent that we know that there is no place in the entire universe, visible or invisible, but what his presence is there. You know it is said somewhere in the Bible, if one went to the uttermost depths of the lower regions, even there was God and he could not get without his presence. It means that we are spiritual beings, and being so, we have the power of living in this spiritual image, in this likeness; and more than that, to put it forth in our

spiritual existence; and we put that forth in our life, in our presence, and even the tones of the voice manifest it, and shows the one who has this spiritual development. It shows the presence of the indwelling God. If we are the image and likeness of God, it follows as an inevitable consequence that God is within us, that we are essentially of this great being. The essential point for us to know is to recognize this; and as I said a moment ago, our very face will portray the fact that we have this image of the spiritual; and as we put forth this spiritual we will become God-like. The Master was our way shower; He shows the way, that it is possible, and that it is no chimerical phantasmagoria of the mind that cannot be done; but it is a fact that so-called death can be overcome. We can live this image here now, overcome these material environments, whether circumstances or the existence of so-called physical ills,—we can overcome them. We can put forth this image and likeness of God. In short, it is to live in the spirit, which is the image and likeness of God, to my mind.

A lady said: "If we are created in the image and likeness of God do not we have His attributes?"

Frank Adams said: God is life. If we are the image and likeness of God, we are life. God is love. God is light. If we are the image and likeness of God, we are light. God is Truth. If we are the image and likeness of God, we will manifest Truth at all times.

The man that we see externally is not the image and likeness of God, because he is bound to just a certain space that he fills; but the image and likeness of God that was created in the first place, the perfect man, is that spirit, that power within, that you can't see with the external eyes; but it is not the image and likeness of God that I see. But with my spiritual eyes I see there the perfect child; that is the image and likeness, that is spoken of in the Bible, not the external man.

Colonel Sabin: There is just one thing that I want to add to what was said about this word "attributes." I think that is a mistake. I am always telling folks they are mistaken. I suppose this is because I am always teaching some one. God is LIFE. God has not an attribute called Life. Life is not an attribute of God. LIFE is God, and God

IS LIFE. God is love and love is God. The attributes would mean to say that God has life; He has this, and He has that; but God is life, and wherever life is, that life is God, and God is life. Now, that is the Bible, and that is true.

We are told by the apostles in substance that we can't understand from our material senses what this spiritual existence is; but by and by, we can, because we will be like him, and we will know God as He is, because we will be like Him. When we are disenthralled from these material surroundings, and are untrammelled by anything material, of course we will understand things that are now too deep for us; but we know enough about God to know that God is love, that He is life, that we are His image and likeness; and as we image and liken God in these beautiful characteristics, then we are nearer like Him, and less material.

Q. "What is the full meaning of the term, "the dominion of man? Or, what power will man exercise when he utilizes his full dominion?"

Colonel Sabin. I want to hear now from some of the others. Give us your views, get up and break the ice. It is the only way to do these things. We are a band of brothers and sisters here. There is nobody to be afraid of or backward about.

A gentleman said: To me it occurs that we have dominion as we are conscious of the presence of God and that indwelling power. We are now at a state where we can relieve pain in a great many instances; in others we do not seem to have the power. It is rather a question of degree of growth, and I am expressing my own sentiment and trying to go deep within myself. I see suffering around me every day, and I see wonderful manifestations of the power of Truth, but I am not satisfied.

Now, the Bible tells us that we shall have dominion over the fish of the sea, over the fowls of the air, over the heavens, and over the whole earth. Of course it goes along this line as we become conscious of the indwelling power, this love of God within us that we are measured. It is the power, the same power that Christ manifested when He called Lazarus forth out of the grave. We have full dominion over the clouds, over the whole elements, as we fix our minds on the center of this individual indwelling God-power within us.

A. O. McLaughlin said: To my mind our condition is a good deal like that of pupils in a school.

We know that a pupil will be in a certain class, for a time, that while in that class the details of the problems pertaining to that class will occupy him. The problems of that class above him he knows but very little about. It is so with us in this life. Here we have certain problems to overcome, to master. By their mystery, we show forth our inherent dominion and power which was given to us from the beginning.

It is said in the Scriptures that the last enemy that shall be overcome is death, and it follows that that is one of the problems of this life. It is the last and the most difficult of the problems. When that is solved, of course we will have conquered all the problems beneath that. Then we will have dominion over and above. We will be ready for graduation in the higher class. Now, what the problems will be in that future existence we do not know, it does not concern us very much now. But the problems that concern us now is the development in power given us by God. By overcoming this enemy, we will have conquered all things beneath that, that we may have met in all the problems of this life. We demonstrated to some extent over the things below this last enemy. One of the things which we have demonstrated over to a great extent is sickness, and death is a brother, so to speak of sickness. As to the elements we have demonstrated over them to a certain extent even as the Master did. That shows that we are progressing in this class; that shows that we are progressing very closely towards the destination of the last enemy, death. Therefore, I would say that I would show forth the dominion given me by God, when I have overcome these conditions, and finally, this last and greatest enemy of all. I would then believe that I had dominion over all the things pertaining to the earth.

Colonel Sabin said: This is a subject that is so full of thought that every one ought to be able to talk on it. Now you are exercising but a very little part of your dominion when you sit still and will not talk. That is one thing that you are not exercising your dominion in; but in the sweet bye and bye I am inclined to think that we will all talk a good deal and have a good deal to say.

This subject or man's dominion is to me, one of the most important in all this Thought; and when we come to ask this question, what man's dominion

ion will be and what His powers will be, when he fully realizes them? I simply reply, it is beyond measuring, it is beyond comprehension, it is beyond finite mind to ever think of measuring. Jesus Christ tells us that we should do the works that He did. He told the woman at the well, he knew her life, knew everything she ever did and everything she ever would do in the future. Her book opened up to Him, He could read her history and tell her everything. She said He told her everything she ever did. He told her evidently so much that she knew He could do it. *What He did, we CAN DO.*

The time will come and the plans are all given to us, perfectly and thoroughly scientific, when we can take a book and know everything in it without reading a word; when we can see a person we can read his life, past and future, for the instant; we can live in the super-conscious mind, the mind of the infinite. But in order to do this, of course, we have to work; you have to seek; you have to ask; you have to knock. There is nothing to be gained anywhere without labor, hard, assiduous work. It is simple to learn how to heal the sick. That was one of the plainest and simplest things that our Saviour taught. Wherever He went on the right hand and on the left, he was healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, making the lame to leap and the dumb to sing. That was the simplest part of His work. When He came into the great powers of the super-conscious mind; when He walked upon the waters, when He became invisible; when He overcame death; when He gave us the plain way, then He was teaching us the lessons that we have to learn. We can learn them, but we can't learn them by sitting down and keeping your mouths shut and failing to do your duty.

You remember what I told you in the sermon on Sunday, "Follow Me." "But I must go; I want to bury my father. Let the dead bury the dead," the Saviour said. There is no compromise; there is no wavering to the right hand nor the left, but the road is narrow and the path is straight. "Follow Me," is the command. You have got to do it. If you do not, you are weak. In the degree that you can throw off everything but the thought of Jesus and His teaching and follow Him in the lines He led and in that degree we are going to be strong; in

that degree we are going to have our dominion; and our dominion powers are soon to be measured by the Infinite Mind of God. We can do everything because everything has been given to us by God himself; and we have all of this God-given power. Jesus Christ came to show us the way; and He tells us that in my name you shall do so and so. Man was created originally and given this dominion over everything, had eternal life, put in a garden,—which meant of course that He had everything on earth, or in heaven or anywhere, that was necessary for His pleasure, for His comfort and for His happiness,—but in an evil hour man bowed to sin; and "the day that thou eatest thereof thou shalt surely die." Man commenced to die, began to disintegrate. Material body is passing on every minute, every second, every one of you that is before me tonight, according to science, in twelve months from today you will have changed; your materiality will have passed on, like the river flowing down to the ocean. But, in the beginning, creation, is flowing on, flowing on all the time. You have to get back what you lost, when you bowed to sin; you have to get to the place where your Father's indwelling spirit shall dwell in you forever. Dwell in the super-conscious mind, know as God intends we shall know. To do this we have to work; we have to seek; we have to ask; we have to lay aside all the various isms of materiality and know that GOD IS ALL IN ALL; get yourself in tune with the infinite mind, and go forward, then you will be mighty conquerors; you will have dominion and enjoy what the Father gave you power to enjoy.

Q. "How would you treat paralysis?"

Colonel Sabin: I would like to hear from some of the lady healers on this subject.

Mrs. Norton. If I were going to treat it, I would treat it as I do anythings else; I would treat it about as any other disease.

A gentleman: I do not know that I am a healer, although I may be more than I think. My thought in that matter is this. The Scriptures teach us that disease is sin; eradicate sin; and you have the whole eradicated. If you do that in faith, believing that this paralysis is error, believing that it is done, that is the end of it, because if you believe it, it is like asking for a thing in prayer, if you believe it in reality you have it.

A lady: I would say that all is perfection, there

can be no paralysis; and I would add that all is God and all is strength, and that the spirit is manifested through every atom of life.

A gentleman: I would see that person, as perfection. I would see the perfect being and hold to that thought. If I saw the body at all I would see the spiritual body there. I cannot describe it. I would not see anything else. You understand me. If a person would come to me with one arm lame, and if I saw that with physical eyes, spiritually I would see the perfect arm. If I did not see any part of the body, I would see the whole body perfect.

Colonel Sabin: Every healer understands what is meant when our brother said he saw the spiritual perfect arm. There is an idea, that is a new application to me, you can see what a beautiful thought it is.

Suppose you are treating a person that has paralysis of the right arm. Now, every healer understands thoroughly well that you can see that man and his arm as spiritual, his arm is spiritual and throw your mind unto it. The person's physical body has nothing to do with it.

Our sister who first talked on this had the thought, to treat one disease the same as another. That is right. She made the same error that I made when I spoke of treating every DISEASE, because we realize the nothingness of one the same as another. That is what she meant and what I meant. It is so natural for us to call the manifestations disease, to give it a name, which tends to give it a reality. But you must see the perfect arm of the man spiritually; you make that declaration that that arm is perfect, spiritually, you make the declaration that that arm is perfect; when you make that realization, it will heal. In treating paralysis, you treat it the same as anything else. You do not recognize the disease at all. You do not give it standing room, you denounce it, deny it as error, and you do not recognize it, except to denounce it, in its nothingness.

Here is John Smith, who has paralysis. You see John Smith a perfect man. That is the way you treat paralysis; that is the way you treat any other disease, by recognizing its absolute nothingness. If you recognize it, you are doing what is termed putting the devil on horseback, and you will never get through with him until he gets

through riding. Like the old man in the Arabian Knights, he hung on to the man until he almost destroyed him.

## GROWTH AND UNFOLDMENT.

*"Speaking the Truth in love may grow up into him in all things, which is the head, even Christ.—Ephe. iv: 15.*

*"Consider the lilies of the field, how they grow; they toil not, neither do they spin."*

Unfold means to disclose, to reveal. Growth means to enlarge in size, to progress. The words growth and progression are appropriate words to use in connection with the belief of becoming larger, eternal progression, toward a source that can never be attained, or in the belief of evolution from a lower to a higher plane. We have very little use for the words in the cause of Divine Science. In science we conceive that Being, or God, is not growing larger in size, nor progressing toward a source unattainable, nor is He evolving from a lower to a higher plane. Hence, a God-like attitude is one of Being, not becoming; one of unfolding, and not enlarging; one of self-revelation, and not progressing onward and upward. In science we do what we see the Father doing.

In the science of numbers, when, judging from observation, we say a child is growing in knowledge when he passes from addition to multiplication, or subtraction and on into higher mathematics. When we judge righteous judgment from the standpoint of principle, we know that the principle is one and the child has worked the absolute principle from the beginning, he has demonstrated that the absolute was contained within him; that every step of the way he revealed Truth.

In the science of numbers there is no such thing as working toward a principle we cannot attain. We work the principle and demonstrate every step of the way.

If we judge from observation concerning our effects in the science of Being, we say we are growing in our studies; we are progressing, and will get where we desire to be by and by. But if we judge righteous judgment, we say we are Being, and revealing or unfolding the truth of ourselves all the



time. We are that which we have desired to be, and are fulfilling every desire from within and demonstrating the substance and reality of every thing hoped for.

We can not please God unless we believe that He is. We cannot work a principle that is not, nor do we work the principle of eternal Being unless we believe that it is. Now, to make this truth practical in every day life, do not postpone or hold your good for the future. To understand this perfect law of liberty and continue it, is to be blessed in our deeds.

St. Paul expressed himself beautifully when he said: "Speaking the Truth with love, we may grow up into him in all things, even Christ." But he made statements more practical, that were more capable of demonstration, when he said: "There is one spirit and one body," and that we are members of the body of Christ. That "As He is so are we in the world." To work the perfect law of liberty you must desire to demonstrate what really is. It is possible to unfold the attributes of Being and reveal the divine nature of the One that lies back of all creation. "There is nothing hid that shall not be revealed."

You want to demonstrate health, then first place it, by affirming I am health, also that I am manifesting it. You want love, then place it by affirming I am love and manifesting it. You want happiness, then affirm I am happiness and I am manifesting it. "It was Carlyle who first wrote of the beauty of cheerfulness as exemplified in the man who sings at his labor." No matter what his occupation is, he will do better work in a state of cheerfulness than in silent sullenness. "He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they move in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance." To make our efforts successful, we must be happy and joyous, speak pleasant words and wear a happy face. I am sure that every movement would be graceful, and every deed in harmony with the all good, if we always felt the spirit of cheerfulness; we would be beautiful because we would radiate the light of life. Cheerfulness is always a pleasant and hopeful companion. If you want prosperi-

ty, then affirm I am prosperity. After placing it in Being, affirm I am manifesting, and approving it. Know that all things are yours just as they are God's. God is the power and idea of all things, the principle and reality of all. Our being is in him. If you want money to come to you through your business, do not indulge the habit of thinking of how much of God's wealth is in the hands of this man or that man, is locked up in safes or tied up in various ways, and kept from the hands of the people. If there was not money enough in circulation to do the business with and give every one a comfortable living, there is no power that could hold money in safes or vaults from the people. The universe is a just one, and justice is equalization. The law of the Lord is equality. Then when you desire money, first place it in the true idea in Being, and affirm I am it, then believe and say: I am manifesting and proving the reality of my statement. In these statements is revealed to you the deepest Truth and the power and method of divine manifestation. It cannot be missed—it can only be used in the Spirit of Truth, love and justice. It requires knowledge and faith to practice it; then know I am both—there is really no power against you demonstrating along any line that is right and just.

Self-control is self-revelment or unfoldment. It is not growing larger than being is, but it is making the largeness of Being known in everything you do; it is the greatness and grandness of true courage. No person is free in the belief of separation from God, or from the universe, which is God manifest. The man who thinks true thoughts, which represent the attributes of Being in words and deeds, is "The way, the truth and the life."

Let every one awaken and lay hold of spiritual Truth, do away with all lethargy, and arise in the strength of supreme power, and know that I am the unfolders, revealer and expressor of all good; this means to win and wear the real laurels of true success.—*Harmony*.

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Dread not the day that will come,  
That time is only today.  
Today let us live the life,  
That is free from all earthly strife.

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Wisely improve the present, it is thine.

## LECTURE ON HEALING.

By Col. Oliver C. Sabin, Sept. 14, 1902, Halls of the Ancients, Washington, D. C. •

I am going to give some facts this afternoon, to the doubter and unbeliever. Either this religion that we teach is true or it is false. God not only does through man heal the sick today as He did in the days of Jesus Christ, or else we are teaching that which is wrong, that which is error. If there was to be an eclipse of the sun, scientists would go to the uttermost parts of the earth to view that eclipse with the hope of finding some additional fact, regarding the motion of the earth and our relative position to the spheres in our solar system.

There is a commission, now forming to go to the very far South Sea in order to observe the motion of the earth from that point, as they have done in the far north.

Had one of us discovered what would be termed a certain cure for typhoid fever, consumption, heart disease or any other so-called fatal disease, there would be conventions of scientific medical gentlemen in all parts of the earth, if necessary, in order to obtain that knowledge. In every one of the sciences scientific men use every possible method to discover the truth and use every exertion to find out whether the proposition to be investigated is true or whether it is false.

Here we are teaching a philosophy a religion, or whatever you may call it which we claim was taught by Jesus Christ when on earth. There was read in your hearing today, what Peter said, that God did heal the sick through Jesus Christ. We claim that God heals the sick today, in the name of Jesus Christ, through us, and if this is not true, we are teaching error. Now, it is an easy matter to ascertain whether our claim be the Truth. Suppose a man should commit a felony, and was seen in the act by a number of reputable citizens, and he was brought into court for trial. These citizens would be brought into court by writ of subpoena, and they would be forced to tell what they saw, tell all they knew about the circumstances of the commission of the crime; and after their evidence was all in, the jury or the judge, or whoever decided the cases, would decide according to the testimony

that was there given. That is all we ask. If we can't prove "by the signs following" that God Almighty does through man, in the name of Jesus Christ, heal the sick, and that He is doing it and doing it all the time, then brand us and our religion as a fraud and let the world know where to put their hands upon the error, and the error-makers. I, for one, am willing to stand this test, and in the presence of a number of the members of the press of this city this afternoon, with the certainty of this lecture being published to the world, I am going to give some instances of healing, which if a respectable and responsible committee of citizens is appointed to investigate by any reputable society in this city, then I will give the names of these people to this committee. I will give their addresses, I will furnish their names to a commission so appointed to ascertain the truth, and they can then know whether I am telling what is true or not. I will not give the names of my patients, or those who have been healed, to the world at large, I will not do it; but I will give them to a committee of respectable people appointed as I have said, who are desirous of knowing the truth.

We have our Savior's example. We are told that HE IS THE WAY, THE LIFE AND THE TRUTH; HE went over Palestine and Judea, preaching the gospel and healing the sick. What He did. He said we should do, and we are doing. His command to His disciples was to go into all the world and preach this gospel, that he had been teaching them and these signs shall follow those who believe. Mind you, the signs were not to follow the preacher, but the command was to go and teach this gospel and preach it, and "these signs shall follow those who believe," your preaching. What were these signs? Among other things they should drink deadly poison and it should not hurt them; they should handle reptiles and nothing could harm them; they should lay their hands on the sick and they should recover. In the Bible this is the only definition given of a believer, how a believer should be known. He who believes, has and must have that power. The signs must follow. They had the power then, and according to the immutable and unchangeable laws of God Almighty there never was a change; those who believed then had the signs following, and those who believe today have the same signs and can heal the sick. Mind you, in saying this I do not

say that these good people in the Christian churches are not truly and lovingly following their Master according to the best light they have. I believe it, I believe they are the light of the world, they are the bulwark of civilization and advancement; but I say to you in view of the greater light of this day, that they are not enjoying the privileges in full which God Almighty intends that they should have; and any person who stops short of healing the sick as well as doing the other Christian duties, has stopped short of the work Jesus Christ intends they should do.

I am going to give some cases of healing briefly, with the understanding that when a proper committee is appointed, of responsible and respectable citizens representing a respectable society that I will give the data so far as possible to prove everything I say here. I want to say, however, that a great majority of these cases, I know only because of having received written testimony from the parties or their friends and can tell no more than I know. But the committee can investigate the cases and find out whether they have told the truth to me or not. You remember in the Bible where it tells of our Savior going to Peter's house, and Peter's wife's mother lay sick of a fever. Jesus Christ healed her, and she got up and ministered to them. That was a wonderful miracle. Well, now, let us see if it is any more wonderful than is being done today through this same truth, in and through the name of our blessed Master.

The first case that I will refer you to, is that of a young lady who lived in the city of Galena, Illinois. She was suffering from what was called appendicitis. Her family were preparing to take her to Chicago to a homeopathic hospital the following day for an operation. She telegraphed me for treatment, or some one did for her. If I remember right the telegram was received late in the afternoon. Treatment was given by a number of our workers who all commenced immediately, and the lady was instantly healed, got up out of bed and was with the family at supper, sat up till eleven o'clock that night, and instead of going to Chicago the next day to be operated upon, she did her housework. I have since healed other members of the same family. I believe their story.

The next case I will refer you to is one that came from South Africa by cable from in or near

Graytown, in Natal. I received a cablegram to treat a woman for "incurable cancer." The cablegram reached me about five o'clock of their day. The lawyers had been there and made the will of the sick woman. There was a lump in the side which was a terrible cancer. On the morrow the physicians were going to operate upon her for the cancer. When the doctors came next day, there was no lump in her side. "Why, Mrs. (calling her name), where is your cancer gone?" "God took it away," she replied. The woman has been well and healthy ever since, so far as I have been advised. The next case was that of a boy in central New York who accidentally ran a steel rake through one of his feet. The steel tine went up through the foot an inch and a half, through the top. The child went into spasms, and continued in spasms until after they had telegraphed for treatment. Treatment was given and in an hour and a half after the telegram was sent the child went to sleep and never had another spasm or pain or ache, and in an incredibly short time he was wearing his shoes.

A little boy in Oregon had his arm mashed about four inches to the best information that I got, below the elbow, so that the physician could not set it. The bones were mashed. The mother telegraphed what to do, said the doctors advised cutting it off. I telegraphed her back to put the arm in position, that God Almighty would set the arm, and not to cut. She wrote me that she did so, and the child's arm came together perfectly, and in a short space of time was perfectly well.

Another instance was a lady in this city who had a rupture of the bowels which the doctors pronounced dangerous to her life; said that she at any time, was liable to strangulated hernia and death. She came to see me and secured treatment, and in less than two weeks that rupture was entirely gone, and the only symptoms of it left, as she informed me, was that it looked like somebody had sewed it up, whipped it over with a little thread.

One of my students wrote me of the healing of a man in Port Townsend, Washington, who had hernia on both sides, of a very aggravated character, had had it since the civil war, that he was healed in two hours' treatment.

I know a young woman whose mind was affected, her mind was in a deplorable condition, by treat-

ment her mind became perfect, and with it her body. She has now a perfectly healthy body and a perfectly healthy mind.

There was a young lady living in New York, whose mother wrote to have treatment for cancer of the breast. The doctor had advised an operation as the only way to relieve it and save her life. We commenced the treatment on Saturday and by the next Tuesday week there was not a vestige of that cancer left; and that young lady has since married, and had her child and nursed it, is perfectly well. The mother of that young lady was wheeled in a chair, as I understand her case, for a number of years, was poor in flesh, emaciated and run down. She telegraphed me from California to commence treatment, and we did; and the last time she visited me at my home some four or five months ago, she had the most stalwart health, vigorous, with no spinal affection or any other ailment.

A niece of this lady had some kind of fever, and the sequel of it, was dementia, or loss of mind. They wrote me for help and after a few months' treatment, she became whole, and perfectly well, in mind and body.

A young man who had the erysipelas, the swelling closed the left eye entirely, and came down across the breast into the right arm. One treatment cured him. This was on Saturday afternoon, and on the next Monday morning he went to work at manual labor. This I know of my own personal knowledge.

Now, these things are true or they are false. If they are true, it shows conclusively to any fair-minded person that this system of God-healing is perfect, and will heal everything, and is worth more than money, it is worth more than all else to the human family; and I tell you it is not false. I could continue for days, giving cases.

There was a girl of about eighteen years of age whose father wrote me from an interior town in New York, Rochester, that his child was insane, a young lady, she was in a madhouse, and was so bad that they had to tie her down with ropes, and in twenty days she left that mad house well, and has been perfectly sane and well ever since.

I know a gentleman in this city who had the morphine habit so bad that he was taking enough morphine every day to have killed fifteen or twenty men.

Through this system of treatment in an incredibly short time he was relieved and healed, and has been free from the morphine habit ever since.

There was a minister in this city who was lying nigh unto death. The papers said that the physicians had given him up, said he was going to die. I had a talk with the minister a few weeks before that, and I became very much in love with his thought, with his ideas. I talked with some of our people and we concluded we would give him heroic treatment. I wrote to the wife and told her what we were doing. The very next morning the papers reported a change for the better, and on the fourth morning after the treatment commenced he was declared out of danger. Then I wrote to the wife and told her that we had stopped treatment. The man did not die and is well to-day so far as I know.

I was called to see a little baby at one time, a youngster about two years old. He had such a pain in his chest and lungs that every time he breathed he would make a noise, could not take a breath, he had a hectic breath; and in thirty minutes' time the little fellow was sleeping. Was well ever afterwards.

A youngster had the croup, a desperate case of the croup, a treatment of not over half a minute, gave him perfect relief, and he turned over and went to sleep and was well.

A young lady came to my house during the past two or three weeks, one evening with a very severe cough and cold, influenza and sore throat. She wanted treatment. I gave her treatment and she went out of the house well.

There was a gentleman who came to my house over a year ago, as I remember. He was a light drinker according to some persons' ideas, that is to say, he did not get drunk and wallow in the ditch, but he took only about forty drinks a day, just to keep him in good trim. He came for treatment, and if I understood him, he was talking to me about it a few days ago. He told me that he knew the time exactly when this desire for drink left him, and he had not had it since, and I do not think he has ever taken a drop since. All done by this God power.

There was a lady in Japan. Her friends cabled that she had been given up to die of a desperate head trouble, and asked for treatment. The treat-



ment was given and by due course of mail she wrote to us and informed us that God had healed her.

There was a woman, as I remember her age, seventy-eight years old, in the city of Milwaukee, who had fallen and dislocated her hip, or broken her hip bone. The physicians made an examination and decided that it would be the cause of her death, if they attempted to give her an aesthetic and set her hip, and told her that all she could do was to lie in bed the remainder of her life. They telegraphed for treatment, and in due course of time, five or six weeks, or thereabouts, they wrote that she was well, that God had healed her.

There was a lady in the little town of Marshall, Texas, who wrote to me for treatment. To the best of my understanding she had a crooked leg, the left leg, as I remember, was crooked, the thigh bone was crooked, so that it threw the heel up and outward. She had to walk with a crutch. At the end of twenty days' treatment she wrote to stop treatment, and then told how bad she had been. She has been walking and well ever since. One of her neighbor's boy was stricken with a baseball on the right lung, as I remember, took what was termed pneumonia, went down, and three physicians in consultation pronounced him dying. They telegraphed, we got the telegram in the afternoon, and by midnight he was out of danger and soon was well again.

Now, I have given you enough cases to judge from and if you want to be fair, if you want to be honest, you can investigate and learn the truth. I am not talking alone to this congregation, but I am talking to all the world who read this lecture and who are skeptical on these questions—if you want to know the truth and investigate. It is not probable that a man of my age and experience, training, education, character and standing, would come here and tell things I knew to be false. If you will seek the truth I will give the facts, and then let the truth decide, according to the facts. I will stand or fall upon the truth of what I say. I tell you, my friends, God not only heals the sick, but he heals everything. If you will only take Him into your confidence and walk with Him, He will take you by the hands and walk with you up the steps to eternal happiness, eternal peace, and not only destroy inharmony of health,

but inharmony of every conceivable character. He will fill you with love and strew your pathway with flowers; He will give you sunshine to walk in; He will bless you and bless you; He will go with you in the daytime and in the night, and nothing can come near you, around you or about you, but God Almighty's love, if you will only come to Jesus Christ and acknowledge these things. But you have to lay down your skepticism; you have to stop snarling; you have to stop your denouncing this Truth because it is called Evangelical Christian Science. It matters not what it is called; it matters not where you find it, it is God Almighty's work, healing the sick in answer to prayer. That is what it is, nothing more nor nothing less. I say to you who are here and I say to the world, that these things are true; it is for you to investigate, or forever and eternally hold your peace.

I urge all to try God's healing—know that God will heal you and trust Him; let Him lead you and direct you and YOU WILL COME INTO THE KNOWLEDGE OF THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE.

God's blessing does go with you all. Amen.

### SOON GOT RID OF THE PATIENT.

"One of my patients," said the hardworked doctor, "was a fussy old lady who fancied herself afflicted with every disease under the sun. One day I chanced to meet her on the street, when she immediately began to run through a long list of complaints from which she believed herself suffering. I was in a hurry, as an important case was waiting for my treatment, and resolved to teach this old fidget a lesson. First I took her hand and felt her pulse. It was in splendid condition, as I expected. Then I told her to close her eyes and put out her tongue. When she had done this, I stole off on tip-toe and turned the first corner. How long she remained in this attitude I can't say, but since then she has never troubled me with her imaginary ailments."

God looketh on us, and hath comfort in us;  
As Moses in his song of old declared,  
He in His servants shall be comforted.

Love keeps out the cold better than a cloak,  
It serves for food and raiment.

## THE SCIENCE OF MIND.

JANE W. YARNALL.

As Science means *to know*, the Science of Mind must mean knowledge of the laws of Mind. Such knowledge may very properly be designated a Science, because it can be verified by correct reasoning, correct thinking and correct living. To fully comprehend the Science of Mind is to prove it the root of all Science.

No Science, however faithfully it may be pursued can be as perfectly and thoroughly understood, without first understanding the Science of Mind, simply because it is the root of all science.

It is in fact the beginning of all *real* knowledge. What you know within your own consciousness and can demonstrate as truth is of much greater value to you than what you simply believe because some one tells you it is true.

The tendency of the age is to investigate, and we are fast learning that our dependence upon authority has been one of the principle obstacles in the way of true knowledge. People in general have looked upon subjects that have been classed "Metaphysical," as too deep, too transcendent for ordinary mortals to comprehend, which is a mistake that shuts the door upon the knowledge that every soul needs to acquire, and which enables the student to overcome the limitations that ignorance of such power imposes.

All who neglect the opportunities so generally presented, to learn the better way of life, will continue the experience of limitation, doubt and uncertainty we have all been subject to in the past, because of our ignorance of the laws of mind that may be made available in the mastery of all undesirable conditions, whether of mind, body, circumstances or environment. It is on the conscious soul plane that we need the knowledge of our powers, which would forever remain latent and unrecognized if we make no effort to uncover them, or discover them which means the same.

There is in reality but one mind in the universe, the Divine Mind, which is to the human soul the same as the sun is to the Solar system. The sun sheds its rays to every spot in the universe that is not barred against its rays. The human mind is in each individual case a ray from the infinite mind

and bears a likeness to the infinite mind in that it is continually in action. If it shuts the door against the highest impressions, and opens the door to human error because of ignorance regarding its powers and possibilities, it stumbles (so to speak), because of the darkness which is the symbol of ignorance. One who acts in ignorance of the law of his being is as liable to bring disaster by his course as he is to bring satisfaction in results; hence the beauty and utility of knowing the laws of mind. By the acquirement of knowledge of the law and of the manner of its working, man finds that he has the right and the power to direct the course of its action; and just in proportion to his understanding of the nature of the law, and his powers of control, will he direct the course of its action wisely or otherwise. Every act that accords with the righteous law brings harmonious results, while to act counter to the law brings discord, disease and disaster. It is ignorance of the law, ignorance of its character, and ignorance of his own inherent powers that causes man to go counter to the law of his being, thus entailing upon himself the various forms of inharmony and discomfort that pursue him through life, and will ever be so till he begins to know himself, and look *only* to the source of his being instead of depending upon human opinion. Knowledge is power, and to *know* without a shadow of doubt or fear that our destiny is in our own hands is the most important of all acquirements.

When we become conscious of the powers we inherit from "First Cause" or "Infinite Mind" we begin to realize what our inherited dominion means, and we set about demonstrating that dominion by controlling circumstances, environment and physical conditions, which was never thought possible before.

We find that every dominant quality that constitutes the mind that is God, is continually imparted to us for us to use in our dominion over the difficulties that confront us on the plane of human experience. It is the human mind in error that fails to claim those inherited dominant qualities of mind. We have been in the habit of admitting weakness, ignorance and limitation instead of acknowledging and claiming strength and dominion. We have done so because of our ignorance of the power of words. We have forgotten the words of the great

teacher when he said, "*By thy words thou shalt be justified and by thy words thou shalt be condemned.*" Our words bear fruit that accords with what we utter, and by realizing that fact we are not so apt to make the admissions of weakness and limitation that have been so fruitful of disease and discord. Our words go out in vibrations that find a corresponding influence which returns to us with some condition that accords with the words we have used. According to the story of the creation nothing appeared until the word was spoken; so we understand that the word sets the law into action; and as the divine mind utters only words of wisdom and goodness it creates all things perfect and good, but human error produces the opposite of good through ignorance of its powers of mind in the use of words. We are prone to use negative words too often; we say "I am sick," "I am weak," "I am unfortunate," etc., without a thought of the result that so often follows such admissions.

Our words go out in vibrations that find a corresponding element which returns with some condition or manifestation that accords with the character of the words we use; more especially when there is an intensity of conviction that our words are true.

One who broods over misfortune and really believes he is the victim of poverty; or perhaps of failing health, is very apt to give voice to his belief in adversity, and even to think it, and brood over it, will set up the adverse vibration and bring to his experience the very condition he fears, or something of a corresponding quality.

Every individual radiates an influence that accords with the state of the mind whether words are spoken or not, and all the various emotions of the mind should be controlled, and gently led into harmonious and wholesome paths where sorrow and misfortune are unknown. All sorrow is of the mind in error. All adversity is due to the mind in error. Thus we see that the adversary is always within. The science of mind like the science of numbers should be understood in order to make the problems of life show forth a correct conception of what being is, and how to dominate over the ills and discords so generally encountered by all who remain in ignorance of their inherited powers. This study of mind has been given various names, all of which mean the same thing. We sometimes

call it the law of "Cause and Effect," because we know that every individual experience is colored more or less by whatever his mental powers are mainly centered upon; and he will externalize an appearance that corresponds to his ideals; his vibrations also will accord with the same ideals, and carry an influence that must of necessity make its impression wherever it finds an open door.

The better and higher our conceptions are regarding origin and the truth of being, the more harmonizing will be the vibrations that go out from our presence. We have most of us felt the depressing influence that radiates from one who *really believes* in an angry God, and in man's native depravity. The presence of such a soul is like a mental miasma to one who is sensitive to mental influences, as all are in some degree, unless, anchored in knowledge of their powers to ward off unwholesome influences, which is possible for all.

To have the true and immaculate conception of source and being, the conception must accord with all that is God-like in character, in quality and in power.

We are to *know* and realize that all those powers are involved, within every soul, waiting to be evolved by the conscious thinker. Every individual character expresses the exact stage of the soul's evolution, growth or unfoldment; especially to those whose eyes are opened to discern the quality of growth; and if we desire to show forth purity of character we must discipline the mind till it is healed of its sordid propensities and unrighteous conceptions, and establish habits of thought and action that will accord with Godliness in every sense; then will this physical body shine forth illuminated by the light of the soul within; then is when the Father's name is written in their forehead, according to John, the revelator.

When we consider that the Father is Life, Love, Truth, Wisdom, Power, Freedom, Joy and Peace; surely the soul that is awakened to know itself will make the body radiant with all that is within. It is the soul plane that we have to deal with, and the conscious mind that is responsible for the discipline that will establish a confident knowledge of its inheritance of all those qualities so continually imparted from the Father to every soul.

One who believes he is a miserable worm of the dust and that God created him so, will generally manifest some condition that agrees with his false belief. If he believes he is the victim of poverty or misfortune he will be persued by the negative forces that are externalized in poverty and misfortune, because he attracts such forces by his state of mind, regarding himself. On the other hand, if he gains the knowledge that convinces him that he is a child of God, which means that he is a child of power, of wisdom, of intelligence and freedom; he will not only claim his inheritance but he will show forth such conditions as will prove the truth of his conceptions. *"As he thinketh in his heart so is he."*

The reader may ask if any who have embraced the "New Thought" ideas have demonstrated the truth of the teaching so perfectly as this argument would indicate? We answer, perhaps not in *everything* as yet, but enough has been demonstrated a thousand times over to prove the possibility. The law is perfect, and whether the human nature fails or not the law is not affected. We advise all to study the principles instead of the persons who teach it.

### TIME.

Directness is a cardinal virtue of the man who succeeds. He does not go over a thing, or around it, but to it and through it. If he calls to see you on business, he does not spend fifteen minutes in introducing his subject; he strikes directly at the heart of it; he does not waste your time on preliminaries or non-essentials, but proceeds to attend to the business in hand, and, as soon as he finishes—stops.

The quality and directness is characteristic of all men of great executive ability, because they value time too much to squander it in useless and meaningless conversation; it is an indispensable quality of the leader of all large enterprises.

In selecting a boy from a score of applicants, a shrewd employer will take the one who gets to his subject directly, states it consisely, with the fewest words, outlines his position briefly and stands or falls by it, and does not bore him by telling of the great things he has accomplished or of what he can do.—*Success.*

### NATURE.

BY HENRY CLIFFORD, IN FREEDOM.

Most fortunate is the individual who is enamored of nature and can realize and accept all she holds for him.

All her expressions teem with life. Note how her antithesis artificiality wanes, sickens and dies while she throws off everything that has become effete and by her mysterious process again transforms it into living substance. Does not this teach us that there should be no death? Everything around us evidences life. In our minds we harbor the dead creeds and opinions that bar out new vital truths that if given a natural expression—that is—a free and energetic flow, for in nature there is no bondage or limitation by fear and doubt—we could express more life. If you look at the mountains you will see the vapidness of public opinion, and, like the majestic peaks, ascend over and above petty things that hold you down. If you would unfold and expand, look at the ocean or the far-stretching plains and let your feeling nature go out into limitless domain where it will blend with the cosmic rythm and vastness.

The fellowship of nature is a great boon and the glorious, inexpressibly happy moments she gives makes us wonder and lose ourselves in her indefinable charm; possibly this is because she is silent and yet through a myriad of mystic impulses that reach and play upon the sensitive chords of souls in sympathy with her.

Many great men have been sons of the tillers of the soil and imbibed the force and power of their surroundings. Abraham Lincoln was the product of grand and noble forest inspirations. Wait Whltman never sang the praises of a drawing room, proving that only life speaks to life, the dead bricks and paving stones have nothing to give us; our homes, though beautiful, must not keep us away from hill sides, rivers and trees. The small enclosures in our habitations dwarf and nullify thoughts that can only thrive in the open air and unshine. Let us worship at nature's shrine. There we will never find any degenerates.

## CHILDREN OF ROYALTY.

ARTHUR P. BUCK.

All power and wisdom both are mine  
 And have been always, ever,—  
 Keen wisdom of a Truth Divine  
 And power that naught can sever.

In me the Light, the Truth, the Way—  
 For God is in me dwelling  
 And I in Him and, night and day,  
 My heart with love is swelling.

Why, we are all the sons of God—  
 Or daughters—and were never  
 (Whate'er they preach) foul, sin-filled cloç  
 But Father's children ever.

And Father gives each child all power,  
 Truth, Wisdom—means of healing—  
 Dwells round and in us all each hour.  
 'There's naught keeps us from feeling

His all-prevading presence here  
 Except our own wrong thinking.  
 Heaven's ours. We've but the mist to clear  
 To be life's fountain drinking.  
 —Washington, Aug. 22, 1902.

## FOLLOW ME.

Lecture by Col. Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, September 7, 1902.

We take for our text this afternoon the words, "FOLLOW ME," as read in your hearing from the 8th chapter of Matthew, 21st and 22nd verses. One of the disciples told our Savior in answer to this Command that he wanted to go and bury his father. Jesus says, "FOLLOW ME; and let the dead bury their dead." The same conversation is recorded in Luke a little differently, but substantially the same. Jesus said unto a disciple, "Follow me." He replied, "Suffer me first to go and bury my father." Jesus replied, "Let the dead bury their dead; but go thou and preach the kingdom of God." He further emphasized this same thought later according to Luke, when he said, "I will follow thee; but let me first go and bid them

farewell which are at home at my house." Jesus said unto him, "No man, having put his hand to plow, and looking back, is fit for the kingdom of God."

You remember the incident of Elijah when he found Elisha plowing in the field. Elijah threw his mantle over him, which meant, ON THEE I GIVE MY POWER, YOU ARE MY HEIR, THERE IS MY CLOAK. Elisha wanted to go and kiss his father and mother before he would follow him. Elijah told him at once, "Go back again; for what have I done to thee?" Elisha repented and went and slew the yoke of oxen that he was working with and offered up a sacrifice to God, and then followed the prophet and ministered unto him. FOLLOW ME, is the command which this thought holds out to every one who would succeed. You have got to have the helmet of Truth, and in your hand has to be the scimeter which will sever error from the Truth. There is but one course and one command to every person in this work, and that is, "FOLLOW ME." In ordinary Christianity we can have our diversions on the right hand and on the left, and we can go down, and fill the graveyards and make them fat with our bodies; we can build up hospitals and keep a corps of doctors equal to a large proportion, a respectable proportion of society, in affluence, attending to our bodily ailments. Why? Because you are following everything, you are going everywhere but where you ought to go, in the line of the straight Truth. "FOLLOW ME" is the command, and if you do not follow, there is no more certainty, no greater certainty in the world than that you will suffer the consequences. Now, there is no hell in the sense that we have been taught. This idea, this bugaboo that has been preached to us of a burning, simmering, sizzling hell, is all error. That is the cause of nearly all, if not all the misery that material man is heir to; but every one will be punished for every sin that they commit, and the sin punishes, is its own punisher. If you are going to live the life, walk in the track which our Saviour walked, you have to hew to the line, you have got to FOLLOW ME. "But I can't," says one; "my family and surroundings are such that I can't go; I have a father who is sick, I want to wait and bury him, the old man may die in a little while, and I want to go and bury my father. Af-

ter he is gone then I will go and devote my life to God." That was the way it was in those days; and the same today, but what was the response? FOLLOW ME; AND LET THE DEAD BURY THEIR DEAD. Who are the dead? "The day that thou eatest thereof thou shalt surely die." Every person who believes in the kingdom of matter, bows down to the reality of sin, sickness and death, is dying. They are the dead; and if you would have life, you have to turn towards eternal life, you have to turn and go towards God Almighty, He is LIFE ETERNAL. When you face Him and turn your back upon the dead, you are going towards eternal life. FOLLOW ME, is the command. One comes and says, "Well, I must stay in my church; I must do this, and I must do that. I can't break off all these associations; I will do the best I can, but I can't change." What is the result? I have been watching this, and I have watched it critically, and I am prepared to say to you now that I have not found the first solitary person who has come into this Truth, and has not abandoned every other thought and let it absorb their lives, who have not gone back, and ultimately they have drifted into sickness; they have drifted into all kinds of misery; they are drifting into the grave, because they have joined the cohorts of the dead. FOLLOW ME. If you would be free, if you would know the Truth that makes you free; if you would have the liberty that belongs to you as the child of God, you have to follow in the path our Saviour trod. The path is narrow and the road is straight; but if you follow in the footsteps of Jesus Christ, sickness, disease and disaster will not come near you, and you do not have to die unless you want to. Eternal life is yours if you want it.

There is a disposition to look back. Persons start into the study of this Truth, become enamored with it, they become beautiful healers; disease and pain will fly at their word; directly they look back; like the children of Israel in the wilderness, they mourn for the flesh pots of Egypt; and the first thing you know, they will be found sitting under the voice of some preacher somewhere who is preaching hell and damnation and that God punishes those whom He loves, and all that kind of error. What is the result? They are back among the dead. If you would be free, remember you have to come back and follow Jesus Christ.

During this year I am going to tell the Truth without any varnishing, if it don't suit orthodoxy, or if it don't suit anybody else; even if there are but three come to hear me, we three are going to hear the Truth; and I will follow Jesus Christ even though the heavens fall, to the best of my ability. There is no division line; you have to either come out and stand flat-footed upon the platform of Truth, or else stay among the dead and stand the consequences. The command is, FOLLOW ME; I am going to do it. If you would be great, if you would be good if you would be happy, if you would be successful, "FOLLOW ME," is command. Do not look back, but eternally and forever hold your thought upon the one great God, and in the name of Jesus Christ, follow Him. He is the pathway. He is the way, the truth, and the life. Jesus Christ is the one that we must follow; and I tell you, my students, some of you have taken this first simple course of lessons, when you come into the higher work, you will see the footsteps of Jesus Christ in every thing you do, and Oh! how beautiful and grand and uplifting it is! You simply go up, and go up until you come to the realms of infinite knowledge, and you will know as God intends you should know.

When our brother was reading about the Saviour stilling the storm, these people said "What manner of man is this?" Suppose a person would still the storm today, "What manner of man is this?" they would say. They won't believe it, and notwithstanding, since I have seen you last summer on this platform, I was on the ocean, on Chesapeake Bay, we had a terrific storm, and in the name of Jesus Christ I said to that storm, PEACE, BE STILL, and it was not three minutes until we were sailing in perfect serenity; and yet that storm unroofed houses from Richmond to Baltimore. It was a terrific storm, but it did not last three minutes at our boat, and then only after I had spoken the words, in the name of Jesus Christ, "Peace, be still." Christ did it. He said that we could do the works that He did. Is it more to still the storm than it is to bid disease fly? You, the children of God have power and dominion through Jesus Christ; and if you would exercise that power and dominion, remember the command, FOLLOW ME.

We will have persecution upon the right hand and upon the left, because the people do not under-



stand. The people at large have generous impulses, especially in these Christian nations. They would sooner help you than to hurt you, but here is something in this truth that clashes with centuries and centuries of teaching of error, and one can't expect but that you will run against prejudice; and occasionally you will run against those who will fight you for the very same reason that they did the apostles when they went to Ephesus. They were spoiling the image business. "Great is Diana of the Ephesians." We will hear it in another language. This same thought is here, and you will have this prejudice for one reason and for this reason and for that. But pay no attention to it. Remember that when God is with you, there can be no failure. If you work and follow God in accordance with the lines laid down by Jesus Christ, you can't fail. It is impossible. A thousand can fall at thy side and ten thousand at thy right hand, but the pestilence shall not come near you. You can walk amid the pestilences and famine, and God Almighty's cornucopia of health, happiness and plenty will be poured down over your head all the time, if you obey the command, FOLLOW ME. But if you don't you will reap as you sow. If you sow the seeds of disease and destruction, hate, misery, malice, and parsimony, you will reap that crop, because you are with the dead. The command is, FOLLOW ME; AND LET THE DEAD BURY THEIR DEAD.

In all this work you have but a simple lesson to learn, that is to follow in the footsteps that Jesus Christ trod. Remember this thought. These are not a thought for sadness. It is an extreme pleasure for us. We see upon the right hand and upon the left all over the world, where Truth is destroying error, sickness and sin; and death will soon be a thing of the past if the world can be brought to follow in the footsteps of Jesus Christ.

This subject is one of seriousness, and yet it is not a thought for sadness. It is an extreme pleasure to know that you do not have headaches. I was born with a headache. That was my inheritance, according to material mind, a sick headache. My grandmother had had it before my mother, my mother had had it terrifically, and I had it from childhood to manhood and away into manhood. After I had passed over the full manhood I would have my sick headaches regularly

along about once a month. I was in the land of the dead; I was burying the dead; I was with the dead; but since I came out into the life and followed the life, I have no headaches, and can't have the headache. What is true of that little incident can be true of every possible thing. Truth will destroy error everywhere.

You must not say that because here and there, there is a failure to heal quickly, that this is not the Truth, because there are certain circumstances which cause such failures. Even Jesus Christ when He went down to His own home could not do many mighty works there, because of their unbelief and because of this universal prejudice. I know an instance of a woman who had the consumption. She had had it, I do not know how long, she had had it quite a while. The doctors had pronounced her beyond redemption with no possible hope. Then they got some Scientists to treat her; they treated her several months, she gradually went down under the thought that she must die. Finally, after they had treated her a long time, and she did not die, they hired a trained nurse. This old lady was one of those plain-hearted old souls that had nerve to speak what she thought. She was down there for business. She said, "I feel it my duty to tell you just exactly what you can depend upon. If you have anything to do or any preparation to make before you die, you had better make them because you have not got but a little while to live. The woman woke up frightened. "Yes, you are going to die, you had better make your arrangements." The poor woman made her arrangements and was dead in twenty-four hours. If the nurse had taken a club and knocked her brains out she could not have made it more effectual. It would have been sooner, but she literally killed that poor woman. That was ignorance. She did not know that she was doing any harm. She was one of those plain-hearted old souls that could take hold of a red-hot iron and chew it. She could do it because she had the vigor and consciousness of her belief. You will run against that kind of ignorance occasionally. We must be prepared to meet all kinds of error. Trust in God—and remember the command of our leader is FOLLOW ME; then we can in the sweet by-and-by sing the song of victory—FOLLOW ME.

## THE LORD'S PRAYER.

Thou to the mercy-seat our souls  
doth gather  
To do our duty unto Thee *Our Father*,  
To whom all praise, all honor  
should be given  
For Thou art the Great God *who art in heaven*  
Thou, by Thy wisdom rul'st  
the world's whole frame  
forever, therefore *hallowed be Thy name*,  
Let never more delays divide us  
from Thy glorious  
grace, but let *Thy kingdom come*;  
Let Thy commands opposed by  
none, but Thy good  
pleasure and *Thy will be done*  
And let our promptness to  
obey be even the very same *on earth as 'tis in heaven*  
Then for our souls, O Lord,  
we also pray Thou  
would'st be pleased to *give us this day*  
The food of life, wherewith  
our souls are fed,  
sufficient raiment and *our daily bread*,  
Of every needless thing do  
Thou relieve us, and of  
The mercy pity and *forgive us*  
All our misdeeds, for Him who  
Thou didst please to make  
an offering for *our trespasses*  
And for as much, O Lord, as  
we believe that Thou  
wilt pardon us *as we forgive*  
Let that love teach, wherewith  
Thou didst acquaint us  
to pardon all *those who trespass against us*,  
And though sometimes Thou  
findst we have forgot this  
love to Thee, yet help and *lead us not*  
Through soul of body's want,  
to desperation, nor let  
earth's gain drive us *into temptation*  
Let not the soul of any true be-  
liever fail in the time of trial *but deliver*  
Yes, save them from the malice  
of the devil, and both in  
life and death keep us *from evil*,  
Thus pray we, Lord, that of

Thee from whom this  
may be had *for Thine is the kingdom*,  
This world is of Thy work,  
and evermore to  
Thee belongs *the power and glory*  
And all Thy wondrous works  
have ended never, but  
will remain forever and *forever*  
Thus, we your creatures would  
confess, and thus would  
say, eternally, *Amen*.

## BE TRUE.

Be good to yourself and you will be good to every one. Be harmonious, and you will give out harmony to every one you meet. Be harmony itself and you will see yourself in every other person; you will be in the hearts of all people, you will realize that you are the "True light that lighteth every man that cometh into the world."

Remember that true happiness consists in being harmonious now, it can never be enjoyed one moment in the future or in the past; the present is the time for rejoicing. Not only does happiness consist of considering the welfare of others and in being thoughtful of their comfort, but it consists in knowing the real nature of Being, and being happy within one's self. It also consists of others being considerate of our welfare and thoughtful of our comfort. Take no anxious thought, for sufficient unto the day is every good that is needful. Be radiant with happiness and let your light shine. Before judging another, put yourself and the other person in Omnipresent good, and seek to see your at-one-ment with it, and you will find true judgment, which is according to truth. Thy ways are judgment. Thy works are done in truth.

There are many little remembrances that we can indulge toward each other, which will add greatly to our happiness, and quicken our appreciation of the true and beautiful.—*Harmony*.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.

When one is truly in love, one not only says it, but shows it.

## SOME SIDE REMARKS.

Christ stated that His word should endure forever. He also stated that they who believed on Him should do the wonders that He did—"and greater things also"—in His name. Among these wonders were the casting out of devils, the cleansing of lepers and the healing of the sick. "By their fruits ye shall know them." Are the orthodox expounders of His Word demonstrating, "by their fruits" that they are His true followers?

Don't be "a poor worm of the dust." When some preacher says you are such tell him you know better. Don't listen to such folly. Be a man, as God intended you to be. When man was created God breathed into his nostril the breath of life and man became a living soul. The "breath of life is God Himself and could not be a "poor worm of the dust" if it tried.

Don't forever be preparing to die. Prepare to live—to live here on earth. Be young, always, you can. What if you have reached "three score years and ten," you are young—always will be young, if you will it so. "As a man thinketh in his heart so is he." Tell people you are so many years young, not old.

God created all things, nothing was created that He did not create, and He pronounced all He created good. If you believe this how can you make room in your mentality for a belief in hell, in the devil and his imps—as real things? Can you not see that they are only figments of the brain, invented by designing priests to enslave mankind.

Let your thoughts be ever pure and uplifting. Control yourself in every way, not by force of will, but through the spirit of Love. No matter what the provocation, hold yourself—your temper, your thoughts and your actions. Remember the promise given in the Book of Books: "To him that overcometh, I will give of the tree of life; to him that overcometh I will give power over nations; to him that overcometh I will give to eat of the hidden manna; he that overcometh shall inherit all things."

See that you wrong not your brother in thought, word or deed, and he will not wrong you. Good thoughts, good words, good deeds, beget good;

evil thoughts evil words, evil deeds, beget evil; "chickens come home to roost." It lies with you as to what kind of chickens they are.

How we all love, respect and admire one who is polite and courteous—one who is kind, gentle and considerate at all times.

Professor Drummond, in speaking of courtesy, said: "This is Love in society, Love in relation to etiquette. 'Love doth not behave itself unseemly.' Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love cannot behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns, that there was no truer gentleman in Europe than the plowman poet. It was because he loved everything—the mouse and the daisy, and all things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word 'gentleman.' It means *gentle man*—a man who does things *gently*, with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature, cannot do anything else. 'Love doth not behave itself unseemly.'"

In the above few words is contained the secret of wonderful psychic power—the power to charm and attract—the power to do great and good things.

The really courteous man is solely such from his pure love for God and his fellowmen, and is always magnetic.

Personal magnetism to the highest degree can be acquired in only one way—by Love.

The great personal charm of Mr. McKinley was because he was a God-loving man; his heart was full of love for all; he was quiet, modest, kind, gentle and courteous at all times; even under criticism and condemnation there was no bitter resentment in the heart. And see how he met death! Calmly, serenely, and without murmur or com-

plaint. He loved mankind and mankind loved him.

Surely, "Love doth not behave itself unseemly."  
—*New York Magazine of Mysteries.*

### ROOSEVELT ON THE BIBLE.

#### *A Letter to the Epworth League.*

A letter from President Roosevelt upon "The Bible" furnishes an interesting feature of the thirteenth anniversary exercises of the Epworth League of Strawbridge Methodist Episcopal Church, Baltimore.

President Roosevelt, together with a large number of other prominent men of the country, was recently asked by Mr. Charles P. Cleaveland, president of the Strawbridge Epworth League, what class of men and women the world most needs now. President Roosevelt's letter was as follows;

"Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

"Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as, later, he mastered only one or two other books, notably Shakespeare; mastered it so that he

became almost a 'man of one book,' who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

"You may look through the Bible, from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected of you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

"I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of this book; this book, which, in almost every civilized tongue, can be described as 'The Book,' with the certainty of all understanding you when you so describe it.

"The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

"The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound to honor to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world.

"I we read the Bible aright we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who, in the fullest sense of the word, is a true Christian—like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory 'doers of the word and not hearers only.'"

## OPEN MINE EYES.

"Open my eyes that I may see!" What is it to see? From Webster we learn that *to see* means not only to discern with the organs of vision, but, also, to understand. Perfect sight results from the harmonious co-operation of these two.

Jesus spoke of those who, "having eyes see not," showing that there must be something more than the mere image in the mind to produce the desired idea. We must understand that image if we would know its truth.

Solomon said, "With all thy wisdom get understanding." Understanding is of two kinds, that which we desire through the intellect, and that which is given us by intuition, or the knowledge that comes from within.

Intellect gets its knowledge through the senses, and the senses are impressed by appearances. As the true image is changed by the media through which the rays of light pass to the eye, so is our impression of life and its environments modified by appearances when presented by the intellect only.

We are admonished to "Judge not by appearances, but judge righteous judgment." How are we to do this? By opening mind and soul to that "light that lighteth every man that cometh into the world"—that clearth away all mists—that maketh all things plain—the light of spiritual understanding. Whence cometh this light? From the God, Spirit, or Creative over that first spoke this "world and all that in it is" into existence. "In the beginning was the Word, the Word was with God, and the Word was God. And without Him was not anything made that was made." Like must proceed like. Out of the essence of Himself spoke He all things. Then we must know that God and Him manifest is all there is, and knowing this we should see God and Him only in all about us.

Of what do the objects in this room speak to you?—that painting—this picture—those flowers—the piano. Is your first thought man? Or, does your mind instantly revert to the first Great Cause, and to the one substance out of which all things were made, and you involuntarily answer, God! In that painting do you recognize only the one Great Artist whose hand and eye combined to produce so pleasing a result? In this picture, the one Great Mind whose workings made possible the ma-

chinery by which that sweet Madonna face might look down upon us tonight? In those flowers do you see the one Great Gardener whose knowledge was brought to bear upon soil and light and moisture, to produce such strength of stem, such marvellous tints and colorings? Does that piano speak to you of the Great Mechanic, who not only made, shaped and arranged the woods and metals in the instrument, but also touched each string with sound, that it might give forth its harmony to His listening ear? If so, then do you see God? Then do you realize the One Power, the One Presence, the One Knowledge—Then has the eye become single, and, "when the eye is single the whole body is full of light."

Come with me in thought to the outside world. When the little seed, no matter how planted, *always* sends the root downward and the little plant upward, what do we see? Surely divine intelligence directs each growth.

In the wonderful sagacity of the ant with her houses, nurseries, servants, slaves and armies—in the marvellous knowledge of the birds as she selects her material and builds her nest, each according to her kind—again we must see something more than mere instinct.

Ernest Thompson Seton tells us of the indisputable reasoning faculty displayed by animals, both wild and domestic; we all know of the many tricks various animals are taught to perform—and in all this the truth most necessary to be brought out is, that all the knowledge and reasoning *must be inherent in the minds* of these lowly inhabitants of God's footstool, or it never could be manifested. We cannot take water from a spring that is dry.

How shall we regard man? Upon what shall we base the truth of who and what he is? Again we must go to the beginning. "In the beginning was the word, the word was with God and the word was God." The word was God—hold that statement. Further along we read that the "word was made flesh." Two things equal to the same thing are equal to each other. The word was God—the word was made flesh—then *God was made flesh*. John says: "The word was made flesh and dwelt among us." Then this Being, made in the image and likeness of the Father, we must regard as *Himself made visible*. To know man as he really is, we must see him pure, perfect, holy and

harmonious, as he was in the beginning; and as he was in the beginning he is *now* and ever shall be, world without end.

When we judge him by the righteous judgment of spiritual understanding, we shall see no flaw—only the spiritual perfection, for only Spirit can know spirit.

The act which seemeth wrong has back of it the divine power; but alas, it has been misdirected. God made and endowed us with all His own powers and possibilities, and it lies with us to use or abuse them as we see fit, for we are not automata. We are free to stumble along in the darkness of materiality and separateness from the All Good, or we may walk securely and joyously in the glorious realization of His Omnipresence.

Then, dear friends, let us see God in all things. Let us know that that which has been called material is really God, or Spirit, expressed into visibility. That that which is called evil is the misapplication or misdirection of divine power. We recognize it not because it can be changed and obliterated. All that the Father made he pronounced good and very good, and only that which is real, is true, His work is "from everlasting to everlasting," and cannot be changed.

Let us ever keep in mind that beautiful part of the 24th Psalm which says: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, He is the King of Glory.

Let us ever remember that the gates and doors which shut out this King of Glory are of our own making—and it lies with us to "lift them up" until we stand "as face to face." The glory is always there. Let it in until it fills mind, soul and body; then shall we *see God* in all things—and we shall know 'even as also we are known.'—*Elizabeth H. Remmel, in Harmony.*

We have not wings, we cannot soar;  
But we have feet to scale and climb,  
By slow degrees, by more and more,  
The cloudy summits of our time.

## HAVE A WORTHY PURPOSE.

The Christian man or woman always has a purpose in life; or, rather, God and the Divine Leading gives those who love Him a purpose.

So when we say, "Have a purpose in life," we should say: "See God and let Him direct thy footsteps with an intelligent purpose."

All Christians upon close scrutiny will be found full of intelligent purpose. The true secret of the phenomenal progress and prosperity of the United States is due entirely to our set purpose *to do* and achieve under Divine Leading.

It must never be forgotten or lost sight of that this glorious country of ours is a God-loving Christian country.

It has been truly said: "A worthy purpose will speedily free the mind and spirit of the mumps and measles, dyspepsia and languor."

This great country of ours has always had God-loving men of character and worthy purpose in great abundance, hence our supremacy. More and more of these Great Souls are continually being born here and attracted to our shores from other lands, so that the future of this country is bright, very bright. The New Thought is doing much for this.

You want the rule to think right. The rule is this: NEVER THINK ANYTHING OF YOURSELF, ABOUT YOURSELF, OR ABOUT YOUR AFFAIRS, OR YOUR SURROUNDINGS EXCEPT THAT WHICH YOU WISH TO SEE REALIZED IN TRUTH. If you want happiness, think happiness; if you want health, think health; if you want affluence, think affluence. *Think that which you want and everlastingly deny that which you do not want.* If you will follow this rule absolutely, the last pang that you will ever suffer has passed. It is only in the degree that you have the power to comply with this rule that you have the power to be happy and the power to escape miseries.

And confident that what the future yields,  
Will be the right, unless myself be wrong.

O gentle God! O let me strive away  
Still to be wise, and good, and follow Thee!



### TRUTH.

Loosen truth from its cruel fetters,  
 Fling it wide over land and sea;  
 Publish it in bright, glowing letters,  
 Illumine, and let the truth go free.  
 Too long it was ground, and fettered and chained,  
 Far too long has error prevailed;  
 Let the dear, blessed truth be proclaimed,  
 Let it go free, and not be assailed.

Search for the truth's sake, search with fervor,  
 For the truth shall make us all free;  
 It shall fulfill all the law forever,  
 Raise the standard, and let us agree.  
 Now are the eyes of mortals blinded,  
 Now cob-webbed is the mind and dim,  
 See how selfish and feeble-minded,  
 While they are led in darkness and sin.

Scarcely allowed to think nor to question,  
 After the truth in spiritual things;  
 Silence urged, and not a suggestion,  
 Only obey the Priests and the Kings.  
 Oh, how blessed the "light of truth,"  
 From all evil to be set free,  
 Oh, how blessed for manhood and youth,  
 From all error released to be.

Loosen the chains, oh sever the fetters,  
 Let the truth go free evermore;  
 Rend the works of sin into tatters,  
 Let it resound from shore to shore.  
 Are you hidden with Christ in God?  
 Is His truth your shelter and shield?  
 Are you pure in heart and in thought?  
 Blessed influence you shall wield;  
 Loosen the chains of truth and its fetters,  
 Let it go forth in bright burning letters.  
 Lyons Station, Pa. —Mrs. L. A. Barr.

### THE LESSON OF LOVE.

This commandment have we from him, That he who loveth God loves his brother also.—I John, iv, 21.

There was exhibited in a Western city a year ago a remarkable piece of statuary. It represented a soldier standing on guard, prepared to meet an

enemy. There is a look upon his face of determination mingled with pathetic sadness and fierce affection, such as one would suppose might gleam from the eye of a tiger in its wild endeavor to protect its young. At the soldier's feet lies something—at first sight one cannot distinguish exactly what, but presently he dimly discerns the outline of a human figure, and then he sees that it is the body of a dead soldier. It has been riddled by bullets; the limbs are torn and mangled; the whole form is frightful in its disfigurement. It is something to inspire fear and trembling, something to cause even a brave man to close his eyes and shrink in awe. Still, that other soldier stands over it, supposedly at the risk of his life, quiet, alert, resolute—his motive, love; his object, to save the body from further mutilation and dishonor.

Underneath these two sculptured figures are carved the simple words "He is my brother."

The group suggests the devotion that should exist between ourselves and our fellowmen.

Every true man grows in his affections continually. Love began when he lay upon his mother's lap, and should broaden and increase until his journey's end; otherwise his life must be unsatisfactory and without influence.

The Savior of the world in proclaiming His mission said: "A new commandment I give unto you, That ye love one another." No distinction was made as to either country or people or creed. St. John, especially, enforced this commandment.

Hitherto the Roman, the Greek and the Jew had been exclusive in their affections; henceforth a change was directed.

The love of which the Apostle here speaks is not a sentimental, but a practical virtue, and we are bound as Christians to apply it to the every-day life of the twentieth century.

Brotherly love should control us in our business relations.

The man who loves his fellow men will pay an adequate rate of wages. That does not mean a sum of money which represents just one remove from starvation. No man ought to be content that the people in his factory, in his mine or in his shop should live like the bondmen in Egypt. No man has a right to profit by his brother's misfortune, nor should he permit the pursuit of any work under dangerous or unsanitary conditions. Every

man who dwells upon this earth is a child of God and the brother—not the slave or beast—of even his most successful fellow.

Brotherly love should lead us to adopt gentler manners and kindlier ways.

It has been said that in the rush and turmoil of our vehement life we as a nation are growing careless in our deportment; that we lack reverence for the aged, the honorable and the heroic; that we do not hesitate when self-interest is concerned to use our officials, even the highest of them, with disrespect and insolence; that notwithstanding all this, on occasion our women can assume the demeanor of queens and our men the dignity of princes.

Let brotherly affection reign in the soul and then there need be no assumption; the courteous manner will spring naturally from the depths of the good heart. The secret of all real politeness is love.

Brotherly love should make one more charitable in his treatment of the fallen and unfortunate.

As Michael Angelo could discern in the rough block of marble the "winged angel struggling to be free," as the artist passing through the meanest parts of a city discovers exquisite beauty under the grime and coarseness of the street child, even so a perceptive nature beholds in the most debased and degraded the marred work of his Creator.

There is great reward for those who exercise brotherly love.

Good deeds are reflective in their character; they react almost instantly. It seems strange that more people do not appreciate this fact, for there is no other debtor so grandly conscientious as love. The friendly manner attracts friends. Love creates love. Love is happiness.

The age in which we live is one of wide discovery and deep research. The philosophers and philanthropists, as well as others, have wanted to be in the forefront of progress. They occasionally talk as though they had unearthed a panacea for the woes of the world. They say they have discovered it in something expressed by the word "altruism." We hear a great deal of altruistic methods, movements, institutions. What does it all mean? Altruism has been translated "otherism." It is opposed to egotism. It means regard for mankind—unselfishness.

When Chaucer, Milton and Shakespeare wanted to express the same idea they used the words char-

ity, benevolence, mercy; when the writers of the New Testament recommended it they called it brotherly kindness. The old terms are far better than the new. Altruism is no discovery. It is only a new name for that which St. John calls "love." Christ Himself speaks to us, but we are so busy arguing, debating and gazing into the clouds that we fail to catch His voice.

We have endless opportunities for exercising love. Our brothers lie stricken all along life's highway—brave men who have fought and failed, feeble folk who were never strong enough for earth's conflict, some without health, others without money; some without friends, others without hope. What is to become of them?

If we would be helpers in this world of perplexity and sorrow, if we desire any real peace and happiness, if we would ever rest our aching heads where St. John rested his, on the very bosom of Jesus, we must practice the lessons of love.—*Olin Scott Roche, in New York Herald.*

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### MANHOOD.

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The finest type of manhood is never overwhelmed or entirely dismayed, no matter what comes. A man of this type may see his property swept away from him, his hopes blasted, his ambitions thwarted and his plans demolished, but his spirit remains undaunted; his courage, his trust, and his self-confidence are undiminished. His success is beyond the reach of mere accident, of fire, of panic, or of temporary disaster; the foundation of his success is laid upon the eternal rock of truth, of justice, of probity, of right thinking, and of square dealing, and floods or misfortunes or commercial devastations can reach him. They do not touch the real man, for his investments are in himself. It is only the more shallow minds, men without reserve of character, without other resources than money or property, that go down in financial failure. The man who has learned to live in himself, and not in his property; who does not put his trust in riches, but in principle, does not lose his greatest possession when he loses his money.—*Success.*

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The voices of the present say, Come,  
But the voices of the past say, Wait.

### TODAY.

Today of all days is the day to be admired.—  
*Thoreau.*

I am! This is the only affirmation of life. Things that were have no life—are no-things. I was! is the affirmation of death. Things hoped for, wished for, sighed for, dreamed of, are non-existent and, like things that were, have no value. Things that were and things about to be, are nothings. To deal in them is to deal in nothing. Never was fortune made with nothings. Stocks that rise and fall and then go out of the market have a value, are something, as long as man gives them value. But all monetary values are man-made, are fictitious, imaginary, therefore fluctuate and disturb commercial relations. Money and all property values are nothings. Man put a value into them only to find that he deals with nothings and starves in soul because he deals not with things of life.

Money cannot add one cell to body. Money cannot add one throb to the dying man's veins. It is powerless. The crumb of bread has more power than all the gold on earth. It can add to existence.

Things are valued by the power they possess of giving opportunity for life's expression. How much life have you? is the only question to ask of anything. How much life have you, O Dollar? None. I am only a man-made representative with only the power delegated to me. I have none to give. How much life have you, bank stock and title deeds? None. We cannot add one pulse beat to the new born babe. We have a delegated power that shuts off or opens to the babe the opportunities Nature has for all.

One cannot live on anything that is not itself Life. Monetary values give no life. Only that which has intrinsic value can man appropriate. How much nourishment? How much shelter? How much protection? can you afford to life, are the only questions to ask of anything. When only these questions *are* asked, then will society have passed from its present savagery, its slavery to things. Remember Emerson's line:

"Things are in the saddle and ride mankind."  
Slavery to that which cannot support life nor give happiness! Notice the sick and miserable millionaires about us. The savage in darkest Africa is

not so foolish. He seeks only that which enables him to live and to express life. The commercial world deals with nothing and therefore they who live in that world are starving—dying. A piteous spectacle is our disease called Civilization. Sick rooms, hospitals, asylums, courts, prisons, graveyards, and all because men deal with fictions, with artificialities, with nothings.

What is true of things material, is still more true of the divisions of time. Men deal with yesterday and tomorrows—nothings. Can there be anything but failure when effort is frittering away on nothing? Of all the waste that is possible to man, that which is called regret is the worst. Any looking backward save to enjoy the lessons and the unfoldment that time has wrought, is not only the most wasteful but it is the fruitful cause of failure, disease and misery.

Next to this backward look is the forward look. Hope has been called "King in the Soul." There like all kings, he should be uncrowned for he is a tyrant. While one hopes he never *is*. Hope is ever a will be. Life deals with *IS*. Better hope than despair, but in a normal life there is room for neither. A normal life is filled with duty, joy and effort *now*. But one thought is possible at a time. Where To Be is, Now cannot enter. Today, then, is the day of all days not only to be admired, but to be enjoyed, used, lived. It is the only day. The day one breathes is the only day. To breathe is to live. Think as you breathe, *now*. Enjoy, as you breathe, *now*. "Now is the day of salvation." There is no other day. There is no thought of more saving power than this: I, now possess all.

### THE GENIUS OF PATIENCE.

Great Souls are patient souls.

The world needs great men who are simple in mind and clear in vision—seers.

Love and follow the Master and you will become a genius of infinite patience.

Patience exercised, as taught by Jesus, is the great power a McKinley has to persuade and control, and command Divine Mind and Divine Power. All great souls who are great leaders of men and do great and lasting good in the world are quiet, calm, serene men, without much "will power" and much mental "brilliancy." A great man

is always a genius of patience, and fires and inspires the souls and hearts of men with Soul and Heart, rather than with brilliancy of mind.

Look at our great Lincoln. He was a genius of patience—a God-loving and God-worshipping man—a plain, simple-minded man.

The Great God can only work and manifest Himself in the highest degree in work through a genius of patience—a calm, mild, kind and gentle man.

In a McKinley memorial address by the Hon. John Hay, Secretary of State, in the hall of the House of Representatives, last February, he referred to our late President and his intimate personal friend as a "Genius of Patience." In this connection he said:

"The obvious elements which enter into the fame of a public man are few and by no means recon-dite. The man who fills a great station in a period of change, who leads his country successfully through a time of crisis; who, by his power of persuading and controlling others, has been able to command the best thoughts of his age, so as to leave his country in a moral or material condition in advance of where he found it—such a man's position in history is secure. If, in addition to this, his written or spoken words possess the subtle quality which carry them far and lodge them in men's hearts, and, more than all, if his utterances and actions, while informed with a lofty morality, are yet tinged with the glow of *human sympathy*, the fame of such a man will shine like a beacon through the mists of ages—an object of reverence, of imitation and of love. It should be to us an occasion of solemn pride that in the three great crises of our history such a man was not denied us. The moral value to a nation of a renown such as Washington's and Lincoln's and McKinley's is beyond all computation. No loftier ideal can be held up to the emulation of ingenious youth. With such examples we cannot be wholly ignoble. Grateful as we may be for what they did, let us be still more grateful for what they were. While our daily being, our public policies, still feel the influence of their work, let us pray that in our spirits their lives may be voluble, calling us upward and onward.

"There is not one of us but feels prouder of his

native land because the august figure of Washington presided over its beginnings: no one but vows it a tenderer love because Lincoln poured out his blood for it; no one but must feel his devotion for his country renewed and kindled when he remembered how McKinley loved, revered and served it, showed in his life how a citizen should live and in his last hour taught us how a gentleman could die."

Mr. McKinley was a mild, kind and gentle man—a Christian man.

So was Washington, Lincoln and every really *great man* America ever had.

No man can be great and powerful until he loves The Master and through Him becomes a Genius of Patience.

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### DOING THE IMPOSSIBLE.

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What Christ commands, and commends, often seems impossible, according to human standards and experiences. Be perfect as your Father in Heaven is, meaningless mockery to men of low ideals and lower hopes. But a second thought shows that all true good and all real progress have come because men have planned and wrought with such ideals in view. History records imperfect work and comparative failures, but out of these has come whatever of good that has been accomplished. Each imperfect attainment teaches better methods and brings better results. The best results which come from the adoption of high ideals and purposes that seem unattainable come to those who adopt them. Individual lives are uplifted, enlarged and strengthened by attempting what lesser men deemed impossible until they create new forces in other hearts, and the race moves toward higher success. Christ did not mistake nor mislead when he commanded and commended our struggles, to make the impossible of yesterday the actual of tomorrow.—*The Sabbath Recorder*.

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In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part;  
For the Gods see everywhere.

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So long as you are innocent, fear nothing,  
No one can harm you.

—*The Spanish Student*.

# Washington News Letter

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OLIVER C. SABIN.

## Unchain the Truth.

The lecture season opened on the 7th of last month at the Halls of the Ancients. We were greeted by a large audience, and the audience has continued to increase.

It has been a source of much gratification to me, after having talked with a number of my students, to learn that they are healing the sick, some of them receiving wonderful endorsements of their realization. The "signs" are following their work.

The city of Washington is fairly alive now to this cause. We have sent out during the past month

in the city something near 20,000 copies of leaflet No. 6. This document is carefully prepared to give information to those who are inquiring.

## LEAFLET NO. 6.

This leaflet consists of sixteen pages of similar size to the News Letter, beautifully printed upon clear white beautiful paper, and has been, as remarked, prepared for distribution among a class of people who are not advised fully of the merits of this Truth, and has been written to encourage their studying it.

## LEAFLET FREE.

We will send this leaflet to any of our friends who will write for them and see that they are distributed. We want this to be confined to our subscribers, as then we will know that we are not being deceived and imposed upon. Let our subscribers send for them in their own name. Those who want to send for the papers should send thirty-five cents per hundred, or twenty cents for fifty, to pay the express charges. That is all they will have to pay.

The lecture delivered in Washington in the 14th day of September and printed in this paper was delivered especially to convince the doubter of the Truth of Christian Science healing. It has been pronounced by lawyers, students and scholars as a very strong document, and one which will convince. This lecture makes four pages the size of the News Letter. Twelve cents will pay the postage on one hundred. Those who wish this should send us six two-cent stamps, and we will mail to their address one hundred of these lectures or send for any number wanted. This offer of course is confined to our subscribers, the same as the other, or confined to persons whom we know by correspondence. The only object in making any limit is to prevent our being imposed upon by unworthy persons. I know of no way whereby the Truth can be broad-casted so effectively as by the use of this leaflet No. 6, and by this lecture.

Let our friends use this mode of scattering this Truth, and build up the new thought in each one of your communities. Remember that no one can be blamed for not believing, in this Truth if they do not know anything about it. Therefore, they should be instructed. In studying this Truth it is simply throwing the life line to our dying, sinking brother. Let us all do everything in our power along this line of education.

#### THE GERMAN BOOK.

The German book has gone out in large quantities free during the past month, and will so go out up to the first of October. This free gift will be continued until every letter is received which is written in the month of September is answered. After that, those who want the book in quantities will have to pay 12½ cents each, when taking ten or more at a time. When taken one at a time they are 25 cents each.

#### THE LECTURE COURSE.

The lecture course has been revised and reproduced in a very attractive and beautiful form, and those who want it should address the Dean, Prof. Thomas M. Cook, Lock Box 374, Washington, D. C., or address the writer, Lock Box 374, Washington, D. C. This course is complete in teaching the manner of healing of the sick.

#### THE NEWS LETTER.

We hope that every one will make it a personal matter to encourage the circulation of the Washington News Letter. There is no such magazine printed any where in the world. The price is very low, and when we consider that there are sixty-four pages in each issue of the paper, and take into consideration the contents of the paper, there is nothing printed in the world that compares to it for the money. The truth is, there is no paper published in the world that compares with it taking quantity and quality into consideration. It is my earnest desire to hear from as many of our friends within

the next thirty days as possible in order to send out these free distributions of instructive literature.

Lovingly yours,

*Oliver E. Sabini*

#### GOLDEN RULE FOR ALL NATIONS.

The true rule in business is to guard and do by the things of others as they do by their own.—*Hindoo.*

He sought for others the good he desired for himself. Let him pass on.—*Egyptian.*

Do as you would be done by.—*Persian.*

One should seek for others the happiness one desires for oneself.—*Buddhist.*

What you would not wish done to yourself do not unto others.—*Chinese.*

Let none of you treat his brother in a way he himself would dislike to be treated.—*Mohammedanism.*

Do not that to a neighbor which you would take ill from him.—*Grecian.*

The law imprinted on the hearts of all men is to love the members of society as themselves.—*Roman.*

Whatsoever you do not wish your neighbor to do to you do not unto him. This is the whole law, the rest is a mere exposition of it.—*Jewish.*

All things whatsoever ye would that men should do to you, do ye even so to them.—*Christian.*

—*The Philosopher.*

“Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself; Love is not puffed up; Love doeth not behave unseemly; Love seeketh not her own; Love is not easily provoked; Love thinketh no evil; Love beareth all things; Love believeth all things; Love endureth all things; Love hopeth all things; Love never faileth.”—*Maggie Symington.*

O beauty of holiness,

Of self-forgetfulness, of lowliness,

O power of meekness,

Whose very gentleness and weakness  
Are like the yielding, but irresistible air!



## THE DISEASE OF LUXURY.

EDWARD A. PENNOCK, in *Higher Law*.

Luxury is generally considered to be the perfection of ease; but in the experience of most of its devotees, it becomes a disorder, an inharmonious condition. Luxury may properly be defined as "consumption of what has cost great labor, for the satisfaction of spurious and selfish needs." It is rooted in self-love. Can it be otherwise than enslaving, unsatisfying, and deforming?

Luxury is enslaving. The victims of the disease of luxury are in bondage to the passion for ostentation. It is not within the power of human being to really enjoy the dinners, wines, personal and household adornments, that are given and required when a man or woman has once entered the mad race to excel in these things. Nothing but vain and selfish love of display can ever get pleasure out of such experiences. Relentless are its demands, calling for the sacrifice of much that has eternal worth and significance. The freedom of the soul for growth and enlightenment is impossible under the conditions which luxury imposes. The luxurious are in slavery to fashion, to the spirit which begets caste, to "the lust of display, the seeming which unmakes our being."

Luxury is unsatisfying. It breeds the class which Emerson calls the laboriously idle, whose besetting disease is *ennui*. Luxury caters to sense and not to soul; and when the whole gamut of sense pleasure has been run, what doth it profit a man? Wisely kind is *ennui*, to make a man sick of life, sick of himself. Then there is some hope that he may be aroused to consciousness of Life and of the Self, whose life is not meat and drink, but righteousness and peace and joy. There are some who hope through luxury to enlarge their life; but it can never be done that way. See Luke XII: 19-21. Luxury cannot even satisfy. Opium seems to satisfy the senses; so does luxury. The luxurious are suffering from soul starvation and ignorance; and ignorance never satisfies, notwithstanding the old saying.

Luxury is deforming because it is ignorance and starvation. If any man enjoys luxury, it is either because he is ignorant of the needs of his fel-

low men! or else his imagination is so starved and shriveled that he cannot put himself in another man's place. Through the indulgence of luxury, sympathy is drugged and killed; and when a man's sympathy is gone, he is out of harmony with life, he is hopelessly diseased. Luxury is deforming because it lays a man open to divers temptations. When the friction of life is removed, there is a lowering of the moral tone. Friction increases circulation; lack of circulation means a stunting growth. It means atrophy. It means atrophy of character, of citizenship, of religion. Luxury seduces men from the stern hand of duty and honor. It breeds that atheism which denies spiritual law. Luxury is one phase of Philistinism, because it stands in the way of the light. It blinds a man to the eternal verities which are the very bed rock of his manhood. Luxury makes a man halt and maimed and blinds as to the conduct of life.

Luxury is enslaving, unsatisfying and deforming, because it is based on a false theory of life. It does not recognize that "wealth is a trust to be used and a peril to be escaped." It is not aware that the fundamental thing in life is the service of the Kingdom of God. It casts doubt upon the fatherhood of God, and takes the life and force out of the belief in the brotherhood of man. It is socially devious; whereas no other theory of life can ever stand than that of oneness. Luxury is practical unbelief in that social faith which has well been called the religion of democracy. The creed and practice of this religion are based on the infinite value of every human soul. It demands of us that we shall reverence every human being as an end in himself. It is the love and service of God through the love and service of his neighbor.

I would not be understood as condemning the luxurious. They are so because of ignorant use of means, which, if wisely used, would secure for them a higher personal character, a purer enjoyment a finer culture. Thousands of those who are not luxurious, would be if they could and are envious of those who are; the same errors run through all strata of society. In the end, luxury is its own sufficient condemnation; its penalties are sure. Nor are they wholly inflicted upon the intellectual and moral nature. I believe that the physical nature is sure to be involved also. The organism which does not fulfill its highest purpose is

therefore marked for weakness, atrophy and decay. Nature demands work; luxury encourages idleness. Among the essentials for health there will always be found a large element of stoicism. I believe that eventually science will discover that the natural and the spiritual are one. If so be it and religion accepts the same dictum, then soul and body may live in peace together.

When this time comes, the highest teaching for both soul and body will be obedience to Divine law, and this will be the remedy for the disease of luxury. Now as always the while creation is working together to make that law plain. As we get visions of it, we must state it and, more than that, be faithful to it.

This faithfulness leads by the path of devotion, the straight gate and the narrow way. I do not mean that all should be miserable because some are; nor that every rich man must rid himself of his wealth by gifts of benevolence and charity. That may be the only way for some; each must work out the problem for himself. The end to be sought is the highest efficiency of the soul in the service of the kingdom. "A good way to get rid of deficiency is to banish excess."

"The limit of luxury is the power of sharing." The battle must be fought and won in the heart. When social love supersedes and utterly eradicates individual lust, there will be no disease of luxury. This will be done, not by a formula, but by a spirit; not by one act of charity, but by a life sincerely lived in devotion to the ideal of brotherhood.

Col. O. C. Sabin, editor of the *Washington News Letter*, has published a German book in the subject of Christology, giving a short history of the science, formulas of treatment, etc. It is a book of fifty pages, and will be sent to every German reader of *Unity* free who writes for it before October 1st. Of course, it would be appreciated if you sent postage. Address, Col. O. C. Sabin, Lock Box 374, Washington, D. C.—*Unity*.

The good deed, through the ages,  
Living in historic pages,  
Brighter glows and gleams immortal,  
Unconsumed by moth or rust.

## A LOVE THOUGHT.

There is but one God—Love.

There is but one Law—Love.

There is but one Commandment—Love.

Are you serving Love? Then you are serving God.

Are you obeying Love? Then you are obeying the Law.

Are you living in Love? Then you are keeping the Commandment.

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ is His sermon on the Mount commended praying, in private, His words being: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matthew vi., 5. 6.

Our hearts are lamps forever burning,  
With a steady and unwavering flame,  
Pointing upward, forever the same,  
Steadily upward toward the Heaven!

Saint Augustine! well hast thou said  
That of our vices we can frame  
A ladder if we will but tread  
Beneath our feet each deed of shame!

In another place in the Bible is this sentence, "But ye will not come unto me that ye may have eternal life." That *me* is the I AM of God, and you cannot come to it but through the Gethsemane of the crucified self. You must bury self if you would arise to a newness of life, which is the second coming of Christ. "He that cometh unto me shall in no wise perish, but shall have everlasting life."

## HEROIC TREATMENT.

I think it well in this article to give a plain statement regarding what we term heroic treatment.

Where we put from two to eighteen workers on a case at the same time is what we term heroic treatment. According to all Scientists that I had ever heard of, this system of treatment was condemned as error, because they said it had a tendency to mix the thought, and I was led out of this belief in the following way: A gentleman from a town in Pennsylvania, a leading editor in that State, had a brother who was sick unto death. The physicians had exhausted all their power and could give no hope, but on the contrary the sick man was so seriously ill, that this brother, who came to see me, believed he might die before he reached Washington. He had arrangements made that when he came to Washington, they were to telegraph him if his brother was dead, so that he would not have to come to my house to see me. He arrived at Washington and no telegram telling him of the death of the brother was awaiting him to arrest his visit, and he came to my house. He told me in a minute or two what was the trouble, and I told him that he must talk with my wife and allow me to go and treat, or pray to God for the sick man. This I did for thirty minutes. Then I came back to the room and asked Mrs. Sabin to take up the case and treat for thirty minutes, and we alternated that treatment backwards and forth for three solid hours. This was our first case of heroic treatment. The result of the treatment was that God heard our prayers and the man was restored to health. His trouble was what was termed *locomotor ataxia* in the last stages.

Another instance was that of a lady in Indiana who had consumption. They wrote me to treat her. She was in the last stages, could not raise her head from the pillows, and very nigh unto death, according to material thought. I took the case and treated the lady personally myself. She gradually grew stronger, but very slowly. She was barely able at the end of five months' treatment to walk across the room, sit at the table and eat, very poor and very weak. By this time I had adopted this heroic treatment system. At the end of this five months I put ten healers upon her case and in five

weeks she was strong, vigorous and healthy, and has been ever since, so far as I have been advised. I have heard from her a number of times. She was working in this Truth, scattering the gospel, and was perfectly healthy, the last I heard from her.

The commencement was two of us, then I employed a Scientist of experience, who has been with us ever since, then we had three, then we got another, and another, and another. In extreme cases where the people are able to pay for it, we put the patient under treatment constantly, that is, somebody is praying for them all the time, from six in the morning until ten at night, with intervals during the night. I have found this class of treatment almost invincible. I do not remember that we ever failed to heal when we had a fair show. I have found the treatment called heroic much more effectual than the single treatment system, very much more. In charging for this work we do not charge for the healing, the healers simply charge for the time that is used in the case, and, of course, it varies in accordance with the number of workers and the amount of time given on a case. If each person gives three or four treatments a day it is more expensive than if they give only one a day. It is owing to the time that is used that the charges are made. That is all. We sell nothing but the time. The healing is free; it comes from God Almighty; and if we should attempt to charge for God's healing our power would leave us. We cannot sell God's Truth. The laborer is entitled to his hire, and we are entitled to nothing more than reasonable compensation.

We have found this heroic system of treating disease so much more effectual than the old single worker plan, that hundreds of cases which have been treated by the other systems of healers and failed, have been healed by this plan. The plan adopted by the students of Mary Baker Eddy have failed to heal in many cases where this system has healed. I am led to the conclusion that this is the system where we can expect almost perfect results.

I suppose it is not an exaggerated estimate to make that where we have had a start with the disease before life is extinct, that we have not lost more than one patient in two hundred and fifty; and when it is taken into consideration that almost all of these cases which we receive for treatment, and cases which have been given up by the physicians

the result from human standpoint is marvelous. Oftentimes we get cases by telegraph and the persons are dead before we receive the telegram. We have often received cases where the parties were said to be dying, the physicians standing around the bedside, the family weeping, and yet God has healed them.

We make no objections to physicians in the system of treatment, any more than in any other. Physicians should know more than any other class of persons who are attempting to heal the sick by material means. It has been their education, and they should know more than ordinary people, and they do. We make no objection to the presence of physicians, not at all. God can heal with physicians as well as without.

If we examine the Bible we will find that this system of treatment has been recognized. In Second Corinthians, 13th chapter, second verse, we find these words: "In the mouth of two or three witnesses shall every word be established." When our Saviour sent the disciples out He sent them out by twos. You will find by reading Luke, that when the disciples came to the tomb there were two angels there, sitting with shining garments, and telling the disciples that the Lord had risen. The woman that gave in her two mites gave in more than they all. After our Saviour had ascended into the cloud and received out of sight, as recorded in Acts, 1st Chapter and 110th verse, speaking to the disciples as the disciples were looking steadfastly towards heaven, two men stood by them who said: "Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Almost always where the Lord has had communications with man, it has been by two or more messengers.

It will be noticed that our Savior when He raised the daughter of Jarius from the dead, excluded everybody from the room, save Peter and James and John, and the father and mother of the maiden. In reading the account of the healing of the man by Peter and John, as recorded in the third chapter of the Acts of the Apostles, seeing the lame man who asked alms of them, Peter said unto him, "Look on us." Not look on me, but look on us, and when the man had complied as he was told

Peter said, "Silver and gold have I none; but such as I have give I thee, in the name of Jesus Christ of Nazareth rise up and walk;" and the man was healed.

If one notices the parable as recorded in the 11th chapter of Luke, that a man wanted three loaves of bread, but the storekeeper, or whatever he was, had gone to bed, and said "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee." Our Savior says: "I say unto you, though he will not rise and give him, because he is friend, yet because of his importunity he will rise and give him as many as he needeth." The command is, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. We find that persistency has much to do with success. Jacob had to wrestle with the angel all night, and at the break of the morning he received the blessing. If it should be asked why these things are necessary, of course, I could not reply. If I should be asked how God heals the sick, of course, I could not reply, because I know not. I know it is done through infinite wisdom and infinite love in answer to prayer. I know by actual experience in hundreds of cases, very many hundreds of cases, that we find this cumulative treatment efficacious for good, and find very often, where the single treatment system has failed, this heroic treatment has been successful.

I am writing to make this plain, because there are those, I am sorry to say, that live by detraction, and I hear from this and that friend of remarks being made against this system of heroic treatment. They know not what they say. The work is of God, and the fruit of the tree is good.

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#### PRAYED IN HER MOTHER'S WORDS.

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The little girl's father was away from home and her mother, who usually said grace in his absence, said to her little daughter: "You may ask the blessing this time." "What shall I say, mamma?" "Oh, say what you often hear me say." "Very well, mamma," and the head, with its fair curls, bent reverently over the little clasped hands. "Where in heaven's name do all my pins go to is a mystery to me," piped the baby voice. "Amen," she added.

## THE NEW RELIGION.

CHARLES H. MEADER, IN MAGAZINE OF MYSTERIES.

Religion's not dying. It's just at its birth.

Its light shafts the dawn of the new-coming day;  
From its swaddling clothes freed, it inherits the  
earth,

But the creeds of our fathers are passing away.

And why should you cling to them, child of the  
light?

Why hold the bruised reed that's forsaken of  
sound?

Why nurse the spent candle that serves for a  
night?

Why cherish the shell when the pearl has been  
found?

As the light of God's sunshine shall scatter the  
clouds,

The spirit of man shall rise and shall cast  
From its shoulders the burden of long worn-out  
shrouds,

The prayer in the street and the meaningless  
fast.

As the old leaves must fall from the tree to make  
room

For the lovelier garment the springtime has wove,  
So dogma must fall from the mind ere it come  
To partake of the rapture of infinite love.

So delve not in tombs that your fathers have made,  
But walk with the mighty who mountain tops  
trode;

And the kingdom within you, though long time  
delayed,

Shall show you your birthright, your oneness  
with God.

Send thoughts of love everywhere,

Full of love will be the air.

For then every one will know,

They're happy because it's so.

We pray love with us to stay,

That all thoughts we may convey,

May be truly those of love

And our only thought, love, Love.

## LOVE, THE ALL EMBRACING.

EDITOR EXAMINER—Sir: I read with interest your article, "How Numerous are Words, How Few are Ideas." True it is, the thoughtful man expresses his ideas in few words. The thoughtless one talks much to say nothing. Your article cannot fail to do good for it will provoke thought. It is right thinking that unfolds the mind, and he that teaches one how to think is his friend indeed, for he has given him the key of knowledge, which is power. You ask which of these is the best: Wisdom, love, knowledge, self-control, joy, peace, strength, power, repose, courage, uprightness, gentleness, humility, generosity, courteousness, modesty, purity, truth, patience, sympathy?

The word love embraces all the others, and it is not only the best, but the sum total. "The spectrum of love" has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity; they are all in relation to men in their relation to life, here and now, not in the unknown eternity.

Love is patience, sympathy, and knowledge, for it suffereth long. It knows and can wait for the good that is, and will come forth. Love is kind, because it is ever active, doing for others. Some one has said: "The greatest service we can render to God is to be kind to his children." Love is superbly upright; it never faileth. It is courage, for it feareth not. It is the energy, strength, and power of life. Love is generous; it envieth not. It is joy at the success and happiness of others. After love has gone forth and done its beautiful work in the world, it hides away even from itself, and tries to forget about it. It vaunted not itself, not puffed up, for it is humility, modesty, repose.

Love is unselfishness; it seeks not its own. It is wisdom, for it knows that greatness and good are not in things, but in doing.

These are a few of the elements of love, but it is more than the sum of all its attributes. It is the fulfillment of the laws of life, and its spirit is the power that redeems all mankind, for love is God, and there is no word that is greater. It is the "Summum bonum" that all the world is seeking.—  
*Marie L. Peck, in Examiner, San Francisco.*

## THE POWER OF JESUS' WORD.

LEO VIRGO, IN UNITY.

Ideas are formed in the mind—words are the vehicles through which ideas make themselves manifest; therefore words have a certain power on their plane of consciousness. That is, the word may be used in an independent way to dissolve an idea that has become concrete in the consciousness. The word itself is representative only, but when used by a master in mental dynamics it takes on a character and power proportionate to his understanding of the inner forces of Being. John Smith, for instance, might give voice to saying that would pass current among his immediate acquaintances as a truth, but as he has not sounded the depths of the mental realm, and become cognizant of the idea upon which that truth rests, his saying would carry with it a mere husk—it would not be vitalized with self-increasing perpetuity, like the word of one who had aroused that inner life in his consciousness and attached it to words.

This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one great Father, and they have within themselves the self-perpetuating germs that keeps them growing from year to year. The scripture of the different races are examples of the outward expression of the inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source drifted into the Hebrew Scriptures. It may have come to the Arabs from the more ancient people of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all people. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of flesh, but the records of those who had to do with the realm higher than this are preserved, and they are living again today

as they have lived ever since they were given forth—through the power derived from the Spirit. The true prophet of God does not have to even write his words down; he may speak them to the others, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line that we know of, except in the sand, yet his words are treasured up today as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual the one who gives forth these words, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people—by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they are life," he touched that inner Word that created all things, and he knew that his words were vivified with a life essence, and a moving power that would demonstrate the truth of His statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages.

This is because they are Spiritual words—they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense, that it could not perceive Truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence, He sent forth His powerful words of Truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects; to believe in it



as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of scripture written upon them. The Hindus, Japanese, Chinese, and nearly all known nations, have their various ways of applying the sacred words to the molification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that the words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindu's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reading the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express His goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and His words are correspondingly vivified with that inner fire and life.

He said that those who kept His sayings should even escape death, so potent was the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it, but the Father speaking through Him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father which sent me." This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it

without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever creates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus—it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness, and right motive, and withal a determination to understand the spiritual import. This requires attention, time and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to "keep."

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be "heard of men."

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic. Jesus said, "My words are Spirit." Spirit is that indescribable, invisible cause that produces effects. He who lives in the consciousness of the effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to Spirit-land by traveling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. "Spiritual things are spiritually discerned,"

was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you and to everyone when it dawns upon the consciousness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of mother earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the good because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for every day practical use.

Jesus tells us His words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus Christ unless you get right where He was, and grasp them with your mind, your spirit?

Surely there is no other way to keep His sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying, neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfill the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and *water*; *life* as well as *purity*. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christs' men are to be electric lights that glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind

by setting up sympathetic vibrations.

The mind moves upon ideas, and ideas are made visible in words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus revealed in. He delighted to make great and mighty claims for his God, himself, his words, and for all men. "I and my Father are one," "All power is given unto me in heaven and in earth," "The Father is greater than I," "Ye are Gods and sons of the Most High," "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results—he fulfilled his words.

But he did not copyright those words, nor forbid anyone using them. He importuned you and me to keep them as he had kept them—right in our hearts, realizing that it was no idle repetition of idle words, but the setting up a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody that keeps them in the inner sanctuary of the mind. They will kindle a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied, but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against its truth. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears, and delusions, trying to catch sight of that 'promised land,' but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He

sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ships and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments, but in addition, there was the inevitable, "Sell all thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the main-springs of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one?" Have you opened the pores of your mind by mentally repeating the one solvent of crystalized condition, "I in thee and thou in me?" This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlocked from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you—you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living

out your own life and finding its issues to the Fountain Head. If it were possible for one to reveal Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of His children, and from no other source can they get the Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the Father that he has found. But the Father still continues His monopoly on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is something kept alive for ages, especially if there be an appendage of commerce. When religion becomes an industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

Jesus opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his word might be made one with the Father as he was one with Him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that same place where he is now. "If a man loveth me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

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Never say that you are in poverty. You are Spirit, and spirit has boundless supply. What you say and think about yourself, you will express in the body. One that is constantly growing, spiritually, is always happy.—*Eternal Progress.*

## A MODERN PSALM.

O God, that I may see Thee  
 As the pure in heart see Thee.  
 O God that I may hear Thee  
 As thy true children hear Thee.  
 O God, that I may love Thee  
 As Thy well-beloved Son loved Thee.  
 O God, that I may trust Thee  
 As Thy well-beloved Son trusted Thee.  
 O God, that I may serve Thee  
 As the stars in their courses serve Thee;  
 As the winds of heaven serve Thee,  
 And the sun of heaven and the dew that distills  
 from heaven.  
 O God, that Thou mayest delight in me  
 As Thou dost delight in the service of thy well-  
 beloved sons and daughters.  
 O God, that I may serve Thy children and bless  
 them  
 As Thou, their Father, dost bless and uplift  
 them.  
 O God, Thou art with me and I am with Thee!  
 Give me Life, and give it more abundantly.

—Edward Everett Hale.

## TRUE AND FALSE SYMPATHY.

It has been said of those who have sought to incorporate the "New Thought" into their lives, "They are a peculiar people." This was said of those who in old time went out of the land of bondage. Probably one reason why they appear peculiar is because of the mistaken idea that they have no sympathy for the people who suffer, who are racked by illness and pain. "You are so cold and unfeeling, you never sympathize with any one," is the charge made.

Everyone, even the wisest, craves the sympathy of his kind, but many can recognize sympathy only as it takes the form of condolence. We like that our friends and acquaintances should sit close to us in our illness and trials, saying frequently, "Oh! you poor thing! How much you have to bear! I am so sorry for you."

There can be no one who has a truer sympathy or a larger amount of it, than he who is able to see through these conditions instead of merely looking at them; see something more than they, and from

the basis of that something more maintain an attitude toward the suffering one that shall help to stimulate and encourage him to get out of the conditions. Condolence, while it gratifies, does not truly help the sufferer. While we have a natural right to sympathy, and he would be heartless indeed who would fail to render it, we are positively injured by over-much condolence.

Exaggerated condolence is due to a mistaken sentimentalism that is called sympathy. It rivets the chains of mortal sense making them more fast and firm than ever. The help that helps one to help himself is the best kind of help and is prompted by the truest kind of sympathy.

We do not realize, in our desire for what we call sympathy, how selfish we are; how continually we make demands upon others that they shall see and feel about us as we see and feel about ourselves. We demanded that they shall conform to what we think, shall approve our endurance of painful conditions, our fortitude the while. This is desire for self-appreciation, and easily becomes a morbid craving that takes possession of us to our detriment.

We read of the "rest of God." God rested from His labors, it is said, on the seventh day; and if we shall enter into His rest we must cease from our own works, as God ceased from His. Have we performed any works that are unwise? Have we done things that are unprofitable, that we had better cease doing?

Most of us have felt at some time that to be relieved of all pain, never to suffer, to have all our desires met, and never to experience anything disagreeable, is the great desideratum. If we had had the ordering of creation we would have made it thus. We would not have permitted pain, evil, disease, and suffering. Surely an omnipotent God could have prevented such conditions. But now, as a "peculiar people," we see otherwise; see that we must cease from our own works if we would enter into this rest from pain and sorrow.

We find Jesus recorded as saying, "Every plant which my Father hath not planted shall be rooted up." He was an iconoclast, but more than an iconoclast; he was a builder as well. As the son of the carpenter he did a constructive work while he demolished old idols. He remains today the one Great Example which we should follow if we

would enter into the rest that "remaineth for the people of God." But to enter into it we must see what it is, what God is, and what our relation to God; for on this recognition depends the result.

Looking at Jesus' life again, to see what we may learn from it, we find that the plants He rooted up and destroyed, thus ending their growth, were the plants of sin, disease and death. These terms cover the whole ground of human suffering, for disease is more than a purely physical condition. These growths are to be rooted out of our own lives, so that they may no longer bear fruit. Jesus proved that this could be done.

He was not ashamed to call us brethren. As one of the great human family, He bore the relation to this family and to God that we bear to it and to God. This relation either way is individual. As pertaining to our fundamental nature, all have the divinity that is likeness to God, that is natural by relation to God as our Origin. But in spite of this likeness man differs from God, is not the same, and both difference and likeness must be manifested in existence. To be manifested they must be experienced.

Existence is but the orderly process of manifesting the nature of man. As he is both human and divine originally, both his humanity and divinity must appear; the lesser first, the greater last. God has no humanity, but is the principle that compels both humanity and divinity. We are first human, we are to be divine, but divinity will not follow, for us, upon natural humanity till we root up and destroy what is mistakenly self-made—the plants the Father hath not planted.

Because sin, disease, and death, all that we call evil, are self-made, we must cease from our works of this kind. They have been made by our ignorant thinking, they may be uprooted and destroyed by enlightened thinking. Whatever is contrary to the fundamental and permanent nature of man must go, and go by the way it came.

Though mis-thinking is natural we have the help of inherent divinity in overcoming it and its consequences. Sin, disease, and death are but the incidentals of existence, brought into it by the thinker. When he sees the essentials, and sets to work to uproot and cast out these undesirable incidentals, he is preparing to enter into his rest by ceasing from his works.

Jesus taught that from sin comes disease, and from disease, death; but the sin he condemned was something more than transgression of the Ten Commandments. It was the original sin, the sin of Adam, not something the first man did but something we all do first, or before we know better. Everyone without exception first misconceives himself and things; everyone may, and eventually must truly, or immaculately, conceive himself and them; for as natural human beings we are born blind to our inherent divinity and are obliged to have our eyes opened. They are opened by our experiences.

The law of cause and effect, unfailingly operative, brings to us the results of our natural misconception—plants not of the Father's planting. Consequently, to be rid of them we must repent of and abandon our sin. We must cease to think we are flesh and blood and that flesh and blood suffers. Generations of human thinking have propagated and left for us to inherit all forms of human suffering which we, in our turn, have multiplied and handed along.

Only as we gain the evidence of our faculties in opposition to what we call the evidence of the senses, thus getting our eyes open, do we discern our higher nature, ours through eternal relation to our source, and begin to cease from our works. Only as higher discernment is ours, and the ability to conceive more truly the nature of human conditions, can one feel and offer the truest sympathy.

If we can only condole with those who look for condolence, and cannot show them the way out of their sufferings by showing them their cause, this kind of sympathy, however satisfying to the sufferer, is not truly helpful. Too freely offered it will develop in the recipient a morbid craving that will dwarf and darken his life, becoming a selfishness that will be a fertile breeding ground for the germs of spiritual death.

Chronic invalids derive an immense amount of satisfaction from the condolences of their friends, these "friends" being those who see them as they see themselves—with the mental eye fixed upon pictures of disease. He who would be truly sympathetic and helpful must have his inner eye fixed upon pictures of health, joy, and spiritual wholeness. Recognizing the necessity he must wisely do what he may to stimulate the sufferer to make ef-

fort to carry the bed on which he is lying.

From one point of view does not Jesus seem to have been destitute of human sympathy? As he passed by the Pool of Bethesda and saw a man helpless on a bed of suffering, waiting for some one to put him into the healing water, he did not perform this office for him. Just think of it? The healer and helper of men—how cold-hearted he must have been—told the man to take up his bed and walk. Did he give the kind of sympathy usually wanted? He went about doing good, and yet could be so regardless as that of human pain and weakness. How strange! And yet how consistent when his mission and example are understood. He came, that through him others might have life instead of death, and have it more abundantly. To this end he gave himself utterly. Misunderstood and misjudged, hence condemned and persecuted, he gave freely always all he was, all he had, all he could do, to save those who could not know the cost at which their betterment was purchased.

In this world of giving, the giving of money and lands to help others, he gives most who gives himself. One must give himself, not foolishly but wisely, if he would be a means of salvation for others. It is easy to gain a reputation for sympathy; it is not so easy to feel and express the highest sympathy. The truest sympathy vaunts not itself, offers no excuse when it is misjudged, makes no effort for appreciation. It simply does.

Think you Jesus never knew suffering in himself? That he was so far removed by a spiritual nature from ourselves he could not know our feelings? He was Son of man as well as Son of God. In his humanity he knew human suffering and what it was to crave sympathy. Witness his plaint to his disciples in the Garden of Gethsemane: "What! could ye not watch with me one hour?" But in his divinity he knew how to conquer this suffering, how to stand above it putting it under his feet, even as God from the beginning had put all things in subjection to Him.

This knowledge is for us; we exist to gain it and prove its truth. As products of Evil and Nature—we do not forget mother Nature—we are born with the power of self-dominion; but this power belongs to our divinity, not to our humanity. It lies latent till we recognize this divinity, and we do not recognize it till our eyes are opened to see it. We do

not get our eyes open till the limitations of our merely human nature are forced upon us through the consequences of our blindness and mistakes. Not till then do we set about rooting up the plants not of our Father's planting, ceasing from our own works to enter into the "rest."

Better than usual conditions must be individual before they can be universal. Except we overcome them none will overcome them. Help in their overcoming, not in their propagation, is what we need. Better to hear the words, "Take up thy bed and walk," even at the risk of feeling ourselves abused and the speaker heartless, than to be made more content to lie on the bed by sympathy that is weakness instead of strength.

All forms of disease will die a natural death when mankind ceases to keep them alive by persistent propagation. The truest sympathy is that of those who see beyond the suffering to its cause, and what must be done to exterminate it; why try to meet and deal with the sufferer as he may have been dealt with by those who gave him the most help; who seek to do as he, with his enlightened vision, would be done by; who aim to encourage and stimulate the sufferer to see and use what waits in him its resurrection; who will offer an uplifting picture in place of the one before the sufferer's mental eye; who will console rather than condole, strengthen rather than weaken, bring God nearer to the soul by bringing the soul nearer to God.

When we learn to be fearless, to be rid of the natural and cultivated fears that obtain in human life, we shall see more clearly and feel more intensely than now that God is absolute Love forever. To cultivate knowledge of God and of Love, is to achieve mastery of conditions that are but incidental to our natural consciousness, and to vindicate God as the Supreme Love that rules the world.

URSULA N. GESTEFELD, in *Exodus*.

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Love, that of every woman's heart  
Will have the whole, and not a part,  
• That is to her in Nature's plan,  
More than ambition is to man.

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Mark this well you proud men of action: Ye are after all nothing but unconscious instruments of the man of thought.—*Heine*.



## ST. JOHN, THE BELOVED.

The following anonymous poem was printed, about eight years ago, in a magazine published in Philadelphia. Its beauty of language, fervor of feeling, and exalted religious sentiment, claim for it a wider circulation that it has yet attained:

I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast,  
In days long past that seem almost a dream,  
Is bent and hoary with its weight of years.  
These limbs that followed Him, my Master, oft  
From Galilee to Judah; yea, that stood  
Beneath the cross and trembled with His groans,  
Refuse to bear me even through the streets  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends forth.  
My ears are dull; they scarcely hear the sobs  
Of my dear children gathered round my couch;  
My eyes so dim, they cannot see their tears.  
God lays His hand upon me;—yea, His *hand*,  
And not His *rod*—the gentle-hand that I  
Felt those three years, so often pressed in mine,  
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect  
The faces of my friends, and forget  
The words and deeds that make up daily life;  
But that dear face, and every word *He* spoke,  
Grow more distinct as others fade away,  
So that I live with *Hi* mand holy dead  
More than with living.

Some seventy years ago  
I was a fisher by the sacred sea.  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles. How the light  
Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy fields!  
And then *He* came and called me. Then I gazed,  
For the first time, on that sweet face. Those eyes,  
From out of which, as from a window, shone  
Divinity, looked on my inmost soul,  
And lighted it forever. Then His words  
Broke on the silence of my heart and made  
The whole world musical. Incarnate Love  
Took hold of me and claimed me for its own.  
I followed in the twilight, holding fast  
His mantle.

Oh! what holy walks we had,  
Through harvest fields and desolate dreary wastes;  
And oftentimes He leaned upon my arm,  
Wearied and wayworn. I was young and strong,  
And so upborne Him. Lord, now I am weak,  
And old, and feeble. Let me rest on Thee!  
So, put Thine arm around me. Closer still!  
How strong Thou art! The twilight draws apace.  
Come, let us leave these noisy streets and take  
The path to Bethany, for Mary's smile  
Awaits us at the gate, and Martha's hands  
Have long prepared the cheerful evening meal;  
Come, James, the Master waits, and Peter, see  
Has gone some steps before.

What say you, friends?  
That this is Ephesus, and Christ has gone  
Back to His Kingdom? Ay, 'tis so, 'tis so,  
I know it all; and yet, just now, I seemed  
To stand once more upon my native hills  
And touch my Master. Oh! how oft I've seen  
The touching of His garments bring back strength  
To palsied limbs! I feel it has to mine.  
Up! bear me once more to my church—once more,  
There let me tell them of a Saviour's love;  
For, by the sweetness of my Master's voice  
Just now, I think, He must be very near,—  
Coming, I trust, to break the veil, which time  
Has worn so thin that I can see beyond,  
And watch His footsteps.

So raise up my head.  
How dark it is? I cannot seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping? Hush  
My little children! God so loved the world  
He gave His Son; so love ye one another;  
Love God and man. Amen. Now bear me back.  
My legacy unto an angry world is this.  
I feel my work is finished. And the streets so  
full?  
What? Call the folks my name? The Holy  
John?  
Nay, write me rather, Jesus Christ's beloved,  
And lover of my children.

Lay me down  
Once more upon my couch, and open wide  
The eastern window. See! there comes a light  
Like that which broke upon my soul at eve,

When, in the dreary Isle of Patmos, Gabriel came

And touched me on the shoulder. See! it grows  
As when we mounted toward the pearly gates.  
I know the way! I trod it once before.  
And hark! it is the song the ransomed sang  
Of glory to the Lamb! How loud it sounds!  
And that unwritten one! Methinks my soul  
Can join it now. But who are those who crowd  
The shining way? Say!—joy! 'tis the eleven!  
With Peter first: how eagerly he looks!  
How bright the smiles are beaming on James' face!  
I am the last. Once more we are complete.  
To gather round the Paschal feast. My place  
Is next my Master. Oh, my Lord! my Lord!  
How bright Thou art, and yet the very same  
I loved in Galilee! 'Tis worth the hundred years  
To feel this bliss! So, lift me up, dear Lord,  
Unto Thy bosom. There shall I abide.

### THE GUEST OF THE SINNER.

#### UNITY.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.—Luke 19:7.

Jesus said, "The Son of man is come to seek and to save that which was lost." Who is it that determines what is lost? Is it not the lost one? And if the one that is lost does not think that he is lost, how can he be sought and saved by the Christ? Suppose that a man was lost in the woods and did not know it, but was hour after hour wandering farther away from the right road. If he persisted that he was not lost but on the right road, could one possibly set him straight? His settled mental condition of security in the way he was going would preclude the word of advice finding entrance into his mind.

Suppose another man is not only lost, but has in addition fallen into the muddy waters of a swamp, and he also is advised of the way out; would he not be more likely to accept it than one who thinks he is perfectly safe?

These illustrations represent two prevalent types of mind in the world at every age. The first is that of the so-called "respectable" in society and religion. They are conforming to certain standards

of moral and religious observance, and are convinced in their own minds that they are right, and everybody that does not fall into their way is wrong. Then outside the pale of this standard is that class that is commonly called sinners.

God, being too pure to behold iniquity, these two classes must, in His sight, be equal. Their standards of saint and sinner are both artificial, and in the judgment day of the Spirit one will not be favored above the other. Both must come to judgment because both are outside God's righteous kingdom.

The question is, which must open to the light and which will quickly enter in?

The Christ is no respecter of persons, and in his search for your soul in nowise stands in awe of dignity and assumed virtue. Neither does the Christ cavil at the seeming mountains of iniquity that burden the sinner.

It is not a question of quality, but of soul accessibility. Hence salvation from the delusions of mortality is not a matter of sin, nor the enormity of sin, but mental receptivity. The Spirit does not look upon the soul of the sinner in any different light from that of the so-called saint. They are both to be cleansed of their errors before coming into the kingdom of God, and the work is as easy in one as in the other.

All the Spirit wants is an open way for its cleansing stream. The Augean stables were cleansed easily because the way was open to the flood, and it was done with no more effort than would have been required in moving a bank of clean sand. The one vital requisite was complied with—the way was opened.

Is there ever an open way for higher things in a self-sufficient mind? Does that one who is satisfied with his morality, his religion, or his place in life, invite a change of condition?

We all see at a glance why it is that the first shall be the last and the last first. The first in matters religious has taken a front seat in the synagogue and is satisfied. He has a clear passage into the kingdom of heaven, according to the route marked out by his church, and he has accepted it as valid. That is, he firmly believes that he is on the right road, and cannot be moved in his conviction. This mental belief keeps him in the darkness

of the mortal thought as effectually as if he were incarcerated in a dungeon. It makes but little difference how absurd his doctrine may be, nor how great it may strain his reason to believe it; if he has accepted it as true, and given it his mental acquiescence, he will defend it to the last ditch. This is one of the peculiar yet rightful laws of mental action.

The mind is a moulder and cementer of mental substance. It moulds the formless into living states of consciousness. These states of consciousness which the mind makes are not abstract mental currents, as many suppose, but living things that take on every phase of expression and feeling with which it endows them. It is not safe to make a picture in mind which you do not care to see embodied in your world. It is not safe to let the shadow of anything you do not want to embody come within your mental sight. You are a creator of living things, and they depend upon you for their existence. The quality of life and intelligence you give them when they pass before your mind's eye, that they become. They are your children, and in the sight of God's law you are responsible for them, exactly as you are responsible for the children of generation.

Some people adopt the children of others, and under the law become responsible for them exactly as if they were their own. The same thing is also done in mind. Every time you accept an idea of another without having within you the spiritual conviction of its truth, you are adopting mental children and will be held accountable for them.

Mental children are great burdens sometimes when they are of alien birth. They are put upon people by a kind of mental force, and they accept them through sheer ignorance of their own freedom. Ideas of religion are handed down from one generation to another, and little innocent children are literally hypnotized into believing the grossest errors by those who have in like manner received them from their predecessors. This is all done in ignorance, but the law works just the same, and no one is exempt. Standing by the thought images of other people. Let us deny away all mortal thoughts, and open our minds to that perennial stream ever flowing from the throne of God. This is the only source of ideas. All other sources are muddy with the slime of ignorance and

the myriad errors to which it gives birth.

Thus it is that the Pharisee has been nourishing the religious ideas of the generations of men who lived in ages past instead of realizing the ever-present fount of Wisdom now and always open to every mind.

By this course of mental concentration upon false ideas of God, which are not true because they are not received direct from the Father Himself into the mind, man becomes the subject of a horde of vampires that darken his existence and keep him in the swamps of materiality age after age until he literally falls asleep for lack of original life. It is from this sleep of ignorance and inertia the Son of man comes to seek and to save. The Son of man in you is that self-consciousness that strives to carry out in acts the ideals of the Spirit within. This in some people literally falls asleep through mental atrophy. They have dwelt so long in the realm of mortal thought that they are in a mental dry rot. The letter of the law has so occupied their attention that they have lost sight of its spirit, and no new influx has been poured upon them. These need to be awaked by the trumpet of the Lord. They must be saved to the spiritual by being quickened and lifted into its realm.

Everyone who believes in the reality of the sense world and its conditions comes under the head of the lost. It does not make any difference what the classification may be as to righteous and unrighteous by those who dwell in this mortal dream. The Spirit draws no such fine lines. It knows only Spirit, and is drawn to everyone according to the brightness of the life spark burning within him.

If you are in the depths of iniquity, according to the world's standard, yet have within your very heart's centre a burning desire to come out of it all and know the living God aright, you are in a more promising condition for heavenly honors than the most peious devotee of creeds and forms.

To be dead in the shell is a deplorable condition. Those at whom the world points the finger of scorn and calls sinners are never in this crystalized condition. They are *active*, though it be in a perverse direction. This activity is their salvation, if they can be headed in the way of righteousness. But they must not be negligent of their privilege. If the Christ passes by without receiving their homage they are missing the opportunity of entertain-

ing him, and at the same time that salvation from sins which he alone can give. Herein is involved one of the deepest questions in the mystery of Being. That is the relation which Jesus Christ bears to those who are seeking the light of the spiritual consciousness. This question has commanded the attention of thinking men and women all down the centuries, and is today uppermost in the mind of every christian. It has been the subject of discussion by pulpit and platform until the people have become weary of it, and in their perplexity they cry out, "Give us the living truth—we die for a draught of the waters of life."

Man does not live by bread alone; and his spiritual life is not sustained by the dry words about a savior that once came among men but went hence and has not since been seen.

The Son of man is fully as necessary to the world as is the Christ in his universality. Man wants to see his ideal in form before he can grasp its living vitality and take its very substance into his soul. This is the salvation that Jesus brought to sinners seeking the light. He personalized the potentialities of God, and made plain the bringing forth in man of that image and likeness which he really is. In bringing forth this grand man of the subjective world he set up mental vibrations that in themselves have life-giving potency, and the power to awaken in every soul similar activities. Divine dynamics are the original fount of physical dynamics, and must in a measure correspond thereto. We know that power can be communicated from the battery along the wire to the receiver, and that the effect proportioned to the power of the battery. No one expects great results from small or weak batteries. So no one should look to the man who has failed to preserve his own life for help in overcoming death. It is the one who has demonstrated the proposition to whom we look for the proper instruction. We want to *see the man*, as did Zaccheus, the publican, when he climbed into the sycamore tree.

A theoretical doctrine is good up to a certain point, but there comes a time in the soul's search for light when it wants to see the living Christ. To be a man is to be an objective personality as well as a subjective potentiality. We shall never be satisfied until we have brought forth the God-man in our very external consciousness, and, like Zaccheus,

he abides in our house. Our house is this body. If it is not as we want it, the way is open for a reconstruction. The abiding of the Christ in our consciousness will bring about this reconstruction.

But the sinner who entertains the Christ cannot continue in his former ways. He must justify himself in the sight of the Lord, not only as to his past life but also the present. He must willingly give up the goods which he counted his, and return them to their rightful owners, and at the same time resolve to live righteously henceforth.

It is mentioned that Zaccheus was small of stature. This means that the sinner feels himself small and unworthy in the sight of the Good. But this is the mortal concept only. In the sight of Christ the sinner is in soul stature equal to the most pious, and when Zaccheus gives him attention he is recognized as worthy of his special consideration, in that he will then, that day, abide at his house.

The most promising mental attitude in the sight of the Spirit is that of sincere desire for greater holiness. It is this mental attitude that opens the way for the influx of purer ideas. The self-sufficient man is already full, and he makes no room in his mind for the higher concept of things spiritual which are constantly being revealed to the meek and lowly seeker.

A man should above all things daily examine his mind. He should weed his ideas with the care of a market gardener. Ideas are dangerous as dynamite in the care of the ignorant or careless man.

The idea of justification in the sight of God through the observance of rituals, religious observances, or even the world's standard of morality and justice, builds structures in the mind that shut out the light of the Spirit. Jesus illustrated it after this wise:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

"I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a

sinner.

"I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—*Luke*, 18: 10-14.

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## LIFE.

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MRS. A. A. PEARSON, IN UNITY.

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"I am the Resurrection and the Life."

The Bible is sometimes called the "Christian Reference Book," and in it are recipes for all circumstances and conditions. It is indeed the book of books! and I turn to it for the definition of "Life." If this book, which is given us for our instruction, admonition and inspiration, contained only this one sentence, and it was rightly understood and put in practice, it would be sufficient to save us. The I AM of God in you is your only "Redeemer." When the I AM of man recognizes the I AM of God, then is communication immediately established between the human and Divine.

I am—what? The Resurrection. To resurrect is to bring up out of. There is no other way under heaven whereby a man can be saved but through the bringing up process. As the seed is nourished in the ground, and comes to fruition out of the earth, so must the Divine come up out of the human will. As the seed lies in the earth apparently dead and buried, that it may arise to a newness of life.

This resurrection of the I AM of God is the life eternal. If we abide, it is abiding. ("Tarry thou here till I come.") That redeems us from sins (short comings). All there is of earth, heaven, sea, or sky, is in man. The animal, vegetable, and mineral kingdoms are in man, and the power to resurrect is in man. I thank thee, O heavenly Father, that the knowledge of this power has come to me. Oh, joy unspeakable, to know that the Father and I may be one.

There is in reality but one I AM. When it is in the righteous or rightful possession, it is Divine. When we put it to an unrighteous use, when we pervert it, then it becomes the prodigal, and wanders away from the Father's house—it is then the human I AM. We are constantly using this, either

consciously or unconsciously. Every time we say, "I am," we set into action a vibratory force which is "savor of life, unto life or death unto death." This I AM is like electricity, (and perhaps is), when used intelligently, its capacity for good is unlimited; when used ignorantly, its power for destruction is equally as strong. When the entire earthy part of man is filled with this I AM of good, then is harmony established, then is the life here alluded to resurrected, for life is the harmonious working together of the Divine I AM and the human will.

In another place in the Bible is this sentence, "To know God, and Jesus Christ whom He hath sent, is life eternal." The harmonious working of this principle in the earth, creates the Christ of God. "Then become we the sons of God." When we know this, we awake in His likeness. To know this enables us to claim our inheritance when we are tempted or tried, as Jesus was. This claiming (I and the Father are one) gives courage, establishes confidence. This is the highest affirmation that can be made, and to deny everything that tempts us away from this absolute truth, is to wipe out. "Get thee behind me, satan," was the way Jesus wiped out. But to say in the silence, "I am the son of God," and then go out in the world and act like the son of Belial will surely bring cross-currents into your environments. Remember you are handling a live wire; a terrible chemicalization takes place when you mix good and evil.

"He who knows his duty, and does it not, shall be beaten with many stripes." I believe that is the reason that we as scientists are called upon to pass through so many upheavings in our business and domestic relations. We make these high statements in the silence, and then step down from the platform of the highest onto the inverted plane, and find that we have landed upon a veritable hot box. What is the consequence? Our affairs show forth the chemicalization of our own unrighteous mixing. Then the world looks on and says, "The Divine Scientists have as much trouble as we; they do not demonstrate their doctrine. I will have none of it."

Beloved, we are a peculiar people, and the eyes of the world are upon us. Remember, where much is given, much is required. If we who know the power of thought, uttered or unexpressed, if we fail to demonstrate over our own dispositions, what

can we expect from the world but criticism and condemnation? A scientist said to me one day, "I take this attitude toward those who oppress me, I let them wholly alone. I do not feel called upon to make statements of truth for those whom I see putting on a false appearance."

Yes, you are, you are your "brother's keeper;" he is a part of yourself, and to let him wholly alone may prove your own undoing. "Bear ye one another's burdens." When you see one of these little ones step down from his high estate, say immediately to the carnal mind that is inclined to look upon false appearances, "Get thee behind me, satan." "You are a child of God, and you will come back to your Father's house. You are hungering and thirsting after righteousness, and you shall be filled." If you find it difficult to do this, then search in memory's garret for a forgotten virtue, for a redeeming quality which you know they once possessed, and call it forth, call upon memory to help you entertain this heavenly guest. Is there one fault of your brother so close to your eye as to shut out the rest of the good which you know he once possessed? Then brush it away by saying, "Get thee behind me, satan." Then take right hold of this one good quality, and dwell upon it, magnify it, glorify it, until you realize it. Try this plan, and see how quickly that one will respond to your loving thoughts.

Right here you have a gospel to preach. This is your opportunity to make your demonstration; don't be a Jonah, and run away from the Lord. Humble your pride and go down to Ninevah; pride is nothing but selfishness, and sours your life forces, and will reflect out in your affairs. What is the neutralizer for pride? Love, love, love! Love resurrects life, and life is the omnipotence of God, so, if we would live, move, and have our being in God, we must love love, love. "Love suffereth long and is kind." Has some one you loved stepped down from their high estate, and wounded you with unkind words? Then make haste to forgive. How many times? Seventy times seven is none too many times to give back good words and thoughts for what to you, at that particular time, may appear to be wrong. Who knows but that is the time chosen from all eternity by which to try your strength.

Do you sometimes feel oppressed with the thought that some one is criticising or condemning

you? Then bottle up your feelings and label them, "Mums, extra dry." Don't give this thought life by clothing it with utterance; don't start it traveling on a bicycle of words. Be still. There is only one kind of stillness deep enough in which to bury wrongs—the silence of utter forgetfulness. We must learn how to forget before we can "know that I am God."

### THE GERMAN BOOK.

Here is something good for our German readers, and it is to be had for the asking. *Christologie*, by Colonel Oliver C. Sabin, of Washington, D. C. This book is free, and appears to be very good. I can't begin to translate all; suffice it to say that it gives the primary teachings of metaphysical healing. Address Colonel Oliver C. Sabin, Washington, D. C. (Editor News Letter), before October 1, 1902, and you may have this book free.—*The Mental Advocate*.

When the individual rises into the conscious realization that he is heir to all the providences of God he will laugh at the fortunes of the world. He will spurn them as unworthy of his attention. When we realize that we are of exactly the same order as God we shall never seek an antidote for anything in the vast universe, for the perfect basis will have been reached and there will be no opposition and no antagonism in the whole creation.

### LOVE THE GREAT PANACEA.

Evil cannot live where Love prevails, any more than night can remain in the light of the rising sun. Anarchy will be epidemic in the world as long as hatred, vengeance and malice are epidemic. The only cure for it is an epidemic of Love so great that all the insanities, evils and follies shall be smelted in its fervent heat. Peace and good will preached from all the pulpits all over the world, and all reformers teaching it, will not become effective until it is lived. There must be an outward manifestation of it in all our dealings with each other. It must include enemies as well as friends. He who sends out only peace and good will has no enemies.—*Lucy A. Mallony, in Universal Republic*.



## THE GOSPEL OF JOY.

CHAS. E. PRATHER, IN UNITY.

*Serve the Lord with gladness.—Psalms 100:2.*

In I. Cor., 15:47 we read: "The first man (this physical manifestation) is of earth, earthy: the second man (the spiritual) is the Lord from heaven." This Lord whom we are to serve is not an image or outside personal God, but is the law of Spirit of Truth which comes from the heaven; and remember that the kingdom of heaven is within." We are to serve, live by the precepts and guidance of this Spirit of Truth which appeals to us from within, knowing, as is recorded in Ephesians 6:9, that our Master is in heaven.

The doctrine of the Christ is one of joy, and not of gloom; of light, not darkness; of gladness, not despondency; of love, not hate; of life, not death; It teaches of the resurrection of our minds into the spiritual plane of consciousness from the tomb of the carnal mind; it teaches of happiness resultant from spiritual thinking; it is a gospel of peace, not strife; of harmony or heaven, not discord or hell.

True, man in his interpretations of the inspired message to humanity, has frequently colored the truth with his peculiar view as determined by his circumstances, like Paul, who was a bachelor, proclaiming that women should keep silent in the churches. Thus, for a moment, he lost sight of the true character, and from the plane of the material, recognized woman as a mere personality of less importance than the personality of man. But this is not the teaching of our Lord, the Spirit of Truth, as shown by Jesus the Christ, the type-man, by either precept or example. The Spirit of Truth recognizes the dual principle in man—the Father (wisdom), the Mother (love), inherent in each. There can be no personality; no superiority of inferiority. There is but one universal life substance. It permeates all things. In it we live, move, and have our being.

Why one seems to manifest more of this divine life than another lies in the recognition and appropriation of it, and in just the proportion he accepts it is determined the degree of harmonious relations of the soul to all manifestations.

Jesus Christ recognized, accepted, appropriated, lived, manifested, and taught a higher life than the

material, sensual, carnal. His was and is a gospel of joy. The mission of the Christ was proclaimed hundreds of years before the advent of Jesus by the Prophet Isaiah (in chapter 61), as follows:

"The Spirit of the Lord God is upon me; because the Lord (the Spirit of Truth) hath anointed me to preach *good tidings* unto the meek (i. e., unto the receptive); he hath sent me to bind up the broken hearted, to proclaim liberty to the captives (of sense delusion), and the opening of the prison to them that are bound (in chains of sickness, sin and death); to proclaim the acceptable year of the Lord (or Spirit of Truth), and the day of vengeance (retributive justice) of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees (manifest life) of righteousness, the planting of the Lord (Truth), that he (It) might be glorified." (Read Luke 4:16-21.)

Truth must be glorified, for it is glorious. Only the good is true, and the truth cannot be anything else but good. This is why the Christian should be joyous and serve the Truth with gladness. This is the office of the Christ. It lifts man from the old hampering beliefs of the earth, and raises him on the wings of joy into freedom, peace and harmony. The Spirit of Truth is upon me to preach, not bad news, not the troubles and sorrows of life, not the turmoils and strifes, but *good tidings*, gospel—good-spell—unto all who are ready to receive it (meek), to all those who are ready to forget their trials, their sorrows, their burdens, their materiality with all its limitations, for it is only when we look at our materiality that we are hedged about by limitations of mind and body. When one recognizes his need of spiritual food, when he becomes thus meek or receptive, he drops his smallest burden, and his upward flight is as sweet and joyous as the bird as it mounts upon pinions above the lightnings and the storm. Material thought binds man to earth, but his appropriation of the Christ life, the Spirit of Truth and Love, lifts him to heaven, or rather he enthrones the Lord in the kingdom of heaven within, the spiritual plane of consciousness.

The one great object of life is happiness. It is

not dependent upon wealth, honor, nor surroundings, but it does depend to a great extent upon a healthy manifestation. It is an impossibility to be sick and happy at the same time. A religion, then, that does not teach health of body as well as of soul is not a religion of joy, and its devotees can not truly "serve the Lord with gladness," for they are not serving the Spirit of Truth. The idea that one should suffer and endure is not the doctrine of Practical Christianity, but the doctrine of heathenism to appease the wrath of an angry god who delights to see the self-inflicted torture and sacrifices in order to gain peace and happiness in the world to come. You know it is held by many honest church members today that the more they suffer with disease or injury, if they but have the spirit of patience and resignation, the greater will be their bliss and the more stars will they have in their diadems when they pass over the "dark river." How can such an one "serve the Lord with gladness?"

Pleasure is not happiness. It is but the eternal influence upon the senses, agreeable impressions for a time, but fleeting. True happiness is born within, and arises from the higher faculties of the mind, from noble impulse or purpose. The cheerful, joyful mind is the serene mind. Mental emotions very largely direct our everyday health and disposition. Violent agitation of the mind usually gives rise to a fever of more or less intensity; and various mental states correspondingly. There is no disputing the fact that thoughts are things, and produce effects not only in the body of the thinker but his entire surroundings.

"Do you wish for kindness? Be kind.

Do you ask for truth? Be true.

What you give of yourself, you find;

Your work is a reflex of you—

"For life is a mirror. You smile,

And a smile is your sure return.

Bear hate in your heart, and erewhile

All your world with hatred will burn."

—Wilcox.

Think thoughts of sin, trouble, sickness and death, and you will picture them forth in your manifestation; but if you desire earnestly to serve the Lord with gladness, you must necessarily think

on the good and true. We as practical Christians have not been practicing the virtue of cheerfulness as we should; we have not been seeking it fervently, as though it did not belong to the doctrine of the Christ; we have not been asking for greater joy. Listen: John 16:24—"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Then let us ask, let us desire, let us ask for anything and all that we may desire, in His name, in the name of Truth, and we shall have. The joys of Spirit are heart-filling and heart-cheering.

We are engaged in the study of the exact law or Science of Being. This study reveals the true inwardness of all things. It explains not only the action of mind, and how it is the connecting link between man and God, but it shows how mind affects the body, producing harmony or discord, health or sickness.

The New Thought is simply a new system of applying old principles, for the principles of Truth are eternal. We have had the ideals of the more perfect life held up before us on every hand, by teacher, preacher, artist, and nature, but until recently we have lacked a practical working method. Practical Christianity makes these ideals organized facts in our every-day lives, by which we may tone up the physical, mental, and spiritual to the highest plane; by which we may live life each day at its best. The key-note of this new system is "Know Thyself." Then all other knowledge is yours. Its aim is a vital realization of growth from within, from the center; a co-ordinate working of the inner and the outer to express the highest human ideals. It treats the soul, mind, and body rather as living organisms, with tendencies to be nurtured and cultivated and induced to grow, than as shops to be filled with merchandise. Its purpose is, by a practical working method, to put into conscious use what the wise of the world in all ages have taught as life-begetting, life-nourishing, elemental law. Some of the results of this study are, that it eliminates from the life all disintegrating habits of mind, such as anger, impatience, worry, disputation, fear, condemnation, jealousy, envy, etc., and develops that masterful control of mental and nervous force which results in a realization and concentration of individual power through the Spirit;

it develops the soul of the dynamic power of the living Christ within, holding up to the soul the highest ideals and attuning the mind and body to their perfect expression, enabling man to live and work in conscious, realizing touch with both the natural and spiritual worlds. It provides an avenue of escape from the lesser, lower self to the larger, higher self; it gives the mind command absolutely of the body; it quickens the mental activity; it gives power of concentration; it gives the mind that attitude that recognizes only ever-present Truth; it creates a spirit of appreciation of the fullness of life, with praise and thanksgiving; it gives a spirit of helpfulness; it gives health happiness and freedom to the whole being; and a broader conception of God and man, and the enlarged life consequent on such conception; it is a service of joy and gladness unto the Lord, the Spirit of Truth. It is the gospel, the good tidings of the Christ.

David sang: "Lift up your heads, O ye gates and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord (the Spirit of Truth), strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalms 24:7-10.

Practical Christianity interprets the Scriptures as a whole, and finds them to be a wonderful revelation to man, explaining his origin, his development and his destiny. Without questioning whether any statement as recorded in the Bible is an historical fact or not, whether they be laws given by Moses, history by Joshua, psalms by David, proverbs by Solomon, prophecies by Isaiah—to the metaphysician each narrative, incident, character, location and name has a spiritual significance. What matters it whether it is historically correct that Jesus was born in a manger? It at least signifies the common birth into the visible world of everything divine.

In ancient times every name meant something, whether of place or person, and to the student of Practical Christianity a new world of thought and action is opened when he reads and interprets his Bible in the light of the truth as applicable to the movements of his own mind or spirit. So all mysteries are revealed to the seeking soul. The improbable literal rendering of certain passages be-

comes easy of fulfillment when viewed from the plane of spiritual consciousness, and we then find the Bible a message of pardon to the guilty, holiness or wholeness to the aspiring, peace to the tired, and life to those who sit in the shadow-thought of death. What greater reason why we should serve our Lord, the Truth, with gladness?

Rejoice, and be exceeding glad, for great is your reward in heaven within, in this new yet old salvation. Even the manifest world unconsciously teaches man the lesson of cheer, for no truer words were ever written than:

"Laugh, and the world laughs with you;  
Weep, and you weep alone,  
For the sad old earth must borrow its mirth,  
But has troubles enough of its own.  
Sing, and the hills will answer,  
Sigh, it is lost on the air;  
The echoes that bound to a joyful sound,  
But shrink from voicing care."

Another has truly said: "From within, the sunny soul, like rose-colored glasses, gives everything an agreeable look. Its possessor sees beauty everywhere; he does not need to go to the Alps; he sees them in the thunder-cloud. Phillips Brooks, Thoreau, Emerson, Beecher, Agassiz, were rich without money. They saw the splendor in the flower, the glory in the grass, books in the running brooks, sermons in stones, and *good* in everything." This is the secret of gladness, and it is the key-note of the gospel of Practical Christianity—seeing only Good in everything.

Listen to the fundamental principal through which all the regenerating processes operate—the correct attitude and basis of thought:

"Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, *think on these things*." (Phil. 4:8.) Otherwise there can be no virtue, no praise. If there can be no virtue and joy it must be through thinking only upon the good, and as thought is formative power, our lives will be fashioned after the good, the true, the beautiful. Practical Christianity is always optimistic, never pessimistic. It rejoices in the Truth, and serves the Lord with gladness.

## DIVINE LOVE AND UNITY.

"The hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in Truth." As the Spirit of God is One and is Truth—if we worship in Spirit and in Truth, it is necessary that we fulfill the infallible law of Unity, which is Love. The command of the Spirit of Unity is, "Thou shalt love thy neighbor as thyself." This command can only be understandingly fulfilled by perceiving One Spirit in all, and then feeling toward all just as we feel toward ourselves. The time has come, and now is, for humanity to see beyond the visible universe, and pass beyond the apparent differentiations of matter into the Spirit of Unity, which is forever in all places.

As we realize that the law of love is written in the fleshy tablets of our hearts, and is working therein, so do we endeavor to keep the Spirit of Unity in the bonds of peace in our dealings one with another. To see with understanding is to see that unity is the eternal nature of all things. That the apparent diversity in creation is the result of unity; we find therefore that all cause is unity, and all effect the result of unity. There are myriad thoughts formed in every individual mentality; but with this diversity of thought there is but one Being. "There is but one body and one Spirit, even as ye are called in the hope of your calling." As there can be but one Indefinite Spirit, there can be in fact or truth but one Life to demonstrate, hence one body and one calling. By the light of unity we perceive that the purpose of the one Spirit is the purpose of all; the high calling of one belongs to all. But to keep the Spirit of Unity in the bonds of peace, it is necessary to perceive that we are called by the Spirit, in the faith of one calling, and that every individual is demonstrating his or her own salvation, according to the Unity of Spirit. As the One is All, we are called to seek and know our Source.

From observation there seems to be great diversity in our callings, but this diversity in Truth is solidarity. Humanity, like a hive of bees, is working to accomplish a common purpose. Bees go from their hives in various directions, seeking variety of flowers, for the one purpose of gathering honey. When seen at work, from the hive, intent upon their purpose, they seem to have different

callings; but when they return to the hive it is seen there is but one purpose. So it is with humanity; every individual has his or her origin in the Parent Source, and like the bees, each one proceeds from the Father, to do mental and physical work. When we are busy with daily duties, we look upon each other as having different callings and destinies; but when our attention is again directed to the Father as being the supreme cause that works in all, we know there is but one purpose, and that is limitless. Then we see all humanity in the omnipresent good; in the hands of omnipotence; personal desire and anxious respectability cease; we are willing to trust the All Mighty power in which we live. When the individual holds humanity in Truth, ministering to all as if there was but one, he begins to know what is meant by worshipping in Spirit and in Truth; he is enjoying true communion.

The supply of every necessity is the child of Unity, and Unity is the Father of all supply. The intention is to show that unity is in all seeming diversity of business life. The healer is essential to the patient and the patient to the healer; in this unity of necessity God is made manifest. The artist supplies a need to the student and lover of art. The need of almost every person is at one with the want of the dentist, or with his profession; and he supplies a want in every person. The merchant, tailor, and dressmaker's calling are at one with the demand for bodily covering; a universal demand for clothing is at one with their business. The business of the architect, contractor and builder, is one with all the comforts that houses and home imply. Property owners and tenants are essential to each other. The music so perfectly rendered, songs so perfectly sung in this enlightened age, is the melodious expression of the unity of Spirit, or, we may say, it is the art of combining sound in a manner to symbol the harmony of the spheres, which is the prevailing spirit of all. Music meets with acceptance, and calls forth harmony from every one. The baker and fruit merchant are necessary to the housekeeper; and the housekeeper is in harmony with their calling. The restaurant keeper supplies a universal need, a necessity often felt by every person. All can testify to unity in the demand for physical food. And yet, par-

taking of physical food is but a symbol of truth. Truth is the food of which, if ye eat, ye shall not hunger.—*Harmony*.

## REFORM AND PHILANTHROPIC WORK.

I have been engaged in a great many philanthropic and reform movements, but am now coming into the belief that I am unjust to myself, am spending my energies without helping humanity enough to pay for the expenditure. I am beginning to see that I am not obliged to carry the universe, and am having more faith in God's ability to run the machine. I see so many people wearing themselves out working in various reform movements. The truth is the world, as a whole, does not want to be reformed—it is not ready. When it is it will reform itself—all reform comes from within.

I do not mean that one should withdraw from all philanthropic or reform work, but to learn to work in it without being excited or depressed by it, and to remember always that it is not well to try to force nature, and also that we have nothing to do with results. So long as we allow ourselves to be depressed by the condition of things, we are making those very conditions harder. I am a firm believer in activity, the activity that rests, not the activity that worries and destroys the body—the beautiful temple of the living God—our individual manifestation of the Divine.

The great reform movement should begin within. When we have thoroughly reformed ourselves, that is our minds, all things else will be reformed. The reforming of the world is a very slow process—it is entirely the work of evolution, and evolution is wholly due to raising the standard of our individual minds. No person can raise higher than the character of his thoughts—no nation can rise higher than the average thoughts of the people of which it is composed. The work is all from within. The outward is only the visible expression of the inward, with individuals or nations alike. When we cease to have warfare in our own thoughts, we shall cease to have warfare among the members of our body, which is sickness, and we shall also cease to have warfare among nations.

We should all work for our highest ideal. To me the spiritual elevation of *self* is the highest and

grandest work of all, because as each self is made purer and better and stronger, so much is added to the strength and purity of the *whole universe*. We are all *one*. No one liveth to himself alone, the ignorance of any one drags down the whole body of humanity, the wisdom of each one elevates it. Let us not forget then that working for *higher self* is the only enduring reform, and the most elevating philanthrophy.

A. L. HAM.

Always remember, furthermore, that there never was a miracle on the face of the earth. Jesus Christ never performed a miracle in the sense that a miracle is something that is extra of nature. Everything which Jesus did and everything which all the world can do is to follow the beaten paths of God Almighty's unchangeable law. God does not change and can not change and none of us can change His laws, but everything that Jesus did can be done and demonstrated along the lines of natural science. Therefore, He walked upon the sea by virtue of natural science; He overcame death by virtue of natural science; and everything that He ever did do was by virtue of natural science. All that I can hope to do is to teach you these few rudiments and give you a stepping stone, throw out the life line and then if you are so minded to climb the ladder, the ladder is free and God will take you by the hand and you need never stop until you have climbed into the realms of eternal glory and eternal happiness and eternal bliss.

Another rule which I want to call your attention to this afternoon is to *trust God in everything and for everything*. Now, that does not mean to sit down and say I will trust God and I will not do anything, but it means that you have to trust God intelligently. If you want anything you have to ask for it, seek for it and knock for it. Pray without ceasing, and in everything give thanks. I remember I used to think that it was a wonderful thing that you should have to pray all the time; but when you get thoroughly imbued in this work you will find that your life is nothing but a perpetual prayer, everything is prayer; you pray all the time, and you realize that you live in God and have everything.

## SEE THAT YOUR LIPS CURVE UP.

Isabella Moncrieff has discovered that to be beautiful she must be always serene. That she must begin the day with a smile. "I would as soon think of leaving my room in the morning before putting on my dress," she says, "as before putting a smile on my face."

She considers it positively rude to her family, as well as unkind, to appear at the breakfast table in what may be called facial dishabille. Almost every one considers her morning toilet complete when she has done with her tub and dumbbells, dressed her hair, and put on her clothes; yet no woman should ever venture beyond the threshold of her bedroom until she has coaxed a smooth and smiling reflection in her mirror.

Melancholy and beauty can not exist together, is Isabella's theory. "I never once permit myself to fall into a fit of the blues.

"For example," she cries, springing erect from the low, luxurious divan on which she is lounging: "let me show you a little what it is to be sad. Observe now my expression," and she let the lines of her face relax, droops her lids and mouth and bends her head until she presents a picture of gentle dejection.

"Do you see, I have but to let my muscles fall, drop the jaw a little, and, wearing a face like this, in a week lines will begin to appear, the cheeks to sag a bit, then my shoulders go forward, and in a month I am changed. A fortnight of megrims would ruin my looks forever.

"My supreme desire—to quote some one, perhaps it's Homer—we'll say it's Homer—is not to be learned, rich, famous or powerful, but to be a pleasing picture for my friends to behold. If the mind is healthy, the body will be healthy, and things will work smoother, plans carry out, and everything one touches succeeds.

"How do I manage it, you ask, to keep the corners of my mouth turned up?

"Regardless of the mood that may possess me, when I get up in the morning, I first 'devitalize' my face; that is, cast out the unlovely expression in possession by encouraging a sensation of droop throughout the features, so that cheek, lips, chin and lids may sag heavily, while the mind is as far as possible, a blank.

"After sozzling in this state of relaxation for a few minutes I summon up a pleasing mental picture and then allow a little smile rippling over the face from opening the eyes and parting the lips gradually to bring the features into place and expression. If one is afflicted with obstinate facial dejection or melancholy, this operation should be repeated several times. I have known it to work wonders in most unpromising cases."

Just try turning up the corners of the mouth regardless of your mood, and see how it makes you feel. Then draw the corners of your mouth down, and you will declare that there is something in it and is it not worth an effort to change frowns and sullenness and despondency for smiles and contentment and a happy heart?—New York Sun.

In regard to this instantaneous healing and the speaking of the word, I think the time will come, I think it is coming rapidly, when we will speak the word, as the apostles did, and the healing will be done at once. I have done that in a number of instances, and I have known others to do it. Why we do not speak the word all the time and heal at once I do not know. I never spoke the word in my life except at such times as the word came to me and must be spoken, and I never spoke the healing word without there was an instantaneous cure. I never knew it to fail. You can speak the word only when the times comes. A little boy was thrown from a milk wagon on the avenue and it bruised his knee to material thought very seriously. He was holding it with his hands. I jumped from a street car, a gentleman from Boston was with me. I went to him and gave him the thought, and said, "God Almighty has healed you. Go and catch your horse." He jumped and ran and was not lame. I could give you instance after instance where the spoken word has been answered instantaneously. Why it is not always so we can't tell, unless it is because we are young yet and in the infancy of the work. We must study with a consecrated effort and we will have everything that Jesus Christ has promised us, and He has promised us that we shall do the works that He did, because He is with the Father, an advocate for us.



## UNHEALTHY THOUGHTS THAT KILL.

How many people realize the baneful, often fatal, influence of unhealthy thoughts? How many know that ordinary reasoning fear of disease may be as deadly as an inoculation of poisonous germs?

Yet this is an established fact. Physicians are coming more and more to recognize the power of mind over the body, and almost every practitioner will admit that a large part of his work is the use of mental suggestion in overcoming morbid bodily conditions.

Everyone has noticed the influence of a cheery personality in the sick room. One physician by his sunny confidence and cleverly-turned assurances will seem actually to impart new strength and tone to the diseased body. Another physician with a solemn, gloomy countenance and demeanor suggestive of an undertaker will strangely depress and retard the patient.

And the same is true of one's own thoughts. In fact, it is hardly too much to say that every thought has its effect on the condition of the body. Imagination can give one almost any disease on the calendar.

It is said that there is the germ of fatal thought in every 99 persons out of 100, and that the cultivation of optimism and philosophy is practically a universal necessity.

There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumors and cancers; cases which admit of no doubt whatever that the disease resulted from constant morbid fear. We should have far fewer cases of cancer if some great doctors could assure the world that it is not a hereditary disease. But morbid-minded persons on hearing that there is cancer in their families generally do the very worst thing they can under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly, and every trifling ailment which troubles them is at first mistaken for the premonitory symptoms of cancer. The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop.

A melancholy thought that fixes itself upon one's mind needs as much "doctoring" as physical dis-

ease; it needs to be eradicated from the mind, or it will have just the same results as a neglected disease would have. The thought-disease sometimes cures itself after running its course; so does smallpox. But who would settle down to suffer from smallpox and chance recovery, as thousands of foolish persons settle down to let the thought disease which has attacked them, do its worst?

Every melancholy thought, every morbid notion, and every nagging worry should be resisted to the utmost, and the patient should be physicked by cheerful thoughts (of which there is a store in everyone's possession), bright companions—cheaper than drugs, and pleasanter.—*Post-Dispatch*.

---

Blessed is the man who has hope, for that man is very near God.

Without these qualities man is weak and impotent—helpless.

Without hope we are lost in a maze of despair and are bewildered and fearful and apprehensive.

Without Love and Faith, which inspire Hope, where would the world be?

Martin Luther said: "All which happens in the whole world happens through hope. No husbandman would sow a grain of corn, if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way of eternal life?"

Religion makes one hopeful, optimistic, enthusiastic, cheerful, healthy and happy.

Blessed is the man who can fully realize that Jesus Christ is THE MASTER, now and forever, world without end, for that man is perfect in hope.

---

## THOUGHTS.

---

Let the heart speak freely, but see also that it speak prudently.

If we are like Christ, sorrow is on the surface an unfathomed depth of joy.

They hear the song of the angels who are waiting for the coming of the Savior.

This expresses the Christian's confidence: "If God be for us, who can be against us?"

That is the best gift of love which will in some way be helpful to the person receiving it.

## THE GERMAN BOOK.

We have written a book and had it translated into the German language. It is 6x8½ inches and contains 50 pages.

After October first the price of the book will be 25 cents. We have given away several thousand copies, but after October first the book will be sold.

I quote several notices from the press regarding this book:

CHRISTIAN SCIENCE—what it is and what it does; or, primary rules of Metaphysical Healing, by Oliver C. Sabin.

This tells *how* Christian Science heals the sick. It is written in a plain, straightforward way, giving the facts so that the humblest can understand.

A special edition of this book has been issued in the German language, which will be given to every German-speaking person who applies for it before October 1. In order to help all our German readers to obtain it, we publish this notice, but they must apply for it at once in order to get it free. Address Oliver C. Sabin, box 374, Washington, D. C.—*Philosophical Journal*.

Col. Oliver C. Sabin, 1800 Belmont avenue, Washington, D. C., has a large 50-page booklet called "Christologie," which he wants to give away to German people who are in need of Christian Science literature in their own language. Send direct to him, and mention *Nautilus*. *Nautilus*.

Col. O. C. Sabin, Lock Box 374, Washington, D., has a German Christian Science pamphlet which he is giving away to all who send a 2-cent stamp to pay postage. Send for one if you read German.—*The Life*.

"Christologie" is a paper-covered work of fifty pages, written by Oliver C. Sabin, editor of the "Washington News Letter." This book will be given free to every German-speaking person who applies for it prior to October 1. Address the author, Lock Box 374, Washington, D. C.—*Dominion*.

*Christologie, oder Die primaeren Regeln der metaphysischen Heilung*, by Oliver C. Sabin. Translated into German by A. Gustav Altoff. Published by the *News Letter Press*, Washington, D. C.

This book is intended to explain the so-called "Reformed Christian Science" and the German edition is intended for free distribution.—*Thought*.

When you call to mind the unanswerable, the absolutely unanswerable arguments that the full mission of Jesus Christ was to heal the sick, to heal the sinner; that wherever He went, He went to preach the gospel and heal the sick; and furthermore, that the last command that He gave to the world, of which our brother spoke so beautifully, was given by the spiritual Christ. There was not one particle of materiality in Jesus Christ when He gave that last command, but He was taken up in the clouds of glory as soon as He gave it. There was no materiality in it, but it was the direct voice it does the work, it heals the sick. The deaf are be- of God, from God as the last command. That is our mission; that is what we are doing, and in compliance with that command we are healing the sick all over the world wherever this Truth goes, wherever it is taken into consciousness, into the mind, it does the work, it heals the sick. The deaf are being restored to hearing, the blind to sight, the lame are made to walk, leap and run, and all the various ills that humanity is heir to are being swept away by this beautiful Truth that God gives through Jesus Christ, our Savior.

The idea that God is a personage sitting upon a throne is not in harmony with the teaching of Jesus Christ nor the Bible. God is omnipresent everywhere. David says, "if I ascend up into heaven Thou art there; if I make my bed in hell, behold, Thou art there." Everywhere I go God is there, and *God is everywhere life*. We live, move and have our beings in God. All life is God, whether it be the life in the plant, or the bird, or the fish, or the beast, or the fowl, or man. God is life, and wherever life is manifested that life is God. When man was created God breathed into his nostrils the breath of life and he became a living soul. God has not life, *God is life*; and wherever life is, there is God.

We sometimes hear the remark that "he has a great good soul, but he hides it from others."

There is the trouble—in the hiding. Why do people hide their "great good souls?" What is the use of having the nature of an angel, and displaying one something like a bear?

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I have written and had translated by an accomplished German scholar, a book upon the subject of Christology, giving briefly a short history of this Science and Bible authority therefor, together with formulas of treatment, which will be found invaluable to any person who wishes to study and practice this God-healing.

The price of this book is twenty-five cents, the book delivered to any part of the world, but I have had donated to me money, and have appropriated other money of my own, for the spreading of this Truth to the German people, and have decided to give out the first ten thousand copies of this Book for little or nothing, and I ask all friends who love God and His Truth to help me, and give me the names and addresses of any or all German reading families which they know, and we will send the book to them. The person making this request should give whatever they are able to do along this line to help pay the postage and something of the expense, but if they are unable to do anything, do not fail to send me the names. After the first edition is exhausted the price of the book will probably be retained at twenty-five cents a copy, as it is well worth that sum.

I think upon reflection that I will close this nearly free offer on the first day of October, that all names should be given to me on or before October where the book is wanted on the discount rate. There must be sometime when it be stopped.

I wish all friends and lovers of the Truth to make a special effort to send out this book from now until October first.

In writing to me address your letters in care of Lock Box 374, and if you send money other than a few postage stamps, send either by bank draft, money order from the postoffice department, or express company. Let all do their duty in this work.

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Those of our patrons who telegraph or cable the Editor of THE NEWS LETTER for treatment will do well to follow the following instructions:

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HEART FOR THEY SHALL  
SEE GOD.

• UNCHAIN THE TRUTH, IT SHALL BE FREE.

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# Washington News Letter

VOL. 8.

WASHINGTON, D. C., NOVEMBER, 1902.

No. 2.

## ORDER OF PUBLIC WORSHIP OF GOD.

### Set Forth by Authority of the Evangelical Christian Science Church.

The Minister shall begin by joining with the Congregation in singing,

"Praise God from Whom all blessings flow!  
Praise Him all creatures here below!  
Praise Him above, ye heavenly host!  
Praise Father, Son, and Holy Ghost! Amen."

The Minister shall read one or more of the following sentences:

1. O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. Psalm xcvi. 9.

2. O send out thy light and thy truth, that they may lead me, and bring me unto thy dwelling. Psalm xliii., 3.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. St. John iv. 23, 24.

3. Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. Psalm cxli. 2.

4. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst Come. And whosoever will, let him take the water of life freely. Rev. xxii. 17.

5. Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24.

6. Seeing that we have a great High Priest, that is passed into the heavens. Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 14, 16.

Then shall the Minister and the People, all standing, say THE LORD'S PRAYER, the Minister first pronouncing,

Minister. Lord, thou dost have mercy upon us.

Congregation. O Lord, our Lord, wisdom is the principal thing and thou dost give us wisdom.

Minister. Lord, by faith in thee, through love, we do thy will.

Minister. LET US PRAY.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then shall the Minister say,

O, Lord, Thou dost open our lips.

Congregation. And our mouth shall show forth thy praise.

Minister. Glory be to the Father, and to the Son and to the Holy Spirit;

Congregation. As it was in the beginning, is now, and ever shall be, world without end. Amen, and Amen,

Minister. Praise ye the Lord.

Congregation. The Lord's Name be praised.

Here shall be sung a Hymn.

Then shall follow the reading of selected Psalms. And at the end of each Psalm shall be sung or repeated the *Gloria Patri*:

"Glory be to the Father, and to the Son; and to the Holy Spirit;

"As it was in the beginning, is now, and ever shall be, world without end." Amen.

First Hymn.

Psalm 121. (New translation.)

1. I will lift up mine eyes unto the hills; from whence cometh my help.
2. My help cometh even from the Lord: who hath made heaven and earth.
3. He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.
4. Behold he that keepeth Israel; shall neither slumber nor sleep.
5. The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;
6. So that the sun shall not burn thee by day: neither the moon by night.
7. The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.
8. The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Psalm 122.

1. I was glad when they said unto me: We will go into the house of the Lord.
2. Our feet shall stand in thy gates, O Jerusalem.
3. Jerusalem is built as a city: that is at unity in itself.
4. For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.
5. For there is the seat of judgment: even the seat of the house of David.
6. O pray for the peace of Jerusalem: they shall prosper that love thee.
7. Peace be within thy walls: and plenteousness within thy palaces.
8. For my brethren and companions' sake, I will wish thee prosperity.
9. Yea, because of the house of the Lord our God, I will seek to do thee good.

Psalm 125. (New translation.)

1. They that put their trust in the Lord shall be even as the Mount Sion: which may not be removed, but standeth fast for ever.

2. The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3. For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4. Do we'll, O Lord; unto those that are good and true of heart.

Psalm 23. (New translation.)

1. The Lord is my shepherd: therefore can I lack nothing.
2. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.
3. He shall convert my soul; and bring me forth in the path of righteousness for his Name's sake.
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.
5. Thou shall prepare a table before me against them that trouble me: thou hast anointed my head with oil; and my cup shall be full.
6. But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalm 150. (New translation.)

1. O praise God in his holiness; praise him in the firmament of his power.
2. Praise him in his noble acts; praise him according to his excellent greatness.
3. Praise him in the sound of the trumpet: praise him upon the lute and harp.
4. Praise him in the cymbals and dances: praise him upon the strings and pipe.
5. Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.
6. Let everything that hath breath praise the Lord.

Then shall be read the Bible Lesson.

After the Lesson a Hymn shall be sung, as announced by the Minister,

Then shall be said the following by the Minister and the People, all standing.

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his Son.

I believe the words of Jesus when He said: "Thou shalt love thy God with all thy heart, and with all thy soul and with all thy mind; "This is the first and great commandment, " and the second is like unto it; "Thou shalt love thy neighbor as thyself, "On these two commandments hang all the law and the prophets." Matt. xxii. 37.

I believe this embraces all of man's duty to God and his fellow man.

And after this, the Minister and People still standing, these prayers shall be said, the Minister first pronouncing,

Minister. 'The Lord be with you.

Congregation. And with thy spirit.

Minister. Let us pray.

'O Lord, show thy mercy upon us."

Congregation. "And grant us thy salvation.

Minister. O Lord, save the Government and bless the President of the United States, and all Governors of States, Judges and Law-makers, and all persons upon whom great responsibility rests.

Congregation. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness and all thy people with power from on High.

Congregation. And make thy chosen people joyful.

Minister. O Lord, thou dost save thy people.

Congregation. And bless thine inheritance.

Minister. And give us peace in our time.

Congregation. For it is thou, Lord, that makest us dwell in safety, and cleanses us from all diseases and unworthiness.

Minister. O God, thou dost make clean our hearts within us, and heal us and make us well in body, mind and soul.

Congregation. And we have the joy of thy love in our hearts.

#### A COLLECT FOR PEACE.

O God, from whom all holy desires, all good counsels, and all just works do proceed; we give thanks unto thee for that peace which the world cannot give; our hearts are set to obey thy commandments, we, being defended by thee from the fear of evil, sickness, sin and death, do pass our time in rest and quietness; through the love of Jesus Christ our Saviour. Amen.

#### THE COLLECT.

O Lord, thou dost lighten our darkness; and by Thy great mercy defend us from all fear of evil and dangers; and bless us in body, mind and estate, and we do now have wealth and happiness; and the love of thy Son, our Saviour, Jesus Christ, fills our hearts and makes us glad; and in thy name we do rejoice.

Then shall the Minister say such prayer as he shall think fit, closing with the following:

#### PRAYER.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: thou dost fulfill now, O Lord, the desires and petitions of thy servants, granting unto us knowledge of thy truth and life everlasting. Amen.

2 Cor. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

Here shall be sung a Hymn from the Selection.

Then shall the Minister deliver the Sermon.

A collection will be taken while instrumental selection is given; Then a vocal Solo.

After the Sermon another Hymn may be sung, and the Minister shall end the Service by giving a treatment and shall let the people depart with the singing of one verse as follows: "God be With us till we Meet Again," etc.

Benediction.



## ARTICLES OF BELIEF

### Of the Evangelical Christian Science Church.

In order to promote the religion of Jesus Christ on earth, and to advance the kingdom of God among men,

The Evangelical Christian Science Church is ordained and established:

To that end we set forth the following doctrines and religious tenets.

1. To teach the people the truths of the Christian Religion and to obey the command, "Go ye therefore, and teach all nations." Matt. 28., 19.

2. We hold that the authority of the Holy Bible is supreme and paramount, that its truths bring Peace, Harmony, Happiness, and Immortality.

3. We hold that there is but one living and true God, an Infinite Intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit.

4. We believe in the plan of salvation taught by Jesus Christ, and the power and dominion of Truth over error, over sin, over sickness and death, and the realization of God's love unto Peace, Harmony, Happiness and Everlasting Life.

5. "And he sent them to preach the kingdom of God, and to heal the sick." Those words of our Saviour possess the same meaning and power as when first spoken; and it will be our pleasure and duty to execute this Divine Command.

## COPY OF NEW CHARTER.

### Articles and Certificates of Incorporation of The Evangelical Christian Science Church.

A. D. 1902.

#### ARTICLE I.

By virtue of the laws enacted by the Congress of the United States in relation to the incorporation of religious societies in Washington City, District of Columbia, U. S. A., we, the undersigned, citizens of the United States and residents of the District of Columbia, being over the age of twenty-one years, in compliance with said laws, do hereby or-

ganize ourselves into a religious society and body corporate to be known and designated as THE EVANGELICAL CHRISTIAN SCIENCE CHURCH, which changes the name from "The Reform Christian Science Church Association" to "The Evangelical Christian Science Church."

The articles of Incorporation which we hereby adopt are amendatory and additional to those adopted by The Reform Christian Science Church Association on the .... day of .... in the year 1899.

#### ARTICLE II.

The term for which this organization is organized is perpetual.

#### ARTICLE III.

The objects for which this Corporation is formed are to establish a church organization to conduct religious worship of God the Father Almighty, Maker of heaven and earth, and His Son, Jesus Christ, our Savior; to hold public and private meetings; to read the Scriptures and expound the same; to propagate Christian doctrines as taught in the Word of God by Jesus Christ, His Son, and defined in the rules and articles of faith of The Evangelical Christian Science Church.

#### ARTICLE IV.

The number of trustees for this Corporation shall be seven, who shall hold their offices for .... years and until their successors are elected and qualified.

The said trustees shall organize by electing one of their number as President, a Secretary, and a Treasurer. The Treasurer need not be a member of the Board.

The trustees and their successors shall have perpetual succession and existence and shall be capable in law and equity to sue and be sued; plead and be impleaded; answer and be answered unto; defend and be defended in all courts of law and equity whatsoever in and by the name and style of The Evangelical Christian Science Church.

The Board of Trustees shall have power to fill vacancies that may be caused by death, resignation or removal, and to remove any member for immoral or improper conduct.

## ARTICLE V.

The title to all property, real estate, personal or mixed, owned by this corporation shall be vested in the trustees and their successors in their assumed corporate name.

The Corporation shall have power to purchase, sell, own and convey real estate, personal and mixed property; to mortgage and encumber, lease or rent the same; to receive, own and manage gifts, bequests, and donations from any and all persons and sources whatsoever.

## ARTICLES VI.

The Corporation shall have power to do any and all acts and perform all duties and enjoy all privileges granted to religious societies by the various Acts of Congress, and the amendments thereto, in reference to the incorporation of religious societies, to have a seal; to make rules and by-laws for the government of this Corporation and to change the same at pleasure; to write articles of religion, a creed, or confession of faith; to determine the order of conducting religious services and prescribe the manner in which the same shall be done; to ordain special persons whom they may deem worthy and well qualified to fill the office of a Deacon in the Church, and also an Elder in the Church, and to ordain such persons as may have gifts and graces of head and heart to be Ministers, who shall preach the gospel of Jesus Christ and expound the Word of God; who shall administer the Sacraments of the Church, solemnize the bonds of matrimony between those who are legally qualified to enter the marriage state, and administer the ordinance of baptism; and to elect such persons as have been ordained Deacons and Elders and who have been consecrated to the Ministry of the Gospel to fill the exalted position of a Bishop in the Evangelical Christian Science Church.

Said Deacons and Elders, Ministers of the Gospel and Bishops shall hold their office during good behavior and perform such duties as may be prescribed in the rules and regulations made for the government of this Corporation.

In witness whereof, we have hereunto attached our hands and seals this ..... day of ..... A. D. 1902.

## BY-LAWS

## Of the Evangelical Christian Science Church.

## PREAMBLE.

The nature of things would seem to require that wherever a number of people unite to cooperate together, there must be government. In every government there must be officers. Where there are many officers some must have preeminence and exercise authority over the others. Hence in the Church, where these conditions exist, there are needed not only Elders, to have charge of the particular churches, but Bishops to rule over the Elders, and Deacons to assist the Elders.

Our Lord and Savior arranged for the organization of His Church upon this plan. He authorized the Apostles to establish the Church, and did so by appointing Elders over the congregations, and Bishops over the Elders and other Ministers.

Timothy and Titus were thus appointed by St. Paul to rule over the churches in certain districts. Timothy was placed in authority over the churches of Ephesus, and directed to "ordain Elders." But when the apostle addressed the Elders, as we learn from the 20th chapter of Acts, he simply called on Timothy to "feed the flock," leaving to Timothy the work of ordaining the ministers and regulating the churches. The same fact appears in the case of Titus, who was sent to Crete, where there were many churches, "to ordain Elders."

History teaches us that nearly the whole Christian world continued under this form of government and retained the three orders of the ministry; to wit: Bishops, Elders, and Deacons.

## BY-LAWS.

Sec. 1.—The ministry of the Evangelical Christian Science Church shall consist of three orders, viz: BISHOPS, ELDERS, and DEACONS.

## DUTIES OF THE BISHOPS.

Sec. 2.—The distinctive duty of the Bishops is to rule over the churches in designated territory. In so doing it is their duty, "to endeavor to banish and drive away from the church all erroneous and strange doctrines, and to call on and encourage

others to do the same." It belongs to their office to watch over the ministers in their jurisdictions, and if any offend in doctrine or in morals, to bring them to trial, and if found guilty, to admonish them, suspend them from office for a given time, or degrade them from the ministry, as the case in their judgment may require.

It is also laid upon them "to show themselves examples of good works unto others," not only by a godly life, but by inviting others to undertake Christian work, and leading in it themselves.

And further, it is their duty "to ordain and send out ministers to preach the gospel," and receive members into the church by the rite of confirmation, and such other duties as may be required under their office, and the necessity of the church in their judgment may require, authority for such action being hereby given.

#### DUTIES OF THE ELDERS.

Sec. 3.—The distinctive work of the Elders or Ministers, is to have charge of particular congregations and to minister to them. To conduct the worship of God in the church; to sustain the organization of the church so that those who belong to the kingdom of Christ may be known. To co-operate together in good works. It is the duty of the ministers to receive members into the Church, in accordance with the rules, by the rite of baptism and confirmation. Baptism may be performed by all the orders of the ministry, but confirmation by the Bishops only.

To keep before the people the great truth of Christ's sacrifice. This is done, not only by preaching, but by the sacrament of the Lord's supper, which Christ instituted in commemoration of His sufferings and death. He said to his apostles, "Do this in remembrance of me."

To be examples to the people of pure and undefiled religion: "Being examples to the flock." 1 Pet. Ch. 5, Verse 3.

To preserve proper discipline in the church, rejecting and casting out those who dishonor the name of Christ. "A man that is an heretic after the first and second admonition reject." Titus 3, 10.

#### DUTIES OF DEACONS.

Sec. 4.—The work of Deacons is to assist the Elders by visiting the sick and afflicted, and ministering to their wants, both temporal and spiritual. Also to aid them in the services of the church, when necessity requires it.

#### THE LEGISLATIVE AUTHORITY.

Sec. 5.—A general convention of representatives from all the churches of this denomination shall meet once every three years, or oftener, to make such laws and such changes in existing laws as times and circumstances may require.

This convention shall consist of two houses, the house of Bishops, and the house of Clerical and Lay Delegates, composed of one Clerical and one Lay Delegate from each church. Either house may originate measures, but the concurrence of both will be required to enact any measure into law. The convention shall be presided over by a Bishop, or a person designated by him.

Until other churches of this denomination shall have been organized and established, the Trustees of this church shall have and exercise the powers and duties of a Convention, and may elect a Bishop and exercise all other powers and duties deemed necessary for the good of the church. The election of a Bishop shall be by motion and resolution of said Trustees at a regular or called meeting.

A Board of Trustees shall be elected, composed of seven persons. Said board shall perform and exercise such rights, duties and functions as may be required and necessary for the benefit of the congregation, the election of a Bishop and any and all other officials or duties deemed by said Board to be necessary.

#### CHAPTER I.

##### MEMBERS.

Sec. 6.—Honorary members of the board may be chosen who shall have advisory powers only.

The vote on the election of members of the board may be by ballot, or viva voce, and the affirmative vote of the majority of the trustees shall be necessary for an election. Any members of the board absenting themselves from three successive regular meetings of the board, without making a satisfac-

tory written excuse, shall be regarded as not wishing to continue their membership, and their names may be dropped by a two-thirds vote at any regular meeting of the board, notice of such proposed action, where practicable, should be presented at a previous meeting.

#### ANNUAL MEETING.

Sec. 7.—The regular meeting of the Board of Trustees shall be held on the first Tuesday of each month; at these meetings the President and other officers, and the standing or special committees, may submit reports and make recommendations, which may be considered and acted upon by the board, and the general interests and welfare of the church may be considered, and such action taken as the board may seem meet. The annual meeting shall be held on the third Wednesday in January of each year. At the annual meeting all standing committees shall be re-elected or the new committees appointed,—the first appointment may be made by the Board of Trustees at any time.

#### SPECIAL MEETINGS.

Sec. 8.—The board will hold meetings upon adjournment when necessary, and special meetings shall be called by the President or at the request of a majority of the Executive Committee.

#### PLACE OF MEETING.

Sec. 9.—The meetings of the board shall be held at such place in the District of Columbia as the board may designate, or as the President may provide in the absence of such designation.

#### PARLIAMENTARY RULES,

Sec. 10.—General parliamentary rules, as modified by the rules and regulations of the board, shall be observed in conducting its business, and also in committee meetings.

#### ORDER OF BUSINESS.

Sec. 11.—The order of business in the meetings of the Board of Trustees shall be as follows:

1. Prayer.
2. Calling roll.
3. Reading of the minutes of the last preceding meeting.
4. Reports from officers.

5. Reports from standing and special committees.

6. Presentation of petitions, memorials, and other communications and the consideration thereof.

7. Motions and resolutions.

8. Unfinished, miscellaneous and new business.

9. Reading and approval of minutes.

#### RESOLUTIONS FOR ACTION.

Sec. 12.—All reports to the board recommending any action, shall be accompanied by a resolution or resolutions embracing the proposed action, which when adopted shall be entered in full on the records.

#### OFFICERS OF THE BOARD.

Sec. 13.—The officers of the board shall be as follows, to wit:

A president, a vice-president, a secretary, and a treasurer, whose term of office shall be for five years, or until their successors are elected. They shall be elected by ballot at an annual meeting. The president and vice-president shall be members of the board; the secretary and treasurer may or may not be, as the board shall determine. The offices of secretary and treasurer may not be filled by the same person.

#### DUTIES OF THE PRESIDENT AND VICE-PRESIDENT.

Sec. 14.—The president shall preside at all of the meetings of the Board of Trustees; shall see to the orderly dispatch of business, and shall do and perform such duties as incidentally attach to the position of presiding officer. In his absence the vice-president shall act in his place and stead, and be clothed with the same powers and duties.

#### DUTIES OF THE SECRETARY.

Sec. 15.—The secretary of the Board of Trustees shall have the custody of all the books and papers of the board, except such as shall be otherwise specially provided for, and shall safely keep and deliver them over to his successor, subject always to the inspection of the board, or to any committee or member thereof, and to no others, except by special order of the board. He shall properly file all such papers, so that they can be readily

found and referred to; he shall keep an accurate journal of the proceedings of the board, and enter therein a minute of all actions of the board, within one week after the same shall have been approved, and he shall perform such other duties as pertain to his office, and such as shall be required by the board.

#### DUTIES OF THE TREASURER.

Sec. 16.—The treasurer shall have the custody of all moneys belonging to the Church, and it shall be his duty to demand and receive all moneys when due from any person or persons. He shall present at each meeting of the board a report showing in detail the receipts and disbursements since the last report, and the existing condition of the treasury. He shall also at the special meetings of the board present a report under the general heads when called for, showing receipts and disbursements since the last meeting, and the condition of the treasury. He shall perform such other duties as the board may require. He shall receipt from time to time for such sums of money as may be given for specific purposes, and, under the direction of the Finance Committee, if one be appointed, arrange for the investment of the same for the benevolent purposes specified, according to the conditions named by the donors, subject to the approval of the Board of Trustees.

#### STANDING COMMITTEES.

Sec. 17.—There shall be three standing committees of the board as follows:

The Executive Committee, the Finance Committee and the Auditing Committee.

Other standing committees may be created by resolution of the board.

#### COMMITTEES—HOW CONSTITUTED.

Sec. 18.—The Executive Committee shall consist of members of the board, of whom the president shall be one. The Auditing Committee shall consist of the three members, and all other standing committees shall consist of three members each. All standing committees shall exist during the pleasure of the Board of Trustees, and until their successors are chosen and qualified, and may from time to time be modified or changed by the board.

#### THE EXECUTIVE COMMITTEE.

Sec. 19.—This committee shall have general supervision of the buildings, grounds and other property, and financial affairs of the church, except such as may be committed to the Finance or Building Committee. They shall have charge of all the expenditures directed by the board, except where the same are otherwise separately provided for. They shall have authority to institute suits when necessary for the recovery or protection of the property belonging to the church, and in cases of emergency may transact any business not involving increased appropriations, subject to the approval of the board at its next session.

#### THE FINANCE COMMITTEE.

Sec. 20.—This committee shall have custody of all securities belonging to the church and shall have supervision of the loans and investments made by the church, and shall file a report signed by a majority of the committee with each loan or investment made, which report shall describe the security, and shall state the opinion of the committee as to its value and shall also contain a recommendation that the loan or investment be made.

#### AUDITING COMMITTEE.

Sec. 21.—There shall be a committee of three elected from the trustees each year at any annual meeting, who shall constitute an Auditing Committee for the ensuing year. It shall be the duty of this committee to audit the books and accounts of the treasurer, and to investigate all matters in care of the Finance Committee, and to report the condition thereof to the board at each regular meeting held during its term of office.

#### CHAPTER II.

##### AMENDMENTS.

Sec. 1.—All amendments of by-laws shall be proposed to the board in writing, and shall be sent to the secretary, and by him to the trustees, before final action is had upon the same, and shall be adopted only by the affirmative votes of a majority of the members, or by a majority vote when there is a full attendance of the entire board.

RESOLVED, By the Board of Trustees of the Evangelical Christian Science Church, in regular session held on the day of \_\_\_\_\_, in the City of Washington, District of Columbia, United States of America,

1st. That the officers of this church may consist of a Board of Trustees composed of seven persons, each of whom shall be over the age of twenty-one years, and citizens of the United States.

2nd. A Board of Education composed of three persons.

3rd. A Board of Stewards, composed of three persons.

4th. Deacons of the Church, and Deaconesses of the Church.

5th. Elders of the Church.

6th. Bishops of the Church.

7th. Each and all of these boards taken jointly shall constitute what shall be known and designated as the Official Board of the Evangelical Christian Science Church of Washington, D. C.

#### BOARD OF EDUCATION.

The Board of Education shall have power to establish kindergartens, primary schools and grammar schools, and to grade the same. To establish academies, colleges and universities, to fix a course of study for the schools, and a curriculum for the colleges and universities. To elect teachers of the schools and professors and presidents, and all other offices as may be necessary or expedient for the colleges and universities, and fix their compensation, and to establish rules and regulations for the government of the same. Any vacancy that may be caused in said Board, by resignation or otherwise, shall be filled temporarily by the Board or the Bishop of the Church, and said appointee shall serve until the regular meeting of the Board of Trustees of the church. No person shall be elected to the Board of Education that has not been nominated by the Bishop of the church.

#### BOARD OF STEWARDS.

The Board of Stewards shall have charge, under direction of the Bishop, of the spiritual and religious affairs of the church, and shall make provision for the conducting of religious services and for the care and maintenance of the minister who may be

appointed or elected to take charge of the church, to fix his compensation and adopt ways and means for raising funds to meet the same. They shall have charge of the church records, so far as it pertains to the membership of the congregation, the marriages, births and baptisms. They shall also provide, under the direction of the minister, means for administering the sacraments of the church, and perform all other duties that may be necessary or incident to their office, and with a glad heart and willing mind cheerfully obey the godly instructions and commands of the Bishop.

### ORDINATION OF ELDERS AND DEACONS AND CONSECRATION OF BISHOPS.

The Bishop shall say:

It is a fact known to all students of Holy Scripture and ancient history that from the time of the apostles there have been these orders of ministers in Christ's Church: Deacons, Elders and Bishops. Which offices were ever more held in such high esteem and reverend estimation that no man might presume to execute any of them except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawfully constituted authority. And therefore to the intent that these orders may be continued and reverently used and esteemed in the Evangelical Christian Science Church, and respected as such by the whole world, no man shall be accounted or taken to be a lawful Deacon or Elder or Bishop in this church or suffered to execute any of the said functions except he be called, tried, examined and admitted thereunto according to the form and usages of ordination and consecration of this church. The Bishop must be a man,—the Elders and Deacons may be male or female.

And none shall be admitted a Deacon, Elder or Bishop except he or she be of the age of twenty-one years and in every other way found worthy and well-qualified, duly and truly prepared to fill the sacred office of a Minister of the Gospel of our Lord and Savior Jesus Christ.

No one shall be ordained Deacon, or an Elder in



this church except after sufficient instruction to prove to the mind of the Bishop that such person is sufficiently learned in the Holy Scripture and otherwise qualified to fill such an exalted position as a Minister of the Gospel as the Bishop and his advisers shall deem are meet and proper.

Likewise, a Deacon in the church and an Elder in the church must be grave, holding the mastery of the faith of the church and having a pure conscience, and these must be proven to the satisfaction of the Bishop. Then let them, after ordination, be found blameless in life, using the office of a Deacon to the honor and glory of God and to the upbuilding of the lives of those to whom they may minister. For they that use the office of a Deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

The following questions shall be propounded before the public congregation and answered by the candidate, after this manner following:

Question. Do you trust that you are inwardly moved by the Holy Spirit of God to take upon you this Office and Ministration, to serve God, to the promoting of His glory and the edifying of his people?

Answer. I trust so.

Question. Do you think that you are called, according to the will of our Lord Jesus Christ, and according to the Canons of this church, to the ministry of the same

Answer. I think so.

Question. Do you believe in the Scriptures?

Answer. I do believe in them.

Question. Will you diligently read the same unto the people assembled in the church wherever you may be appointed to serve, and study to know the spirit of Christ's teachings, and by your life and example to teach the same.

Answer. I will, The Lord being my helper.

Question. Will you reverently obey your Bishop and other chief ministers who, according to the Canons of this church, may have the charge and government over you, and follow with a glad mind, and will, their godly admonition?

Answer. I will, to the utmost of my ability, the Lord giving me strength and grace so to do.

Then the Bishop laying his hands upon the head of each one that may be humbly kneeling before him, shall say:

Take thou authority to execute the office of a Deacon in The Evangelical Christian Science Church, which is committed unto thee; In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall the Bishop deliver to each one of the candidates a copy of the New Testament, saying:

Take thou authority to read the Gospel in the Church of God and to preach the same, and as evidence of your authority to exercise the office of a Deacon, I hereunto deliver you license to preach the gospel of our Lord and Saviour Jesus Christ, to be respected here and everywhere, as a Minister of the Gospel, honored and reverend sirs consenting hereto and witnessing this ceremony. This I give to you in the Name of God the Father, Almighty, maker of heaven and earth, that ye may go forth in the Name of Jesus Christ, His Son, our Lord, to preach the Gospel, to cast out devils, to heal the sick, and bind up the broken hearted, and set the captives free.

May the peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of His Son our Lord Jesus Christ; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit be amongst you and remain with you always. Amen and Amen.

#### ORDINATION OF AN ELDER.

A Deacon or other suitable person appointed by the Bishop shall present the candidate to be ordained as an Elder at the altar, and shall say:

Reverend Father in God, I present unto you this person to be admitted to the order of an Elder.

*The Bishop.*

Take heed that the person whom you present unto us be apt and meet for his learning and godly conversation, to exercise the office of a Minister of the Gospel to the honor of God and the edifying of His people.

Answer. I have inquired concerning this Deacon, who now desires to be ordained as an Elder in The Evangelical Christian Science Church, and I think him worthy and well qualified.

*The Bishop.*

Good people, this person kneeling here at the altar comes seeking the office of an Elder in this church. After due examination, prayer and godly meditation we believe him, or her, to be worthy and meet for the exalted and reverend office of an Elder in this church. But if there be any of you who knoweth any impediment or notable crime for which he (or she) ought not to be so ordained into the holy office of an Elder of the Church, let such one come forth, in the Name of God, and show what the crime or impediment is. No one having presented charges the Bishop continues,

*The Bishop.*

Almighty God, Giver of all good things, who by thy Holy Spirit has appointed divers of ministers in the church, mercifully behold thy servant, called to the office of an Elder in the church, and so fill his (or her) heart with thy truth and love, and adorn him (or her), with the innocence of a pure life that both by word and good example he (or she) may faithfully serve thee in this office to the glory of thy Name, and the edification of all that may hear or know him, (or her), and may the office as an Elder enable him, (or her), to go forth in Thy Name to preach the Gospel, to cast out devils, to heal the sick, to demonstrate the power of thy truth in a most glorious and acceptable manner, unto thee. This blessing we ask in the Name of God the Father Almighty, Maker of heaven and earth, through Jesus Christ His Son.

Then shall the Bishop say,

I charge you my brother, (or sister), while upon your bended knees in the presence of God, before these witnesses, to consecrate your life, your heart, and your soul, to the cause of our blessed Lord and Saviour, Jesus Christ, that you may go forth in His Name, endowed with power from on high, to spread Scriptural holiness throughout the length and breadth of the country, and in His Name to preach the Gospel of Love and heal the sick, and

that the poor and needy shall find you ready and willing to give the helping hand.

*The Bishop.*

Question. Brother, (or sister), do you think in your heart, that you are truly called of God, according to the will of our Lord Jesus Christ, and according to the Canons of The Evangelical Christian Science Church to the Order and Ministry of an Elder?

Answer. I think I am.

*The Bishop.*

Question. Will you be ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrines contrary to the teaching of Jesus Christ our Savior and to the Word of God, and to use both public and private monitions and exhortations as well to the sick as to the whole membership within your Cure, as well to the poor and needy, the widow and the orphan?

Answer. I will, the Lord giving me strength and power so to do, which I know He will do.

*The Bishop.*

Question. Will you reverently obey your Bishop and other chief Ministers according to the Canons of this Church as may have the charge and government over you, following with a glad will and obedient mind their godly admonition, and submitting yourself in all things cheerfully to their godly judgments?

Answer. I will do so.

*The Bishop.*

Almighty God, who hath given you this will to do all these things, will give you strength, and power, to perform the same, that you may accomplish His work; which He hath begun in you, through Jesus Christ our Lord. Amen.

The Bishop with such Deacons and Elders as may be present shall lay their hands upon the head of the one to be ordained as an Elder, and the Bishop shall say:

Receive the gift of the Holy Spirit for the office and work of an Elder in the Church of God now

committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they shall be forgiven; and whose sins thou dost retain, they are retained; and thou shalt have power to go forth in the Name of Jesus Christ to preach the Gospel, to cast out devils, to heal the sick and minister unto the poor. Be thou a faithful dispenser of the word of God and of His Holy Sacraments, this I command in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Holding an open Bible before him,

Take thou authority to execute the office of an Elder in The Evangelical Christian Science Church, now committed to thee by the imposition of our hands and the invocation of the Spirit of the Living God. And be thou a faithful dispenser of the word of God and of the Holy Sacraments. This, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the Bishop shall deliver to him a copy of the Bible, and say:

Take thou authority to preach the word of God and to minister the Holy Sacraments in the congregation, to administer the ordinance of baptism, to solemnize the Holy Sacrament of matrimony, and to discharge the duties of the office of an Elder wherever thou shalt be called. I now say in the language of our Saviour: "Go ye into all the world and preach the Gospel to every creature." Amen and Amen.

#### ORDAINING AND CONSECRATING THE BISHOP.

##### *First Prayer.*

Most merciful Father who didst give to thy Holy Apostles, through Jesus Christ our Lord, most excellent gifts; and charged them with the care of thy people in teaching wisdom, love and patience; give grace and power from on high to this, thy servant, who is to be consecrated a Bishop in Thy Church. O God, that he may faithfully preach the Gospel of Christ and duly administer the Holy Sacraments, in thy name heal the sick, and minister unto the poor and needy and that in the ministration of all his duties; that thou, Father, will lead him.

The officiating Bishop shall read,

We are taught by St. Paul in his Epistle to Timothy (1), 3:1, that if a man desire the office of a Bishop he desireth a good thing. A Bishop then must be blameless in life, of good behaviour, apt to teach by precept and example, a lover of God and man, willing at all times to read God's word and expound the same, to preach the Gospel of Christ, to heal the sick and minister to the poor and needy; and in the name of God administer the Holy Sacraments of the Church.

*St. John 20:19.*

The same day at evening, being the first day of the week, when the doors were shut where the Disciples were assembled, came Jesus and stood in the midst and saith unto them: "Peace be unto you; as my Father hath sent me, even so send I you." And when he had said this he breathed on them and said unto them,

"Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

*St. Matt. 28:18*

Jesus came and spake unto them, saying: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and Lo! I am with you alway, even unto the end of the world." Amen.

The officers of the church shall say to the Bishop:

Dear and Reverend Father, in God's name we present unto you this godly and well learned man to be ordained and consecrated a Bishop in The Evangelical Christian Science Church.

*The Bishop.*

My dearly beloved Brother in Christ, you will now, with the open Bible before you, and the love of God in your heart, conscious of the great responsibility of the exalted office you are about to assume, repeat after me:

I, \_\_\_\_\_ in the name of God, Amen, who have been chosen a Bishop in The Evangelical Christian Science Church, of Washington City, District of Columbia, United States of America, do most solemnly promise conformity and obedience to the doctrine, discipline and worship of the church, and do solemnly promise that I will discharge the obligations of a Bishop to the best of my ability, the Lord God Almighty being my helper, through Jesus Christ our Lord.

*The Bishop.*

Brethren, it is written in the Gospel of Saint Luke, that our Saviour Jesus Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and His Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto the Holy Spirit hath called him.

*Prayer.*

Almighty God, giver of all good things, who by thy Holy Spirit doth at this time appoint this, our brother in the Lord, to be a minister of thy Church, and to be a Bishop and to discharge the duties and obligations of that exalted position, mercifully behold this thy servant now called to the great work of preaching the Gospel, expounding thy word, casting out devils, healing the sick and ministering to the poor and needy. Father, replenish him with the Truth and adorn him with the innocence of a pure life, that both by word and deed he may faithfully serve Thee in the holy office of a Bishop. To the glory of thy name, the edifying and well-governing of thy church through the love of God, and for the sake of and in the name of Jesus Christ our Lord, who reigneth with Thee and the Holy Spirit world without end. Amen and Amen.

Brother, forasmuch as the Holy Scripture and the Canons of this holy church have ordained that it is meet and proper that you should become a Bishop and fill that sacred office, you are now admitted into, and I do hereby confer upon you the

rights, privileges and obligations of a Bishop of The Evangelical Christian Science Church.

In evidence of which you receive this parchment of appointment, to be respected here and everywhere. You are to go forth in the name of God. This is given by authority in me vested, by virtue of the laws of the United States, in the articles of incorporation of this church, honored and reverend sirs here present consenting, hereunto and invoking the blessing of God Almighty upon you and your work.

May you deny yourself all worldly lusts, live soberly, righteously and Godly, that you may show yourself in all things an example of good works unto others, and that in His name you may preach the Gospel, heal the sick, cast out devils, and minister to the poor and needy, and at all times prove yourself a workman that needeth not to be ashamed. Amen and Amen.

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

*Prayer.*

Most merciful Father, Thou dost send down upon this, thy servant, thy heavenly blessing; and fill him with Thy Holy Spirit, so that he, when preaching thy word, will be earnest to reprove, beseech, and rebuke, with all patience and doctrine; and also will be, to all men, a wholesome example in word, in conversation, in love, in faith, and in purity; that, faithfully fulfilling his course, he will continue to work faithful and will receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth, one with the Father and the Holy Spirit, world without end. Amen and Amen.

Then shall be sung,

"Praise God from Whom all blessings flow!  
Praise Him all creatures here below!  
Praise Him above, ye heavenly host!  
Praise Father, Son, and Holy Ghost! Amen."

or such other song as may be appropriate, and dismiss with the Blessing.

### COMMUNION SERVICE.

The Bishop and Congregation shall sing:  
 Praise God, from Whom all blessings flow!  
 Praise Him, all creatures here below!  
 Praise Him above, ye heavenly host!  
 Praises Father, Son and Holy Ghost!

The Bishop shall say: Let us pray.

(Congregation kneeling, Bishop standing.)

Our Father, who art in heaven, hallowed by thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Thou dost cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love thee, and worthily magnify Thy Holy Name, through Christ our Lord. Amen.

Rising to their feet, the Bishop and Congregation together, shall say:

I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his Son our Saviour. I believe it is a duty for us to love God with all the soul, with all the mind, and with all the heart, and to love our neighbor as ourself, and this I will do, the Lord God being my helper. Amen.

The Bishop shall say,

We are about to commemorate the last supper of our Saviour while here on earth, and all ye who do truly love God, and are in love and charity with your neighbors, and intend to lead a good life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith and take this Holy Sacrament to your comfort, and in memory of the last supper of our Lord and Saviour Jesus Christ. For in the night in which he was betrayed, he took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, do this in remembrance of me. Likewise, after supper, he took the cup, and when he had given thanks he gave it to them saying,

"Drink ye all of this; Do this as oft as ye shall drink it in remembrance of me."

Wherefore, O Lord, our heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy servants do celebrate and make here before thy divine majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son has commanded us to make, having in remembrance his blessed love and passion, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by his holy counsel and life, and his matchless patience and love.

Then the Communicants shall draw nigh, or the Elements may be passed among the audience as the Bishop may direct, and the Bishop shall say:

Take and eat the bread, remembering Christ's holy love for thee, and that thou art doing this in remembrance of His last supper.

When the wine is passed the Bishop shall say,

Drink this in remembrance of the passion and life of our Lord and Saviour Jesus Christ, and do it as unto the Lord.

At the close the Bishop shall say,

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen and Amen.

### THE FORM OF SOLEMNIZATION OF MATRIMONY.

The laws respecting Matrimony, whether by publishing the Banns in Churches, or by License, being different in the several States, every officer of the church is left to the direction of those laws, in every thing that regards the civil contract between the parties.

And when the Banns are published, it shall be in the following form:

I publish the Banns of Marriage between M. of \_\_\_\_\_, and N. of \_\_\_\_\_.  
 If any of you know just cause or im-

pediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first (second or third) time of asking.

At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left, the officiating officer of the Church shall say,

We are gathered together in the sight of God, and in his name, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is honourable among all men: and is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined.

*Minister.*

And also speaking unto the Persons who are to be married, he shall say,

I require and charge you both, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful, but sinful.

If the officiating officer of the church shall have reason to doubt of the lawfulness of the proposed Matrimony, he may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister or officer shall say to the Man,

Question. M. wilt thou have this Woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others,

keep thee only unto her, so long as ye both shall live?

The Man shall answer,

*I will.*

Then shall the Minister say unto the Woman,

Question. N. wilt thou have this Man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him in all Godly commands, serve him as an Godly helpmate, love him in all righteousness, honour him in all Godliness, and minister unto him in sickness and in health; and, forsaking all others, keep thyself pure so long as you shall live?

The Woman shall answer,

*I will.*

Then shall the Minister or officer say,

Question. Who giveth this Woman to be married to this Man?

Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as follows:

I, M., take thee N. to be my wedded Wife, from this day forward, for better for worse, for richer for poorer, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I pledge thee my troth.

Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, N., take thee M., to be my wedded Husband, from this day forward, for better for worse, for richer for poorer, to love, and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say:



With this Ring, I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen and Amen.

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,

*Let us pray.*

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And lead us not into temptation; But deliver us from evil. Amen.

*The Minister's or Officer's Prayer.*

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in Thy Name; that these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen and Amen.

Then shall the Minister join their hands together, and say,

*Those whom God hath joined together let no man put asunder.*

Then shall the Minister speak unto the company.

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Husband and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen and Amen.

The Minister shall then add this blessing,

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord

mercifully with his favour look upon you, and fill you with all the spiritual benediction and grace; that ye may so live together, that ye may have life everlasting. Amen and Amen.

## THE ORDINANCE OF BAPTISM.

Order for the Administration of Baptism to  
Infants.

The Officiating Minister, coming to the Font, which is to be filled with pure water, shall use the following:

Beloved, forasmuch as our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed this child, he will grant that he, being baptized with water, may also be baptized with the Holy Spirit, be received into Christ's Holy Church, and become a lively Member of the same.

Then shall the Officiating Minister say,

*Let us pray.*

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Spirit; and by thy well-beloved Son, Jesus Christ, gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, we beseech thee, that of thine infinite mercy wilt thou look upon this child; wash him and sanctify him; that he being saved by thy grace may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world that he may attain to everlasting life and reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant that all unholy affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength to have victory, and to triumph against all evil. Amen.

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty, Everlasting God, Thou dost regard our supplications; Thou dost sanctify this water for this Holy Sacrament; and grant that this child, now to be baptized, shall receive the fullness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. Amen.

Then shall the Officiating Minister address the Parents or Guardians as follows:

Dearly Beloved, forasmuch as this child is now presented by you for Christian Baptism, you must remember that it is your part and duty to see that he be taught, as soon as he shall be able to learn, the nature and end of this Holy Sacrament. And that he may know these things the better, you shall call upon him to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and further, you shall provide that he shall read the Holy Scriptures, and learn the Lord's Prayer, the Creed of this Church, and all other things which a Christian ought to know and believe to his soul's health, in order that he may be brought up to lead a virtuous and holy life, remembering always that Baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that we, who are baptized unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Question. Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Answer. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark. (*Chapter x, 13-16.*)

They brought young children to Christ, that he should teach them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." And he took them up in his arms, put his hands upon them, and blessed them.

Then the Officiating Minister shall take the Child into his hands, and say to the friends of the Child,

*Name this child.*

And then, naming it after them, he shall sprinkle or pour water upon it, or, if desired, immerse it in water, saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall the Officiating Minister offer the following Prayer, the People kneeling:

*Prayer.*

O God of infinite mercy, the Father of all the faithful seed, Thou dost grant unto this child an understanding mind and a sanctified heart. Thy providence shall lead him through the dangers, temptations, and ignorance of his youth, that he may never run into folly, nor into the evils of an unbridled appetite. Thou dost so order the course of his life that, by good education, by holy examples, and by thy restraining and renewing grace, cause him to serve thee faithfully all his days: so that, when he has glorified thee in his generation, and has served the Church on earth, he will be received into thine eternal spiritual kingdom, through Jesus Christ our Lord. Amen and Amen.

Almighty and most Merciful Father, thy loving mercy and compassion does descend upon these, thy servant and handmaid, the parents (or guardians) of this child. Thou dost grant unto them thy Holy Spirit, that they may, like Abraham, command their household to keep the way of the Lord.

Thou dost direct their actions, sanctify their hearts, words, and purposes, and that their whole family shall be united to our Lord Jesus Christ in the bands of love, obedience, and understanding. Amen.

Then may the Officiating Minister offer extemporary Prayer. Then shall be said, all kneeling, by congregation:

Our father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory forever. Amen.

#### ORDER OF BAPTISM.

Order for the Administration of Baptism to such as are of Riper Years, using such of the preceding ceremony as may be appropriate. It is agreed that Baptism is not obligatory, but is a matter of individual choice.

Dearly Beloved, forasmuch as all men are conceived and born in the environments of materiality; and that which is born of the material is material, and they that are in the carnal mind cannot please God, but live in error committing many actual transgressions, Our Saviour Jesus Christ saith, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God:" therefore I beseech you to call upon God the Father, through the name of our Lord Jesus Christ, that of his bounteous goodness he will grant to this person that which by nature he cannot have; that he being baptized with water, may also be baptized with the Holy Spirit, and, being received into Christ's holy Church, may continue a lively member of the same forever, walking uprightly, and doing God's holy work.

Then shall the Officiating Minister say,

*Let us pray.*

#### PRAYER BY CONGREGATION.

O God, our Father, the aid of all that need, the helper of all that flee to thee for succor, the life of

them that love thee: we call upon thee for these persons, that they, coming to thy Holy Baptism, shall be filled with the Holy Spirit. Thou dost give receive them, O Lord, for thou hast promised by thy well-beloved Son so to do, saying, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So thou dost give unto us that ask thee now. For us that seek shall find; the gate does open unto us that knock; and this person does enjoy the everlasting benediction of thy heavenly washing, and has now come to the eternal kingdom which thou hast promised, in the spiritual knowledge of the Truth, which makes *him* FREE. Through Jesus Christ our Lord. Amen and Amen.

Then the Officiating Minister shall speak to the Persons to be baptized on this wise:

Well Beloved, who have come hither desiring to receive Holy Baptism, you have heard how the Congregation hath affirmed that our Lord Jesus Christ, does vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. Our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will constantly believe God's holy word, and obediently keep his commandments.

Then shall the Officiating Minister demand of each of the Persons to be baptized:

Question. Dost thou believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, his Son our Lord; and that God has power to heal the sick, to cast out all fear of evil?

And dost thou believe in the Holy Spirit; the communion of saints; the forgiveness of sins?

Answer. All this I steadfastly believe.

Question. Wilt thou be baptized in this faith?

Answer. Such is my desire.

Question. Wilt thou then obediently keep God's

holy will and commandments, and walk in the same?

Answer. I will. God is my helper, and I cannot fail.

Then shall the Officiating Minister say,

O Most Merciful Father, Thou dost grant that all fear of evil may die in this person, and that all things belonging to the Spirit may live and grow in him. Amen.

Thou dost grant him power and strength to have victory, and triumph against all evil. Amen.

He being here dedicated to thee by our office and ministry, shall also be endowed with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. Amen.

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Spirit; regard our supplications, and grant that the person now to be baptized shall receive the fullness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. Amen and Amen.

Then shall the Officiating Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or, if any shall desire it, shall immerse in Water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then shall be said the Lord's Prayer, all kneeling.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, forever. Amen.

Then may the Minister conclude with extemporaneous Prayer.

## BURIAL OF THE DEAD.

The Minister shall say,

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (1 Tim. vi, 7; Job. I, 21.)

In the House or Church may be read Psalms, or some other suitable portion of the Holy Scriptures.

*Psalm xxxix.*

Behold thou hast made my days as a hand-breath; and mine age is as nothing before thee. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Hear my prayer, O Lord, and give ear unto my cry.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God alone. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. For all our days are passed away. We spend our years as a tale that is told. So teach us to number our days, that we may apply our hearts unto wisdom. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

*1 Corinthians xv.*

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have

put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

At the grave, when the Corpse is laid in the earth, the Minister shall say,

Of whom may we seek for succor, but of thee, O Lord?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; and dost shut thy merciful ears to our prayers.

The Minister shall say:

I heard a voice from heaven saying unto me, "Write, from henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit; for they rest from their labors."

The Minister continuing says,

Lord have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister shall offer this Prayer.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: we give thee hearty thanks for the good examples of all those servants, who, having finished their course in the knowledge of the Truth, do now rest from their labors. And we thank thee, that we, with all those who are departed in the true faith of thy holy name, do have our perfect consummation and Bliss, both in body and spirit, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Congregation.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, and whosoever liveth and believeth in him shall not die eternally, but shall pass on to the next dream, there to take up the work prepared by Our Father. Amen and Amen.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

The Minister,

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, is with us all, and will abide with us all forever more. Amen and Amen.

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## LOVE THYSELF.

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We cannot bestow upon another or give him that which we do not possess, therefore to "Love thy neighbor as thyself" we must first be in possession of "Love Thyself," being full and overflowing with the vibration of love, we radiate it to all that come in contact with, the same as the sun radiates its heat. If we foster the love element within ourselves and hold the thought of "Love Thyself," our neighbor must receive the overflow. Personally I have my physical body as a perfect instrument for the mind to play upon. All I have to do is to keep the instrument (physical body) in perfect trim so that the mind can produce the most harmonious and beautiful vibrations of health; there is nothing too "rich for my blood." The better care we take of our physical body the more pleasant will be our lives. The reaction of the body upon the mind is quite an item in estimating the exposure of energy to keep our body in perfect health; we must love to see it perfect, admire it, picture it in thought as beautiful as the artist or sculptor does his creation before it is manifested.

## WALKING WITH GOD.

Walking with God, oh! wonderful life,  
 Calm and serene in the midst of earth's strife;  
 Walking with Him, I am free from all dread,  
 Filled with his Spirit, oh! softly I tread.

Walking with God, oh! fellowship sweet,  
 Thus to know God, and in him be complete;  
 Walking with him whom the world cannot know,  
 Oh! it is sweet through life thus to go.

Walking with God in sorrow's dark hour,  
 Soothed and sustained by his infinite power;  
 Oh! it is sweet to my soul thus to live,  
 Filled with a peace which the world cannot give.

Walking with God, oh! may my life be  
 Such that my Lord can walk always with me;  
 Walking with him, I shall know day by day  
 That he is my Father, and leads all the way.  
 —*Maria Mitchell, in The Christian Herald.*

## THE FULL SALVATION

Sermon by Dr Geo. Buckler, before the Evangelical  
 Christian Science Church, Sunday, September  
 21, 1902.

In introducing the speaker for the afternoon,  
 Col. Sabin said:

"This I feel to congratulate this audience on so  
 many of you coming out and braving the inclement  
 weather to-day. Our brother who addresses you,  
 however, has a much larger audience than those  
 we recognize before us, because his remarks will  
 be read in every civilized nation on the face of the  
 earth. The lecture that I gave on last Sunday  
 afternoon will be read by perhaps a full million  
 people. We are enabled by the use of the printing  
 press in this latter day, to do what our Saviour  
 commanded us to do, "preach the gospel to all the  
 world."

In introducing the speaker of this afternoon, it  
 is with sincere pleasure that I can say that he is as  
 broad as the platform of Jesus Christ. He believes  
 in the healing of the soul and in the healing of the  
 body. In other words, he believes in the FULL SAL-  
 VATION. That is what we are teaching. We are

teaching the doctrines which our Savior taught,  
 following in His footsteps, learning of Him. Where-  
 ever He leads it is our ambition to follow; and His  
 is the doctrine, and His is the religion which will  
 cover the earth; and when it fully covers the earth,  
 then, in the language of Scripture, "Look up, for  
 the second coming of our Savior is at hand."

I have now the pleasure of introducing Rev.  
 George Buckler.

My brother, Rev. Dr. George Buckler, a member  
 of The Methodist Episcopal Church, who will ad-  
 dress you.

Dr. Buckler said:

My friends, I am a little old-fashioned, as I  
 usually take a text. It may be in the course of my  
 remarks this afternoon that I will have occasion to  
 use three or four texts. The particular passage that  
 has been running through my mind during the past  
 week is this: "When the Son of Man cometh,  
 shall He find faith on the earth?" You may regard  
 that as the text.

I have no patience with the egotistical ecclesiast;  
 the man who wraps himself in his own particular  
 mantle of theological sectarianism, or denomina-  
 tionalism, and says, or thinks, if he dare not say,  
 "I am right; my doctrine is correct; my theology,  
 or my religion is infallible; and the rest of human-  
 ity are all wrong," has little if any of the spirit of  
 Jesus Christ. What the Christian world stands  
 mostly in need of to-day is broadmindedness, liber-  
 ality, equity, Christian love and charity.

"Though I speak with the tongues of men and of  
 angels, and have not charity, I am become as a  
 sounding brass or a tinkling cymbal."

Honest and earnest men throughout the world  
 to-day are seeking the solution of the old, old  
 question, that has been burning in the brain of  
 humanity since the foundation of the world, "What  
 is Truth?" When honest doubts arise they should  
 be expressed, discussed, and if possible, dissolved.  
 Then is the time we should take God at His word  
 and "reason together."

In order to contemplate any spiritual subject, or  
 indeed any subject, spiritual or otherwise, with that  
 perspicacity commensurate with its gravity and  
 importance, it is absolutely essential that we ap-  
 proach it in a spirit of equity, tolerance, broad-



mindedness. We must throw open the shutters of ignorance, superstition and prejudice and let in the sunlight of Truth, justice and reason. Truth is right; right is reason, and reason is the great cornerstone on which is builded all that is real, true and beautiful, either in art, science, or religion. Reason is the connecting link between the body and the soul. It is that attribute of man that distinguishes him from the rest of the animal kingdom. It is the gift of an omniscient Creator to an insignificant creature from the beginning of time, by the proper exercise and development of which, that creature may prepare its immortal soul for the beginning of eternity. We must therefore be reasonable. We must bear in mind at all times that he who has an honest opinion, adverse to our own, is entitled to the greatest respect and a fair hearing. The surest indication of a weak cause is the recourse of its advocate to brutal browbeating and personal abuse of an opponent.

Here this afternoon in response to the kind invitation of my friend, Col. Sabin, to address you, I give my ideas, and if you may not agree with everything I say, if my philosophy and your philosophy does not run parallel at every point, we must remember that there are many points that Col. Sabin, The Evangelical Christian Science Church, and myself, do not run parallel in. We agree that there is one God, the Father; we believe in His Son Jesus Christ; we believe in the divinity of Jesus Christ, the Son; we realize that Jesus Christ is the WAY, the TRUTH and the LIFE, that no man cometh unto the Father but by Him; we realize that, though the way, as was read in your hearing this afternoon, is narrow, and few there be that find it, we believe that in practicing and preaching the full salvation, the salvation first of the soul, then of the body, that we are in the way, in the truth, in the life, through Jesus Christ, our Redeemer. We shall love each other none the less because our philosophy may diverge occasionally.

#### SUBJECT OF MATTER.

I am going to talk briefly on the subject of matter, the subject of soul, and the subject of prayer; not that I can hope in the short space of time during which I shall hold your attention to thoroughly discuss these questions, but I am going to touch upon them briefly, so that you may as

near as possible, get my ideas and my philosophy of the full salvation. That is what I am here to talk about, the FULL SALVATION.

Much of matter is mystery, more is money, and more is man. There are secret things and there are things revealed. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children." (Deut. 29, 29).

Many of the mysteries of matter,—man,—in obedience to the divine command, "to subdue the earth," has made, and is making manifest. As the ages roll, mystery will continue to become manifestation; but until Jesus comes again, there will always be some secret things, those things that belong to the Lord, our God. "The wisdom of this world is foolishness with God." How sublimely true! Despite the fact that we have the cold clear record of the command to subdue the earth, as given by Moses in the first chapter of the first book of the Bible, men in these days, when they contemplate the fruits of man's obedience to that command, digested experimental knowledge of the truth, so far as matter is concerned, prate of "evolution." The workings of God in His world, the wonderful cosmos of the Creator, they call natural law, science. How long O World, will you slumber. Awake! For ye sleep upon the verge of a precipice. Sit no longer at the feet of Darwin, but come and sit at the feet of Jesus Christ, the Son of the Living God, the Man, high over all, in whose hands this afternoon is all power in heaven and in earth, the God-man who has said "Learn of me!"

WHAT IS MATTER? I have never seen a satisfactory explanation of the term. We get the word from the French *matiere*, from the Latin meaning materials, stuff. Our dictionaries tell us that matter means body, substance, anything perceptible by one of the senses, that of which the whole of the universe is composed.

In a letter to Mr. Dodwell, Clarke says, speaking evidently of the consciousness or sentiency of matter:

"Matter being a divisible substance, consisting always of separable, nay of actually separate and distinct parts, 'tis plain that unless it were essentially conscious, in which case every particle of matter must consist of innumerable, separate, and

distinct consciousnesses, no system of it in any possible composition or division, can be any individual conscious being."

The definition body will not answer, for gases are certainly matter, but they have no body, as we understand body.

Substance is not satisfactory in one sense. Substance is that which stands under, the foundation, the REALITY. Now while science teaches us that no particle of matter can be by man destroyed, we know that the forms of matter are ceaselessly changing. SO FAR AS FINITE MIND CAN COMPREHEND, THERE IS NO REALITY, NO SUBSTANCE IN MATTER; and the Scriptures themselves teach us that what we now know as matter, the cosmos, the universe, the world, shall one day certainly be destroyed. Nor can we accept as satisfactory the definition of matter as anything perceptible by one of the senses. The time was when we thought we saw an object, but we now know that we do not see the object itself, but a reflection of it upon the retina of the eye, and we have long since recognized the certainty and frequency of optical delusions. We do not smell an object; we smell the odor arising from the object borne to us through the intermediary of the air. We do not hear an object; we hear the noise made by the concussion or collision perhaps of matter in different forms, or perhaps, of distinct divisions of matter in the same form, or from the combustion of gases. I drop a book upon the floor. I do not hear the book; I do not hear the floor; I hear the noise made by the falling of the book upon the floor, conveyed to my sense of hearing through the medium of the atmosphere. The one sense by which we can come nearest to the demonstration of the existence and the differentiation of matter, is by the sense of touch, which includes of course the sense of taste; yet without the aid of the other senses, without the assistance of sight and of hearing, the direct contact of the consciousness in matter called man, with other animate and inanimate materiality, may fail utterly to manifest the truth in regard thereto.

And now, what does it all mean? It means simply this, that matter, is one of the secret things that belong to the Lord, our God. It means that in their analysis, ALL MATERIAL THINGS ARE

GOD AND OF GOD. "In the beginning God created." It means that when we deny the existence of matter, because we do not understand it, it seems to me that we offer an insult to the Lord God Almighty who made matter, by telling Him that He has made nothing, that there is no matter. It means my friends, that matter is, and God made it; that of its creation, the how and the why, man knows nothing, has known nothing, and will know nothing for all time; but it means that all things are, that they are in obedience to law, and that all things are yours if ye are Christ's. "Let no man deceive himself. If any man among you seem to be wise in this world, let him become a fool that he may be wise!"

MATTER IS. Whether there is any matter without force, or force without matter, is immaterial for present purposes. Now, the Christian Scientists, orthodox and Evangelical, have made manifest to some of the unscientific Christians, truths that we will do well to profit by, and I for one have been and am profiting by them. But it seems to me that there is no more justification in the thesis that all is mind, than that all is matter. Follow out the channels of thought in which each proposition leads, and sooner or later finite mind is confronted by a dead wall of darkness, that nothing but the Holy Spirit can possibly illumine; beyond which, without the aid of a grain of mustard seed, there is no glimmer of light; and when the blessed light behind it all shines through the gloom, we see the lines of mind and the lines of matter converge in Christ Jesus, for He had a spiritualized material body, he has it to-day, glorified in the kingdom of God at the right hand of the Father! The truth as it is now lies naked before us. Then we realize that our thesis are only partly true. We know then that all is not mind, that all is not matter, that all is not force, BUT THAT ALL IS GOD, that God is all, and that Jesus Christ is his Son.

Finite intelligence can grasp very easily, it seems to me, the truth of the proposition, that there can be no matter, without Infinite Mind. Matter is a result, an effect, and since there can be no effect without an adequate cause, and since matter *per se* is mystery to man, it seems to me a very clear proposition, that the cause of matter IS INFINITE IN-

## TELLIGENCE, THE SUPERLATIVE GOOD GOD.

Since matter is, and since it is of God, it has a purpose, a mission. What is it? The highest form of matter is man. This is an axiomatic proposition and needs no explanation. A simple contemplation of the cosmos shows us that matter is for man, that Moses wrote the truth when he told us that God gave him dominion over all the earth. Man has dominion and is rapidly subduing the earth under the guidance and direction of the Son of Man, the Prince of Peace, who lives and reigns to-day not only over all things in heaven, but all things here upon earth. Why? That the Father may be glorified in the Son, that we, the children of the Living God, fallen from grace through sin, might have remission therefor through Him who loved us, and gave himself for us, that we might not perish but have everlasting life, and so glorify the Father through the Son! Glorify thy name! "All nations whom thou hast made shall come and worship before thee, Oh Lord; and shall let your light so shine before men that they may see your good works and *glorify your Father* which is in heaven." This, then, my friends, is the mission of matter,—the glory of God!

So much for matter. Now for the soul.

Eternity is endless. Time is but an accident of eternity. Mortal flesh is of time. Immortal soul is of eternity. Time is, and matter, including all flesh, exists solely by the will of Him who inhabits eternity. Matter is, because of the will of God, and soul is the development and elaboration of the breath of the great Jehovah himself. "God breathed into his nostrils the breath of life and man became a living soul!"

We were not. We are. We will not be. This of our mortal bodies. We were not. We are. We will forever be! This of our immortal souls. Nor must I be understood as asserting that the material body will never be resurrected. On the contrary, the Christian world believes in the resurrection of the body. Jesus himself has said, "I am the way, the resurrection and the life. He that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." He is himself "first fruits of them that slept." His own material body is resurrected. We shall be like Him.

All Christians admit the responsibility of the soul to God for the deeds done in the body, and the orthodox view, and that of the Anglican Roman and Greek Churches, and the great dissenting bodies, of which bodies we form a part, is that at the final judgment, the lot of every soul will be irrevocably fixed, and that it will either enjoy the beautiful vision in heaven, or share the endless torments prepared for the devil and his angels. Origen, with Plato, held the doctrine of the pre-existence of souls, which was condemned by a synod at Constantinople in 543. Two distinct and different views have at different times found supporters in the Christian Church, first, that the soul is produced by natural generation; second, that each soul is separately created by God. I believe that the soul is produced by natural generation, because after He created the grass of the earth, the herb yielding seed, the fruit tree yielding fruit, after his kind, whose seed is within itself, it would have been unnatural and illogical in my opinion, for the Lord God not to have made the rest of His creation along the same lines, including man.

Mind is not soul. Soul is developed from the soul germ which is in mind. The soul grows. Its seed or germ is in mind. Neither mind nor soul is God. The soul or germ in mind is the progeny of God. Man is the temple or dwelling place of the soul during its infancy, growth and development while associated with the material body. Mind, utilized by God as the vehicle for the development of the soul, is an attribute of the Deity. It is the gift of God to man; and besides containing the soul germ, consists of two distinctive and composite parts, reason and intellect, which, together with the soul, which is fed and nurtured through both intellect and reason, form the great trinity of immaterial man.

The mind is the clothing of the soul. Experts on insanity have been exploiting their knowledge of the human brain for centuries, and the world has believed them. Now comes Velpeau, the great French physician and surgeon, another expert on insanity, and says that the mind is an immaterial thing, and therefore incapable of physical illness. I will go a step further than Velpeau this afternoon, and assert that the issues of life are not out of the head at all, and that man does not think in his

head nor in his brain, but in his heart. Jesus Christ the Past Master of all psychologists says: "Out of the *heart* are the issues of life, Solomon says, "*As a man thinketh in his heart, so is he,*" To demonstrate to your satisfaction that Jesus knew exactly what He is talking about, catch yourself suddenly in some great emotion or passion. Be it love, or its antithesis, hatred, or indignation, do you feel it in your head? Not at all. You can almost put your hand on the very spot in your breast where lies the burning. "Did not our hearts burn within us while He talked with us by the way?" And who, my beloved, are to see God? The pure in *heart*!

Now then, a word in regard to prayer before we pass on. The thesis of the true Christian, whether he be a Romanist, or a Protestant, whether he be a Christian Scientist, Orthodox, or Evangelical; whether he be a Presbyterian or a Baptist; whether he be an Episcopalian or a Methodist is "All is God." To the real Christian, all is God, and there is naught beside Him. No man knows the purpose of his being. No man can give God's reason for calling us and our universe into existence. God's ways are not our ways." His ways are past finding out. For over six thousand years man has been striving with his Maker. The clay has been saying to Him who fashioned it, "What makest thou?" But the cry has been all in vain, and the query has remained unanswered. Intuitively, however, do we recognize that there is an infinite intelligence, a supreme being, and our finite intelligence, our inferior and subordinate beings, instinctively, sometimes unconsciously, go out and reach after the superlative Good, the Infinite Intelligence, the great God. That is prayer. And the spirit of the creature feels keenly and constantly the need of the closest possible communion with the spirit of the great Creator. We feel our need to pray because of the utter inadequacy of self. We need help from a higher source than self, and to get it we must ask. That is prayer. No matter how self-reliant we may be in this world, we soon reach the limit of our self-reliance and feel our need of something stronger and higher and better than self. There is an aching void, a nameless longing in our souls that nothing but God

can fill; that nothing but Jesus Christ can satisfy; and whether this desire for God is expressed in words or not, it is nevertheless prayer.

Nor is the desire for God only in the breast of the believer. It is inherent in every human soul, deny it though some may. The skeptic and the infidel when taken unawares by any sudden calamity will call upon the name of the Lord. We all remember the story of the infidel, who, when his son fell or jumped from the third story of a hotel in a panic caused by fire, striking his head on the curb and killing him, bent in terrible agony over the prostrate body and exclaimed, "My God! My boy is killed!" He forgot himself. In that awful moment the mask of his infidelity fell and he involuntarily addressed his Maker whose very existence he had hitherto denied.

There is power in prayer, because it is the method, and the only method, as I have heard Col. Sabin tell you time and again, the only method by which we may lay hold upon eternal life, through faith in the merits of Jesus Christ, our Redeemer. Prayer is the golden key whereby may be unlocked to our understanding, our belief and our practice, the sacred Scriptures. Prayer is the only means of communication between the creature and the Creator. Some prayers are like mails in the old post route system. They travel slowly. Others are like telegraphic messages, they are flashed from man to God and answered from God to man in a moment, in the twinkling of an eye. This sin-sick soul, seeking for salvation, may pass from death unto life without so much as the bending of a brow, the twitching of a muscle. The sin-sick body may be healed in a moment, in the twinkling of an eye. Through faith in Jesus Christ and His omnipotence, prayer heals the sick. Another of a different temperament may strive for days or weeks without being able to realize the truth as it is in Jesus and the light of His wonderful, wonderful love as it fills the soul of the truly penitent sinner. Sooner or later we must come to Jesus if we would be saved. body or soul, for there is only the one way, the one truth, the one life, and no man cometh unto the Father but by Him. When we have offered the first prayer, silent or audible, we have started on the road that leads to everlasting life.

There is very little power, however, in perfunctory prayer. The prayer that comes from the lips only and not from the heart never gets higher than the ceiling. We must pray as Paul tells us, with the spirit, and with the understanding also, and we must pray without ceasing. Not that we must pray actually and literally every moment of our lives, but we must not cease to pray. We must not forget God and forget to pray at stated intervals audibly, and at others lift our hearts to God in silent prayer and praise and thanksgiving.

And we must never be too busy to pray. No matter how busy we are we should take the time to pray, if only two or three minutes during the day.

Self-righteous prayers are very weak. There is not a penny's worth of power in the prayer of the self-righteous man or woman, one of those who in their own estimation are always right, but who thinks that everybody else is always wrong. Jesus gave us an example of that kind of prayer in the parable of the Pharisee and Publican.

Friends, I believe in this full salvation. I believe in the salvation of the soul, and I believe in the healing of the body through prayer; but I would not be true to myself, nor to you, nor to my Maker, nor to Jesus Christ, whose ambassador I am, if I were not to warn you,—and when I say you I mean myself also,—if I were not to remind you that we must not subordinate the healing of the soul to the healing of the body. Do you know that you can heal the sick, and yet lose your own soul? Do you know that that is possible? It is. Do you know that I can stand here, that it is possible for me to stand here and preach the gospel to you, and yet myself become a castaway? That is true. Paul recognized that when he gave expression to the thought or fear that he himself might after preaching to others become a castaway. The full salvation is the salvation of the soul, and the salvation of the body; but we must put the salvation of the soul first, and the healing of the body will come afterwards as a natural consequence. Now, you remember, as the brother read this afternoon in our hearing, that many will say to him that day, "Lord, did I not do many wonderful works in thy name; did I not heal the sick; did I not do thus and so?" and He would say, "I never knew you." So, I want you to understand, my friends, that we

must cling close to Jesus Christ; that we will never be in possession of the full salvation until we come first to Jesus with that prayer of the Publican, "God be merciful to me a sinner." That is the first step towards full salvation. Then we shall realize the truth of the promise that Jesus made, "He that cometh unto me I will in no wise cast out." We come with faith, believing; we realize the truth of the gospel; then we will know that God has been merciful, that He is merciful, that then and there for Christ's sake He forgives us our sins. Then and there do we realize, do we make the demonstration if you please, that we are God's perfect children, saved by grace, and in possession of the most important part of this full salvation. Then, my friends, we will remember that Jesus has said, "Whatsoever things you desire, when ye pray, believe that ye receive them and ye shall have them." When you are sick, what do you desire? You desire to be well, don't you? Yes. Then, if you pray in faith believing, God will heal you; and if you are not healed, you have not the faith, have you?

I do not want to detain you too long, my friends, I am afraid I have talked too long now; but I just want to leave this thought with you. For years before I knew there was such a woman as Mrs. Eddy, and before I knew there was such a grand man as Col. Sabin,—I practiced and preached, and preached and practiced scientific Christianity, or Christian Science, if you please; and God has healed the sick in and through me, in answer to my prayer almost every day of my life; and as Col. Sabin has told you many times, God is no respecter of persons. What He has done for the Eddyites, what He has done for the Sabinites, and what He has done for me, He will do for you. But there is one final thought I must leave with you, and that is in order to come into the possession of this full salvation we must remember that Jesus Christ's greatest command was that we should love one another; we must realize that if we are not in love, in the truth as it is in Jesus Christ, we are not in the right way; we are not disciples of His, because He says, "By this shall *all men know*,"—no soul can doubt,—we know whether we are disciples of Jesus Christ, because he says, "By this shall *all men know* that ye are my disciples, if ye have love one for

*the other.* Oh, my friends, love! Love is the word I would leave with you. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Love is of God for "God is Love!" "Greater love hath no man than this, that a man lay down his life for his friends." We are his friends if we do what he commands. He laid down His life for us. His greatest command is that we love one another. Love! Love is the greatest thing in the world. What the world needs is to walk in the right way, and He is the way, the only way, what the world needs is to know the truth and He is the Truth. What the world needs is to attain eternal life, and He is the resurrection and the Life! To be fully saved, is to live a life of love, "hid with Christ in God!"

In conclusion Col. Sabin said:

"The lecture this afternoon has given us a great deal of pleasure and a great deal of satisfaction. As our brother told us in the commencement, there are some parts of his philosophy that he and I do not agree on. On some we do.

My students say I am always objecting to what somebody else says. I am not objecting. I have enjoyed this lecture wonderfully, and you can see he is right on the great cardinal principles as a rule.

This subject of matter is one of great intricacy, and one difficult to understand. I can give you an illustration on that. We go and look at the river, there is the river, we enjoy it, we go to-morrow we see the same river we saw before, a beautiful river, but every part of the river we saw to-day, to-morrow we do not see, it has gone on to the Infinite. "In the beginning," creation is going on. So with this body, it is but a transitory thing. You see us all here to-day. In a year from to-day these bodies have passed on to the Infinite. "In the beginning," creation is going on all the time. So-called matter is simply the spiritualized thought of the Infinite. Mind you I do not object to what my brother's ideas are on matter *per se*, because I think that we have gone farther in that line than he, and we demonstrate the truth of our faith by the "signs" which follow, and without that there is nothing real or

tangible. Those who believe are promised that the "signs" shall follow.

I thank our brother, and I thank him here in the presence of this audience for his very beautiful lecture. It has done me a great deal of good, and I enjoyed it."

### WHEN THE HEART IS HEAVY.

Worry kills. It wears upon the brain as dropping water wears away stone. The habit must be killed by eternal vigilance, resolution and good sense. Worry, like bad air or an obnoxious person, must be driven out, and the best way to drive either out is by the introduction of the good. You can fill your mind with comforting, calming thoughts, leaving no room for the harrassing ones. You can flood out the enemy, just as by pouring a stream of clear water into a tumbler filled with discolored liquid you can soon force out the muddy contents of the glass, and leave it filled with liquid crystal. Don't let events depress you. Maintain your equilibrium and let mind rule matter and good sense judge events. The emotional nature is always watching for a chance to exploit itself: keep it in reserve, ready for every touch of human feeling, responsive to goodness, honor, cheerfulness and all healthy feeling, but do not allow it to tinge your understanding or in any way affect your sane view of business or the affairs of life. Check expression when bitter or sombre feeling has the best of you. To say how sad or perplexed you feel when your heart sinks for the moment, deepens your inward troubles and at the same time spreads it to outside people. You would not spread disease; do not spread mental distress. Your desponding words, bursting impulsively from a full heart in the presence of a friend, add to the burdens of another human being—one, perhaps already weighed down by cares and anxieties. To so speak is to allow yourself to be overborne by "things" ruled by the natural course of the world. You cannot rule the world, it is true, but you have the power to rule your part of it—that is, yourself. Don't hate and don't worry.—*Logos Magazine.*

*The peace of God, that passeth understanding,  
Be and abide with you for evermore!*



## RING LIBERTY BELLS!

Ring! Ring! Ring dear old Liberty Bells!

What joyful news your sweet music tells,  
Of a world set free from the shackles of sin;  
From foes without and sorrows within;  
Of the new old Christ love: whispered again  
To 'waken the world long beclouded with sin.

Ring again this glad truth from shore to shore,  
From the East to the West, where loud breakers  
roar:

Over the rocky mountains of snow;  
And along the Gulf where soft breezes blow;  
Over the distant isles of the sea;  
God created man pure and free.

Love hung this bright star of hope on high,  
Its rivets are clinched in the lofty sky,—  
It is for us all. There is balm on its wings,  
Peace and joy the sweet message it brings,  
We will grasp the bright promise and lean on his  
breast  
"Believe on me and you shall find rest."

Made in His image, His children are blest,  
Pure and holy in his dear life we rest;  
Nothing impure could come from His hand;  
Blessed, most blessed this bright truth must  
stand;  
Ring the sweet chime! That the whole world may  
see  
In God, our dear Father, we all are made free.

Ring out old theology, dear Liberty Bell,  
Love never created a Devil nor Hell;  
Pure as the snow from His thought we came,  
Pure as the snow shall forever remain.  
Oh, what joy this new thought now brings;  
Hosannah to Jesus! Ring, old bell ring!

Ring out the old and ring in the new,  
Ring out the false and ring in the true,  
Ring for the NEWS-LETTER, fling its truth to the  
world  
That error and sin from man's life may be  
hurled;

Ring for God and for love to all men,  
Ring! and the green hills will respond Amen.  
—M. M. Adams, Bath.

## THE GARDEN OF THE SOUL.

JANE W. YARNALL.

A garden is supposed to be a place where useful things are cultivated; and the productions of the garden indicate the character of the cultivation they have had.

If there has been careless neglect in the management, the garden will produce weeds that are of no use, but rather a detriment to the growth of more useful plants by robbing them of the fertility that was designed to perfect their growth. The weeds have to be eradicated before the legitimate productions of the garden can be brought to maturity in perfection.

Now let us apply the simile to the garden of the Soul; by which we mean the soul's environment and opportunities through the conscious thinking faculty. We need to understand that the development, or unfoldment of the soul depends upon the way we think.

The conscious thinking faculty is the one important factor by which the soul is either made to unfold, or becomes dwarfed. Knowledge of truth in consciousness is soul growth, while ignorance of truth retards its unfolding. Every individual soul has latent within it, all the powers and possibilities necessary for mastery over conditions.

We all begin our unfoldment from the infant stage, where we are continually subject to impressions from others, minds which are too often of a character that is misleading; and which gives the soul its start on the earth plane by a crooked route. In other words the infant souls have not always been started in the way of righteousness, which is always due to early false impressions for which the infant soul is not responsible.

The world is beginning to awaken to the necessity of giving the infant souls the right and proper kind of education. Someone has very wisely remarked, "that a child's education should begin several generations before it is born;" and we of the "New Thought," can see the wisdom of the suggestion, because we know that impressions are handed down from generation to generation, and false opinions and ideas make their impressions just the same as those that are true, but with all the

falsity that may be impressed upon the infant soul, there is latent within every soul the power to obliterate the false and establish the true; all of which depends upon the thinking, reasoning faculty.

*True* education has been very fittingly defined to mean, a drawing forth in consciousness from that which is latent within. We have not been taught in the years that are past, that all knowledge, wisdom and power is involved in the very nature of our God-derived being; therefore those powers have not been evolved to any great extent until in the past few years we are beginning to prove and put in practice powers that have lain dormant, mainly with the human race for centuries, because of ignorance of the laws of Mind.

Our parents and teachers are not to blame for not understanding the great need of a more careful, and thorough cultivation of the mind that thinks; and which we liken to a garden, because of the thoughts and ideas planted therein. As students of TRUTH, we are learning daily more and more of the powers of Mind on the conscious plane; and we are made more truly conscious daily of the fact that our thoughts, opinions and ideas are seeds that we plant in the mind that constitutes the garden of the soul.

We are proving daily that every error thought, every false opinion or idea, produces a condition represented by a weed in the garden; which condition is manifest in some way that accords with the error planted in the conscious mind. That manifestation may be a painful malady or a sorrowful experience, accident or misfortune which will be more or less distressing to the thinker as well as to those closely associated with the thinker.

The seeds we sow bring forth *after their kind*, and produce generations of offspring more abundantly than we dream. For illustration, think of the possibilities of one little acorn. We can easily comprehend the fact that a grand oak tree *may be* the offspring of one acorn, but we are not so apt to contemplate the possibility of the one acorn being the parent of a whole vast forest of grand oak trees.

In the same way one little weed may bear seeds in sufficient quantity to ruin the products of a garden unless it be rooted up. One false opinion may be the parent of a thousand errors that may very properly be called the children of sin, (because sin

is error;) and the various forms of discord, disease and discomfort are the children and grand-children of that false opinion.

Every fixed opinion of the mind is a seed planted in the garden of the soul, and its growth will either help or hinder the souls unfoldment, according to the truth or falsity of the opinion.

With a conscious knowledge of the inexorable law of "Cause and Effect," we see the necessity of watching our thoughts and opinions; we see the necessity of schooling the mental faculties in the way of divine principle, that our seed thoughts may be fruitful of good results. With a conscious knowledge of the laws of mind we find ourselves able to obliterate false ideas and impressions that have been planted in the mind.

The great teacher that we aim to emulate said: "*Every plant that my heavenly Father hath not planted shall be rooted up*," which evidently means the thoughts and opinions that are not planted by divine principle, but by human error instead.

Every principle or aspect that is required to constitute Deity; Life Truth, Love, Intelligence, Wisdom, Power, etc., is imparted to the image *Man* continually. Every principle that is eternal and good is planted in that image which we are in our real essential being; and this places upon Man the stamp of perfection; therefore any opinions or beliefs that have been planted in the *human mind* that do not accord with that which is divinely perfect must be rooted up before we are conscious of mastery over the ills that are due to mortal error.

How are such false impressions, opinions and ideas to be rooted up?

By first seeking the knowledge of the truth of being; knowledge of our relation to source, and knowledge of the dominant qualities of mind that all inherit.

When we have acquired a true conception of what we are as children of God in our real being; we shall see the necessity of being loyal to that conception; we shall repudiate every idea, every sentiment and every statement that is not in harmony with divine perfection; and whether we take up and deal with every falsity SEPARATELY or make our repudiation cover the whole ground by a sweeping rejection of all that is ungodly, we are rooting up the false ideas that were never planted by our heavenly Father. We do so because we will know

that the spirit of wisdom and truth cannot impart to its children anything that is not in its nature to give.

The trend of modern thought is doing much to uproot some of the false ideas that have prevailed for ages. It would be difficult *in these days* to find a clergyman so impervious to advanced ideas as to preach the doctrine of total depravity and the damnation of infants.

Those monstrous dogmas were at one time so deeply planted in the minds of men that very few dared to repudiate them. Those false ideas have born children and grand-children in the way of multiplied errors, as well as multiplied diseases and discomforts of both mind and body, because the body is sure to register our mistaken opinions unless they are rooted up before the fruiting season.

Those and similar false ideas planted in the mind, may be likened to a sturdy weed in the garden. It steals the best nourishment from the soil, leaving the better plants to starve and become dwarfed for want of proper nourishment. Thus do the error thoughts in the garden of the soul choke and crowd out the true impressions that *might*, if heeded, liberate the soul and cause it to expand, unfold, and become conscious of its powers of mastery.

We need to understand that the soul of man begins with the infant stage. It grows or unfolds like the rose according to the light and warmth it is favored with; or according to its environments. The rose needs the light and warmth of the sun. It could not bloom in beauty, fragrance and perfection if shut up in the cold and darkness; neither can the soul expand, unfold, and become conscious of its powers if deprived of the light of truth and the warming influence of divine love, all of which must come to the soul through the mind that thinks.

The soul that is deprived of the light of truth and the love that warms and blesses, can never gain the conscious knowledge of its inherited faculties and powers. It needs a conscious realization of source and origin. It needs to know the purposes of life on the plane of development. It needs to be healed of its supposed limitation, and made aware of its inherited dominion. In short, the soul must be saved from the errors that darken it, and retard its unfoldment; and the sooner in life the

saving is accomplished, the more perfectly will the physical body manifest the saving.

We have been too much given to the sowing of very unwholesome seed; we have sown seeds of disease ignorantly, and have had many a harvest of pain and anguish that might have been averted had we been conscious of our powers to dominate over the undesirable. We have sown the seeds of old age by counting the years, and observing the annual birthday, and dreading the wrinkles and gray hairs, and brooding over the loss of youthful beauty and vigor; all the time unconscious of the fact that we were augmenting the trouble, and increasing the evidence of the many years we have been dying. Yes, dying! For every such state of mind leads deathward; there is nothing of a life-giving character in the contemplation of death and decay. The very contemplation and anticipation of old age and failing health attracts the death-dealing influences that might be put to flight by a radical change of thought and opinion regarding the truth of being, of origin and destiny. Opinions are of no value in the study of the laws of life, unless they are based upon the eternal principles that nothing can change or destroy.

To fully comprehend the law of our being, and be willing to live, do, and act in harmony with that law we shall have nothing to fear; we are masters of every situation; but we shall not reach that most desirable stage of unfoldment as long as we continue to fellowship with the negations that darken our conceptions of truth. We need to *know* where we stand, and *why* we have taken such stand; then it is promised "*The gates of hell shall not prevail against us.*" We shall experience a freedom that lifts us above the fear of sickness, misfortune, poverty or death. Then is when we shall reap a harvest of blessedness. The garden of the soul will blossom and fruit as never before, and the eternal truth of being will no longer seem a hidden mystery. WE SHALL KNOW.

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God gives to every man

The virtue, temper, understanding, taste  
That lifts him into life and lets him fall  
Just in the niche he was ordained to fill.

—Cowper...

## WORK WITH LOVE.

What is the bed-rock of the religious life?

It is love—

Love for God and Christ and Service and—

*Work!*

WORK!

WORK!

Religion is not religion until it enters every sphere of activity and industry and causes man to work with Joy.

Every soul should be a consecrated workman!

The great Hepworth says: "Every man a consecrated workman! All honest work is God's work, as truly so as the work of the priest at the Altar."

With love of God in our souls, our hearts and our minds, we are true workers—consecrated workers!

Work with love and Joy.

That's God's Way.

It is the only way to work—with *fervent* love.

Such work cures disease, misery and poverty.

Working with love makes us useful and happy here and now for many years.

"To feel what you do is drudgery, makes it drudgery."

Drudgery ceases when we work with love.

God and the angels help us when we work with love.—*Magazine of Mysteries.*

The only thing that will inspire us with the grace of God, is to get it. Godlike motives and desires are the grace of God. It is impossible to practice the Golden Rule without this grace. We can't intellectually see what we ought to do to others, but with this grace we shall perceive what God's child should do. There is no way for humanity to be taught of God except for each one to imbibe the grace of God. It is a Godlike feeling, speaking, and doing. The Spirit of Truth and Wisdom is always here. Still we can not use it until it is revealed to us. When we get it, we shall be young, healthy, pure, kind, gentle and gracious. If we lack, it is because in our consciousness we have not the grace of God.—*Mrs. Harley.*

It is good to pray unto God; for His sorrowing children

Turns He ne'er from his door, but He heals and helps and consoles them.

## HOW TO GET WELL.

Perhaps everybody has heard of the man who tried to lift himself over the fence by pulling on his boot-straps. He pulled and tugged, got sweaty and mad; he wrenched and struggled until he finally pulled his boot-straps off, but he had not succeeded in raising himself from the ground.

This seems like a very foolish and ridiculous attempt, and so indeed it was. There are thousands of people, however, who are doing the same thing in principle. Trying to get well or trying to get good involves the same absurdity as trying to lift yourself over the fence by your boot-straps. It is no use trying to get well. The way to get well is to try to forget that you are sick and try to resume a normal life of usefulness.

There was once a chronic invalid who tried in vain to find some nerve or quieting medicine through which he could get rest and sleep, but he sought in vain for many weeks. One day his wife was shelling peas near him and a sudden impulse seized him to assist her in shelling the peas. He was bolstered up in an easy chair and, to his wife's surprise, asked the privilege of helping her. Before he had finished his task he felt a soothing weariness and a natural inclination to sleep, for the first time in many weeks.

Every day after that he set about to do something to assist others. He helped about the house, about the yard, and in the stable. Every day he took the medicine of doing some useful thing, and discontinued all other medicine. It was this sort of thing that cured him promptly and permanently.

The same might be said of those people who are trying to be good. The habit of introspection or spending time in regret for past misconduct will never lead anyone to goodness. The way to be good is to do good. Commence doing good things; forget the past; don't try to be anything but natural. Do the natural thing, and you will be led to a normal state of mind and body.

Ecclesiastical medicine for the soul is to be viewed with the same distrust as the doctor's medicine for the body. Beware of them both. The mind and body are alike dependent upon normal activity. The only way to regain a healthy mind or body is to resume their natural functions.—*Medical Brief.*

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OLIVER C. SABIN.

# Unchain the Truth.

We publish in another part of this paper a full copy of the Ritual of our church, including the charter, by-laws, the copy of the church exercises, also the different ordinances of the church. These documents will be published in book form ready for delivery as soon after THE NEWS-LETTER goes to press, as we will print the book from the same type. The by-laws and charter will not be published in the Ritual. What the cost of this book will be, I cannot now say, for I have not yet received the estimate from the printing department; but the cost will be as near primary cost as will cover the

transportation, the necessary pay for mailing, etc. If any wish them before the next issue of THE NEWS LETTER, and write in, they will be sent at the price they should be.

I wish to impress upon every one of our members the necessity, now of organizing churches and societies. If there is only one person a believer in a town or community, they should act, let all those who can, go to work and interest their neighbors so that they will come in and worship with them, send for a few Rituals and also read some of the lectures published in THE NEWS LETTER, or elsewhere, on this subject, and gradually the Truth will so recommend itself to those persons who come that they will become interested and become workers in the cause.

The Evangelical Church is the church of Jesus Christ, and there is no personality connected with it. We are the children of God and work in and through the name of Jesus Christ. He is our leader, He is the WAY, the TRUTH and the LIFE, and we rely on Him and His teachings, and believe nothing in any human personality.

We will gladly send to any who will write us and send postage to pay transportation, leaflets and other documents, free of charge, for gratuitous circulation. The lecture of September 14th is yet in print, and any number of these can be struck off. Leaflet No. 6 is also in print, and any number can be sent, if persons will pay the express charges or postage and arrange for proper circulation. We hope this year to scatter broadcast the Truth, and that hundreds of churches will be organized as the result of our united labors.

One good way to draw attention to this work is through THE NEWS LETTER. We print extra copies of every edition, and will be glad to send those to persons who will pay the postage or express charges, but they should be sure to do that, and if they wish to do more and help along the cause, do so. Let every one help in accordance with his or her ability.

The oral lecture course for the current year commenced in the city of Washington on the 12th of October. These lectures will be given in *THE NEWS LETTER* monthly, commencing with the number for December. All the lectures will be published. All should endeavor to increase the circulation of *THE NEWS LETTER* as much as possible.

#### THE LESSON COURSE.

The lesson course proper has been revised and reprinted and is now ready for distribution. It is much improved over the one we have had, in the text and also in the form. For this course you should write to Prof. Thomas M. Cook. You will see a notice of this course in *THE NEWS LETTER* elsewhere.

In giving a proper course of lectures, one cannot go into details as closely in teaching as he should and elucidate all the points. The fact is that no person has ever been able to give all the points. This is a work of infinity. Teaching how to heal the sick is the bottom of the superstructure. Our Saviour came teaching the doctrine of love and healing the sick. What He did, He has promised us that we can do, and we must follow the instructions He gave us and walk in the path which He trod, relying and trusting in God through the name of Jesus Christ.

The church in Washington opens with increased interest. The audiences are large and embrace many people of intelligence and standing in this city, and the name Christian Science is no longer regarded with the contempt that formerly it was, because we have by our course eliminated those disagreeable features which had a tendency to make everybody despise the name of Christian Science. There is no reason why this Science of Christ should be held in contempt because of the misdeeds of those who were claiming the name. There is the true and the false in very many things, and yet the true lives forever, and the false ultimately will come to naught.

In our intercourse with the world wherever we

are, let us show forth that our hearts are filled with love, love for God supreme, and love for our fellow, and let all selfishness and all thoughts towards upbuilding self to the exclusion of our brother, be eliminated from our organisms. Let us live in God's love, and do unto our brother as we would have our brother do unto us, remembering always and forever that we must do this work conscientiously, industriously and vigorously, and that God for our reward will bless us not only now, but forever and forever.

Lovingly yours,

*Oliver E. Sabini*

#### TRUE FREEDOM.

Is true freedom but to break fetters for our own dear sake,  
And with leather hearts, forget that we owe mankind a debt?  
No! true freedom is to share all the chains our brothers wear,  
And with heart and hand, to be earnest to make others free!  
They are slaves who fear to speak for the fallen and the weak;  
They are slaves who will not choose hatred, scoffing and abuse,  
Rather than in silence shrink from the truth they needs must think;  
They are slaves who dare not be in the right with two or three.

—Lowell.

We shape ourselves the joy of fear  
Of which the coming life is made,  
And fill our future's atmosphere  
With sunshine or with shade.

The tissue of the life to be  
We weave with colors all our own;  
And in the field of destiny  
We reap as we have sown.



### IT ALL DEPENDS UPON YOU.

It isn't the way that is stormy—  
Where the storm-clouds hide the day—  
It isn't the thorns that pierce the feet;  
It's just how you walk the way!

It isn't that lions finger,  
With teeth that are keen to slay—  
It isn't the sorrow to-day—to-morrow;  
It's just how you walk the way!

It isn't that crowns await you—  
The gold of the rainbow's ray—  
It's only the faith that lives through Death;  
It's just how you walk the way!  
—Frank L. Stanton in *Atlanta Constitution*.

### LABOR AND CAPITAL.

Before the Evangelical Christian Science Church  
Bishop O. C. Sabín delivered the following sermon on Sunday afternoon, October 5th, 1902.

I am pleased to see so many of you out this afternoon notwithstanding the excessive rain which we have had to-day. It shows you have God's Love in your hearts. I suppose it might as well go into the record that nobody need to stay away from this church because of weather. During the lessons of last year we had no rain which prevented a full attendance. We had rain before and after the lectures sometimes, but we always had weather that we could come here dry shod, and listen to the lectures. The teaching lectures will commence again on next Sunday afternoon; a series of twelve, and nobody need to stay away from those lectures on account of the weather. This morning we demonstrated for a cessation of rain in order to go to the lecture, and we have it. It did not quit so soon but that it kept away some of our people, but those who did come came dry shod.

I think it is well for us to understand that God Almighty through man can control the weather, just the same as our Savior controlled the seasons. It is the same power exerted through Jesus Christ, that controls through Omniscience the elements as well as all other environments. You can still

the storm, you can control the elements; you can stop the wind, or you can raise it, because it is all through the power of Omniscience in the Name of Jesus Christ.

The lecture this afternoon, being the last one prior to our more thorough metaphysical teaching, I have concluded to discuss the question of LABOR AND CAPITAL, the history and cause of strikes, and so far as we have time, to give the remedy. My remarks can be but very brief owing to the shortness of time.

God created man in His image and in His likeness, and endowed him with all power and all dominion. Power over the fishes of the sea, and birds of the air, the beasts of the field; and what God gave to one man he gave to every other child that ever was born. The child that is born this instant is endowed with the same power and dominion as the original created child, if there was an original; and the reason why these rights are not enjoyed by us all, is because of man's own laches.

We are told by Jefferson in the Declaration of Independence, that man was created with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. We can go farther, and we can declare upon the authority of Holy Writ that each child that ever was born, was born with the rights, first to AIR; second, to EARTH; and third, to WATER. These are natural rights. All must have air to breathe in order to live. It is exhaustless in its quantity. So is the earth; and so is the water. It all belongs to each and every one of the children of God Almighty, and where these natural rights are taken from us we are wronged.

If we take society and look at its history from the earliest times, we find, so far as history shows us, that it was exceedingly crude. Mankind first lived in what was termed families, households, or tribes, if you please; and the oldest son of the house was the master. He was the master of the lives, the liberties, the bodies and the rights of every one under him. He had the power at will to take life, and none dared to say him nay. We are told in Holy Writ that Abraham's and Lot's servants strove with one another, regarding water, and they separated. Abraham was a tribal chief, and Lot was another.

As society became more numerous, a strong man here and a strong man there, would come into con-

flict, one would conquer the other and the vanquished were all made slaves, transported over, and all their effects taken by the strong man, and all were absorbed in the victorious tribe. Gradually this spirit of conquest broadened until these so-called tribal chiefs became generals or kings, or princes of their tribes, until finally this universal desire of humanity for conquest ran over the earth, and thus the earth was divided into what we call nations.

If we look into this question of the rights of labor as contradistinguished from that of capital, we find this same condition of affairs existing, and that both have been governed by a like spirit.

Then again there would be too many performing one kind of labor, and through the force of numbers, the majority would shut the others out, and would not allow them to work. That was one way in which trades unions were originally established. Another was by the absolute cruelty and oppression of the master. In the ancient days of war and conquest, men made slaves of those who were vanquished. These slaves were brought in and made to labor. One master which history records used to whip his slaves at night so that they would be more obedient on the morrow; and a mistress used stilettos that she would run into them, and if they were very vicious she would kill them. The cruelty of that master and mistress started a rebellion of these people which gradually accumulated in numbers until finally they had an organized army of over two hundred thousand; and it was a great many years before that rebellion was stopped, and the people were never enslaved again.

If you read Grecian, Roman, Persian, and the Assyrian history, you will find that trades unions existed and were always the result of cruelty, inhumanity and selfish conduct by the master class. That was originally the cause. You will find trades unions in Greece in almost every department of labor. The music players, the horn blowers, the linen weavers, the sculptors and the artisans of every conceivable character in all departments. They were all formed into trades unions. So with Rome. In Rome there was a time when it was called the golden age of trades unions. This was during the decline and fall of the Roman Empire, some three or four hundred years after the birth of Our Saviour. The Roman Senate passed laws

recognizing labor unions and nobody was permitted to be employed except by and through the operation of labor unions. They absolutely controlled the entire empire. Then in turn this condition was ignored by the rich, and there was a war. These wars lasted two or three hundred years. A contest of labor against capital, and capital against labor. This is not a new question. Wherever you find an employer on one side, and a man working for a consideration on the other, there has always been an element of selfishness on each side which sooner or later, in almost every nation of the world has resulted in combinations upon the one side and combinations upon the other, selfishness being at the bottom.

Selfishness on the part of Capital was the cause of almost all the trades unions, and these unions were the result which brought forth as a counter irritant because of the brutal and inhuman conduct and oppression of employing capital. That was the original cause of all trades unions, and when the trades unions obtained possession, they in turn became just as mean as the other fellow. Selfishness is the rule which has governed, wherever man has been controlled by what we call mortal mind. Wherever the golden rule has not been applied and the doctrine of selfishness has been the rule, it has always resulted in cruelty on one side, injustice on the other.

Consider the trades unions of to-day, this coal strike, take the trades unions throughout the country, we find they have been formed for the purpose of counteracting the influence and domination of capital. Now in this strike, these coal miners are almost all of foreign birth. They were almost all brought here from foreign countries to supplant American labor. It was only a few years ago that these anthracite mines were worked by American citizens, American born people. The grind of capital, for the purpose of obtaining greater profits, reduced wages, this caused a controversy between the coal mine owners and these American miners, and what was the result? Foreign laborers were brought from Hungary and Italy and other countries, and put into the places of the American miners at a little over half of the wages the American miners had received. That was all right then for the foreigners, it was better wages by half than they had at home.

This condition of affairs went along all right until these foreigners got here, and breathed this air of liberty, and felt the influence of freedom, but when they got this idea into their minds, they believed they were entitled to more money. They had heard of the idea of having their children educated, reared without having to work their young lives out from birth until the black pall of death covered them. They got the thought, gradually it grew, and finally they were organized into Unions, and now, to-day, they are standing out for—what? **FOR GREATER OPPORTUNITIES.** For greater opportunities to educate their children, and for keeping their families in comfort. It is said that these miners wages average about \$7.01 a week for themselves and their families to live on. They want more wages. The other parties, the coal mine owners, instead of reducing the price of coal with the reduction of the wages of labor, and the importation of these foreigners, raised it, and it gradually has gone higher, until the time has come when the country is filled with millionaires galore on one hand, and poverty unspeakable on the other. It is nothing uncommon for some of the great millionaires to turn the wheel of fortune and clean up from one to twenty million dollars a year. All this is done by combination. Wherever there is a dollar made by one person that way, there is a dollar lost by somebody else, absolutely lost somewhere.

Now, I will tell you about how they build railroads in Nebraska. I will just give you the history of one little road 114 miles long, and I could give you the history of a dozen in the same way. I know what I am talking about. This road cost \$11,500 a mile. It went through the prairie, where we are told they almost laid the irons on a lope, as they call it out in that country. They bonded the road for fifteen thousand a mile, then they issued stock for fifteen thousand dollars a mile, in addition to the bonds, and the inside ring turned the little branch road over to the parent road of which they were officers, for thirty thousand dollars a mile, and these people cleaned up all but \$11,500 a mile which the road originally cost; thus clearing eighteen thousand five hundred dollars per mile. Thousands of miles of railroads have been built in the same way. Wherever capital combines and robs anybody of a dollar that dollar is lost by some-

body else, in this instance the money was lost by the farmers who have to pay in freight the interest on this fraudulent capital, stock and bonds.

Take the railroads of California, it is not a question of how much it is worth to haul fruit and other commodities from the Pacific coast to the Atlantic, but it is a question with the traffic managers "how much the traffic will stand." If it is oranges, and oranges are high in the east, they charge high freights. I heard of one instance, where seventy-five carloads of oranges were shipped from Pasadena, California, to New York, and the man shipping them, became in debt for freight because the oranges did not sell for enough to pay it. The railroads got it all, and the fruit grower had to pay some charges of freight. In short the railroad company confiscated the whole of the crop for freight.

One time myself with some other men, wanted to buy some coal lands in Wyoming. We investigated the mines and found that we could get the coal lands for eight dollars an acre, with an inexhaustible quantity of coal, but we found that the railroad, the U. P. R. R., was selling its coal from their own lands, and shipping to Iowa and Nebraska for \$7.50 a ton, and that they would charge us \$7.50 a ton for hauling ours to market, being exactly as much as they received for mining, hauling and handling theirs.—In short we were barred out by the railroad company.

There was a little mine in Colorado, about thirty miles by railroad from Idaho Springs, and coal was selling there for \$7.50 a ton, the same as at Omaha. I am talking of the time I know of. Coal at Omaha, Council Bluffs and Kansas City was \$7.50 a ton, a haul of 1,000 miles. Now, that is the way capital combines. Of course these things are unjust, of course these things must be remedied, or like all times it brings on a contest, labor on the one hand, kicking; capital, on the other hand, grasping.

Without going into these things too much in detail, I will say regarding the labor unions. They are actuated by identically the same spirit, the spirit of greed, and of cruelty unspeakable. You take, for instance, the business of a printer. Say I am an employer of printers. Well, I have to join a union, and employ union printers, or else I am blacklisted, and am called a scab or rat office, and

am given every disadvantage that a general frown of the whole community can be made to give me. In other words, to succeed, I must be a union employer.

Suppose that I have a boy that has taken an inclination to become a printer, I go to one of these gentlemen, conducting one of these printing offices and say that I want my boy to learn the business of printer, and he will tell me, I am sorry, but I can't take him because I have two apprentices, and that is all the union will allow me. You can take every department of labor in every conceivable form, and you will find the bars put up against the rising generation.

Suppose you want to be an electrician. You go to an electrical college and you go through, you are a very competent man, you understand everything, and can do everything, can you get a job at work? No. Why? Because you have to work two years at the trade before you can be employed. Don't you see how they have put the bars up? You have got to first work at the trade two years before you are permitted to be employed.

I ask, "How are you going to get in?"

Suppose a poor man went to work over here on the White House repairs and was not a member of any union, and the contractor would employ him; What would be the result? Every man on the job would throw down his tools and quit work, because the new man employed was a scab and did not belong to any union. If that dollar and a half that he earned for his day's work was necessary to save the life of every member of his family, that would not make any difference. You see it is all the same principle carried out in a different way. It all comes from the one cause, SELFISHNESS. I have shown you both sides, and I have shown you the mean side of each.

Wherever you follow in the lead of mortal mind, you follow in the lead of wickedness and iniquity. There is only one road, there is only one channel through and by which the human family can be emancipated, and that is through the doctrines taught by Jesus Christ. He came teaching the doctrine of LOVE, *love God and love your fellow*, and "Whatsoever ye would that men should do unto you, do ye even so to them." Preaching the doctrine of love your neighbor as you do yourself. THEN WHEN YOUR BROTHER WANTS HELP, OR

WANTS LABOR, OR WANTS FOOD, THIS UNIVERSAL RESERVOIR OF LOVE COMES DOWN and gives the blessed gift. "By this shall all men know that ye are my disciples, if ye have love one to another." Until humanity is recognized, until we have the new birth of this perfect love, we will always find on the one hand the grasping cruel capital, and on the other hand suffering labor; and yet in turn when labor gets the whip hand, it is as cruel as the other. There is no difference because it all comes from the one source, *selfishness*, SELFISHNESS.

This is one of the beauties of this new religion. It teaches us how to love our brother, how to love all mankind. We do not pick out one here and one there and say this one or that one is my neighbor, but it gives us the full understanding of the fatherhood of God and the brotherhood of man. Wherever the human family exists, this beautiful covering of love comes over the whole; and when we get into that condition of mind, and this new thought becomes universal, there will be no more strikes, there will be no more cruelty.

In conclusion I want to say one word in regard to our president. I think he is using every means in his power as an honest patriotic-loving man to do the best he can for the American people. Let us give him our prayers and kindly thoughts, that through God he may be successful. He is an honest man and has made the effort to inaugurate a reign of love.

#### PRAYER.

We thank thee, our Father and our God, that thou hast given us the knowledge of the Truth which makes us free. We thank thee that we are not environed by selfishness, but we live in thee and in thy love and are conscious of it. Thou dost bless each and every one of us here this afternoon; Thou dost bless each and every one here in this presence with love, love of God, the Father, and for his fellow man. Oh Father, we thank thee that this love principle is broadening and widening, that thy blessings do go out through the length and breadth of the land, that it is the solution for all selfishness and wicked conduct, and that love divine is the power and is the weapon which controls and remedies.

Bless Theodore Roosevelt, President of the United States, thou dost bless him, bless him with wisdom, give him strength of mind and strength

of body, and fill his heart with love and righteousness and his mind with happiness. OH God, bless our country in the throes in which it now is. Let us look up to thee, the Giver of all good, Father of love. Thou art love, in thee we live, give us the perfect realization of this Truth, and let this realization go out broadcast throughout this land. Let us love our brothers wherever they may be, in this land, or others, all in God.

Go with each and every one here this afternoon to our places of abode, fill our minds with harmony and our bodies with health, and give us the sunshine of thy love to walk in; give us peace, contentment, happiness and joy. This we ask all in the Name of Jesus Christ, our Savior. Amen.

This moment give God your heart! This world is but a series of lessons. You are loftier than the mountains. You are deeper than the ocean. You are more wonderful than the stars; after their last rays have passed through ether, the light and warmth of your intelligence and your love shall strengthen and bless the universe. Fearlessly take the electric currents of thought and turn them whithersoever your God directs. Do not dare to pause, but let them play like lightnings under a motor-car, not destroy but to heal, to construct and to move humanity toward its destination. Would you have instant perception of the way and the only right way to lead a sublime life? Then awake, and listen to the still, small voice. With you let there be no confused thinking, no mental starvation, no fearing, no doubting, no going to sleep. No, it is listen! listen! listen! and still listen! listen! listen! and forever listen! listen! listen! Seek for the Light though you seem to enter the valley of the shadow of death to find it. Remember it is but a shadow, and shadow is proof of light. Ask and you shall receive. Then turn your mighty God-given powers loose, and surely you must conquer.—*Blanche Belmont Lerch.*

Build to-day, then, strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall to-morrow find its place.

O blessed Lord! how much I need  
Thy light to guide me on my way.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, September 24, 1902.

*Q. Does the sick person have to believe before he can receive the benefit of the Healing?*

*Col. Sabin.* Mr. McLaughlin, let us hear from you.

*Mr. McLaughlin said.* I have known instances where they did not apparently believe very much in it, but they were willing to receive the effects of the treatment and they were benefited. So I think the principle is, that if they are willing to receive the treatment, simply let this be done, to the effect that they may be healed.

*Col. Sabin.* Mrs. O., What is your experience on that? What are your views on that subject?

*Mrs. O.* I do not think they have to believe, but they must not be antagonistic. They must be as a little child, willing to be healed.

*Col. Sabin.* Mrs. Sabin, what are your views on that subject.

*Mrs. Sabin.* They have to believe sufficiently to ask for it, and be willing to receive it.

*Col. Sabin.* Mr. Drum, give us your views on that.

*Mr. Drum.* At one time I treated a child unknowingly. It was given up to die. They were standing at the bedside and had been for some time before I went to the house. How long they had been standing at the bedside expecting it to die I do not know. I stood away possibly three or four houses, and I just seemed to look heavenward and hold the thought that it could not pass out, and it was not but a little while until some one came out and said that it was better. That was something near twenty years ago.

*Col. Sabin.* That was a beautiful demonstration.

*Mr. Drum.* As I looked heavenward I felt dependent on God for strength and for the healing.

*Col. Sabin.* Of course it was God that did it, and you relied on him.

*Mr. Drum.* I simply felt as though I knew it was so.

*Col. Sabin.* This question is very practical. I will give the rule as I understand.

The general rule is this: A person must be

willing and desire the God healing, or else he will not receive the benefit of the prayers offered in his behalf. But this rule, like every other, is subject to exceptions. One exception is, where a child is unable to ask, as the instance you referred to in its healing. If a person is *non compos mentis*, that is, not in the proper exercise of his mind, whether that disability is caused from this or that belief, and he is thrown in the way where it is your duty as a good Samaritan to give him the cup of cold water, you must not withhold the gift. Persons who are suffering from diseases, for instance as fevers, sometimes they lie for weeks, and I have known them to lie for more than a month, out of their heads, or not in their proper mind, they were crazy, made crazy by the fever. Under all such circumstances, they do not need any belief or request, you should give them the help. And the rule is carried a step further, that wherever in the exercise of a Christian charity one should give this cup of cold water, give it in the Name of Jesus Christ, and do unto others as you would have others do unto you under similar circumstances. That is the rule. Where a person comes, as one of the ladies says, as a little child, without doubt or fear, and says, "Here I am, God heal me, usually those cases are the ones that receive, as a rule, the most rapid healing.

There is a class of people who think they are very good. They are something like the Pharisee that our Savior told us about, who go up into the corners of the street, and they thank the Lord that they are perfect, and that they are not like that poor Publican.

We have the same class of people with us. They are people who are vigilant in every duty objectively; belong to the church; they attend the church regularly; they attend the Sunday schools regularly; they give of their substance liberally; but they have no charity for anybody that does not believe as they do. If a person does not believe as they do, does not believe in their church, the place which they have been taught to believe in,—hell,—is his ultimate home; and they feel justified in consigning him to hell; they think it is the proper thing to do. That class of thought engenders hate; it is in fact a hatred; it is a judgment on others. That class of persons are very difficult for anybody to heal.

I know of three ladies that came under my notice, the first one came to me, and I took her to one of the best healers that I knew. She treated her a time; she went to another one, and she tried that one a while; then they took her to the third and she tried that one. She was a woman in easy circumstances. She did not pay either one of the healers a cent, and she did not receive any benefits. She was one of those pious people that attended to all of the ordinances of the church strictly, and she had nothing in her catalogue of evils too strong for the unbeliever in her theory.

*Capt. Walker.* There is just a word I want to say on this subject. It seems to me that you must believe in order to be healed. Christ said you must believe, and if we just think for a moment on this thing, it is belief all of it, we have got to believe or we are lost.

*Col. Sabin.* Captain let me ask you a question. Jesus said it is the sinner and not the righteous who are called. Now, for instance, this healing of the sick is a species of conversion, it is one manner of converting. The object of all healing is to demonstrate the Truth.

*Captain Walker.* I understand it.

*Col. Sabin.* You nor no other person living can force your mind to believe; you can't believe anything by trying to force your mind to believe; your mind is something that has to be convinced in order to believe. A person can say they believe, but unless their mind is convinced, they can't believe. Take my case, for instance, I did not believe, yet I was healed. And everytime they healed me of this or that it staggered me. In the first place I was healed of the backache. Well, I made up an excuse, that it got well itself. The next I had was an old rheumatism that had been hanging on my wrist off and on ever since the war. They healed that in about fifteen minutes, and it has never been sore since. That was a staggerer, yet I got up an excuse, that it would have been healed anyhow, but they kept on healing me, and after a while I got to where I did not have any excuse to deny it. Then I began to believe. I could not have forced my mind to have believed, it would have been impossible.

*Captain Walker.* Do they believe there is a God?



*Col. Sabin.* O sure! They believe that I suppose.

*Captain Walker.* Do they believe what he says? They have to believe what he says before there can be any healing.

*Col. Sabin.* We know absolutely by actual experience that your position is not correct. And that is about the only way we learn anything, by our own experience and the experience of others, and we know that people are healed without their belief in the efficacy of this God healing. I was healed myself, but I did not believe in God healing. I believed in God of course, but I did not believe in the healing. I was taught that that had passed away with Christ and His disciples.

*Captain Walker.* When a person gets into the position that he knows that God will do just what He says, then he is in position to be healed, and not till then.

*Col. Sabin.* That is your opinion. You know when Peter and John were going up into the temple, there was a beggar lying there, he wanted them to give him some money. Peter said "Look on us." The man looked at them. Peter said "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he took him by his hand and lifted him up, and he walked. He did not believe *before* he was healed, but he believed *after* he was healed, didn't he? He did not believe after he was healed, he *knew* it. The other man that was blind, whose eyes Jesus healed, says "One thing I know, I was blind, and now I see."

*Mr. Pickering.* When the dead were raised it was not belief on part of the dead.

*Col. Sabin.* The trend of the whole business is not altogether uniform, but the general history is that it is not necessary to believe. Jesus had this way of talking to them, "Thy faith hath made thee whole," and "Be it unto thee according to thy faith." That was one way of believing. Now, I do not think that the fact of people believing was against them, I believe it was in their favor, but I do not believe it was absolutely necessary; I think however, that one must have a sincere and honest desire and want to be healed, if such a one has the power to judge, the power to select, or the power to choose.

Q. How would you treat a horse for distemper?"

*Col. Sabin.* Now, Mr. Althouse, I want you to give us your opinion. How would you treat a horse for the distemper?

*Mr. Althouse.* That is what I want to know, because he is not made in the image and likeness of God.

*Col. Sabin.* That is your assertion. Have you any reason for making such an assertion?

*Mr. Althouse.* Because it is not mentioned in the Bible at all.

*Col. Sabin.* There is not everything mentioned in the Bible that is true. Mr. McLaughlin, can you say anything on that subject?

*Mr. McLaughlin.* Not from personal experience. I know that animals can be reached the same as anything else, and even plants will respond to the correct thought. Simply make the realization that the horse is perfect, and that he has no distemper, that it is impossible, that everything that is, is a perfect manifestation of perfect life. He is life.

*Col. Sabin.* That is correct. I am going to answer this question a little more fully. It used to be when I did not have so much to do, I had a chance to run around town more than I do now. I rarely go out now, and the consequence is that I have not had any broken-down horses to treat for a long time. I know of three or four instances in slippery weather, I have seen horses slip, poor overworked and overloaded horses, and they could not get up for some time. They would lie on the ground as if they were going to die, give them a prayer and they would get up and walk away, and feel all right. Now, for instance, Mrs. Sabin has some mocking birds, and one of them got choked on a piece of meat a morning or two ago, I went in and gave the bird a prayer and it was not but a little while before he gave his neck a kind of a long pull up, and then a pull down, and he was all right. Remember our Saviour killing the fig tree.

In the treatment of a bird, and in the treatment of all animals, you always want to hold in view the one thing, that you are treating simply for perfect life. That bird's life comes from God, it is a God-given life, and a perfect life, because everything that comes from God is perfect, and therefore any belief that that bird could die, or

any belief that he could be choked, or that there was anything to choke, was an unreality; a false belief, because the bird was but the spiritual manifestation of God's creative power.

The bird life, and the horse life, and the animal life, the plant life, the human life, and all life, is of and from God. All life comes direct from God. He breathed into our nostrils the breath of life, and we became living souls; and our breath of life comes direct from God, is of God, and God is life. All that you have to do is to hold that realization in your consciousness, and you can heal any animal as well as you can heal anything else in the world.

There was once a little dog,—I have mentioned this before,—which had a wagon run over his fore foot and mashed it almost as thin as a wafer. He came in holding it up, and after three or four minutes' treatment by a scientist that dog came out and began to lick his hand, and in a few minutes he was down in the press room, and was playing with some cats. That healing was accomplished by holding the realization that his was perfect life. When you say that an animal is not the image and likeness of God, that is a mistake. If you mean that this animal is spirit and that that spirit will live forever, I would sooner not answer that question. I do not know. I know it is life, and I know that life comes from God, and I know that realization restores harmony in its body. That I know.

The soul to me is a different thing from this eternal spirit. I would not like to go into that now, it would take too long. But animals have life. That is a fact.

*Mr. Althouse.* That never dies.

*Col. Sabin.* Life can't die, but it may pass from the body. Where it goes, we do not know, I do not know.

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You have heard the experience the old negro told in meeting: "I prayed night after night for de good Lawd to sen' me a Thanksgivin' turkey but I prayed in vain. Then I prayed de good Lawd to sen' me wifere de turkey was, an' de very nex' night de turkey was ready for de oven."

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There is nothing noble in being superior to some other men. The true nobility is in being superior to your previous self.—*Hindu Sayings.*

## THE NEW BIRTH.

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Bishop Oliver C. Sabin delivered the following sermon before the Evangelical Christian Science Church, Sunday afternoon, Sept. 28, 1902.

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*"Except a man be born again, he cannot see the kingdom of God. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."*

The thought to which I desire to call your attention this afternoon is the NEW BIRTH. In the first place, I ask what is the new birth? And what is the reward accompanying it? The new birth is a turning from the kingdom of matter to the belief and understanding of the spiritual, of God and His allness. It is the obtaining of the knowledge which makes you free. "And ye shall know the truth, and the truth shall make you free," said our Saviour; and when you understand this knowledge and know this Truth, you have the New Birth. The New Birth gives you new life. The human family is following, to-day, along this material road which leads to sin, sickness and death. The New Birth, relieves you of all that world, turns you around and starts you towards the realms of eternal life, towards God Almighty. God Almighty is eternal life, and when you follow after him and in the footsteps our Saviour trod, then you are in the line or in the road which leads to eternal life, God. In other words, it disenthalls you from the so-called laws and environments of materiality, of matter, and brings you into the full and perfect enjoyment of the spiritualized existence which God has given to all His children. But we must seek, ask and knock.

When you obtain this New Birth, you obtain—what? You obtain the kingdom of God. Jesus said unto Nicodemus, "Except a man be born again he cannot see the kingdom of God." But, conversely, if you are Born again, then you are in the kingdom of God. Furthermore, suppose you are surrounded and your environments are networked with poverty, with sickness, with sin, with sorrow, and each and all of these so-called inharmonics that are crushing the material world, that are filling the graveyards, that are filling the hospitals, that are filling the penitentiaries, that are

the mother and the father of all the crimes. I ask how are you to escape? If you wish to shun all these you must have the new birth. You must enter the kingdom of God. That is the remedy. Well, let us talk a moment about what is the kingdom of God. Now, mind you, I am not here to give you any of my talk. I am here simply to tell you, to teach you, as plainly as I can in simple words, the lesson which our Saviour taught. We have been taught all these centuries that the kingdom of God is—where? Somewhere, nobody knew where, and in order to reach it we had to go through a-hell-called death. Then the gates of glory are opened and we walk in to some celestial city somewhere, nobody knew where, that is paved with gold, and diamonds, and other precious stones form the walks. There is a great throne there, and the world is called to judgment, and the deeds done in the body are there recorded, and you are judged according to what you have done. This was what we were taught. If you have given more alms on the one hand than you have stolen water-melons on the other, you will go among the sheep; otherwise you were to be relegated to an endless pit where brimstone affords material which is burned, and you are to be burned for all eternity, and there is no friendly strike comes along which keeps the brimstone from being supplied. That is what we have been taught; and that very teaching has been the cause of all the misery that the world ever knew. It is not the teachings of Jesus Christ at all; but, on the contrary, it is the reverse, as I will show you in a moment. But it is no more nor less than the teachings of priestcraft; and it has been the mother and the father and the originator and the cause of every crime that ever was committed, of every sickness that was ever suffered, and of every death that ever was. It is the beginning and the end of infamy. It is destroying the human race, driving them over this precipice called death. Like a whirlpool they go plunging in, the blind leading the blind, and all falling into the ditch or going over the precipice.

What did our Saviour teach? Where did he tell us is this kingdom of heaven? And what is it? Surely he has not left the answer blank, so that the world does not know it, and fixed so the world cannot know. Let us see what he said. Here is the kingdom of heaven, within it is all perfection,

and all happiness, and all joy, and all comfort, and all peace,—has that been left to mystery where we can't tell where it is? Would that be complete philosophy? The religion of Jesus Christ,—I say to you,—is complete in its various details, perfect. Has the question of what the kingdom of God been left uncertain? No, He told us what it was. It is doubtful if many of you ever noticed it, and if you did you did not know what it meant.

Jesus told us as recorded in the 17th chapter of Luke, 21st verse, just exactly what the kingdom of heaven is, the kingdom of God, which we are to seek in order to obtain all things, as He told us in the 6th chapter of Matthew, 33rd verse. "Seek ye the kingdom of God, therefore, and all these things shall be added unto you. "Seek the kingdom of God and His righteousness and you shall have it.

Now, what is the kingdom of God, where is it, and how are we going to get it? I quote Luke 17th chapter, and 21st verse, "NEITHER SHALL THEY SAY, LO, HERE! OR LO THERE! FOR, BEHOLD, THE KINGDOM OF GOD IS WITHIN YOU." He told us in the preceding verse that it does not come by observation, that is, you can't see the kingdom of God, it does not come that way. None shall come and say, "I have found the kingdom of God, let us go." It does not come that way. It is not here, it is not there, BUT IT IS WITHIN YOU. Therefore, when you seek the kingdom of God where must you go? Must you wait and live a life of doubt, and of worry, of groaning and of suffering, for fear an open hell is yawning to take you in; because God in accordance with your thought, has never told you any better? Must you do that? Not by any means. That is not the road to the kingdom of God. It is not there. The kingdom of God is within you. *It is the kingdom of MIND.*

Mind is all. Mind is the master. God is infinite. Through Him we have all, and all is within us. MIND. If you want the kingdom of God, the kingdom of Good, and its righteousness, its rightness, then seek within you to do the right and the good for the sake of the right and the good. All health, harmony and happiness is yours, because it is promised by Jesus Christ, and His promises are perfect, and every one of them will be fulfilled to-day, if you ask Him. They are being fulfilled for true believers all the time, and they will be to

everybody else who trusts, and understands that the words of Jesus Christ mean what they say. That promise, that word, and that explanation, was not given only to those to whom it was spoken, but it enunciated a general and universal truth. Therefore, my brothers and sisters, if you seek the kingdom of God, seek where it is, and in the language of Jesus Christ, "It is within you." There is where to seek.

Now, we want to enter the kingdom of God. We have found where it is, it is within us. Well, now, what are we? We are the spiritual image and likeness of God, a spiritual being living in spirit. Therefore it is all a spiritual proposition. I suppose the most difficult for the average person, as it was for me, is to understand how everything is spiritual. Now, God is all and God is spirit. That is a broad proposition, but it covers everything. Now, we go over to this Potomac river, and we sit down upon the bank. We see the river before us, flowing before us, we are enraptured with its beauty. If a person were to ask if that was a spiritual manifestation, of course we would say No. That would be the first uneducated answer. We go back tomorrow, we see the river still flowing beautifully, but there is not a particle of the river that we saw on yesterday there to-day, not a particle. It is away down towards the Chesapeake, the next day it is in the Chesapeake, and the next day the currents have carried it on, and on for all eternity. Now, it is a river only in name. What we saw is unreal. Why? Because it eternally passes on, getting out of the way. "In the beginning" creation is going on all the while. "In the beginning God created." To-day is the beginning, and to-day is creation. There never was but one time, now. Now is the beginning, now is the time of creation. The river is being created every minute, every moment, passing on into new creations forever, in the beginning, a river in name, creation going on perpetually, a spiritual manifestation of God Almighty's power. That is what that river is.

Take this human body, you can apply the same rule to everything in existence, some slower, some faster. According to scientists the body changes once in eleven months. Whether it be that, or seven years, as they used to think—they do not know, and I cannot tell,—I see you before me

to-day, a beautiful congregation, bright eyes and beautiful countenances and everything, and a year from to-day you might be here and I see you again, the same beautiful people here, but what I saw to-day I would not see in twelve months. IN THE BEGINNING, creation has been going on, and the river has flowed on. This human body has passed away, but God Almighty's spiritual manifestation looks out from your beautiful countenances, I see it within you, and I will see it in a thousand years or a million years, the perfect child of God; but the body and its environments are but in name. You and your body are two distinct persons. The body is given to you for wearing, for a garment, passing on, going on, but you are the eternal child of God that lives forever. There is no death for you; and if you come into the kingdom of God and His righteousness, there will be no sorrow, there will be no sin, and soon this last enemy as the Bible says, will be destroyed, and death will be no more. That is the ultimate of this physical condition. But the ladder of knowledge which we have got to climb in all the cycles of the endless periods of eternity, on and on, up and up, is but one dream of perpetual happiness, as we walk up this stream in the sunlight of God Almighty's love.

THEREFORE THE MIND OF GOD, MANIFEST WITHIN US, THE IMAGE AND LIKENESS OF GOD, IS THE KINGDOM OF HEAVEN.

There is another side which material mind has developed. It is unreal, it is untrue. But Oh how real it looks to material thought! It looks so real that the world is being destroyed by it, that part of it which is going to destruction. God in creating man, when He breathed into His nostrils the breath of life and he became a living soul, gave him by virtue of his creation and charter privileges, so to speak, when he was created, the right of selection, the right of self-selection, to judge whether he would have the kingdom of God, or upon the other hand, he would turn his back to the realms of love and walk towards the kingdom of evil, and become one of the blind leaders of the blind. Now those who follow along in that channel, follow after material mind, material mind will control them. They have sickness; they are environed around by sin; they have sorrows innumerable; they bring forth their children in pain and travail, in trouble; their whole life from the

cradle to the grave, so-called, is but one long spun out misery. That is material mind, and the more material minded a nation or a people are, the more perfectly miserable they are. Take them where they know nothing of Jesus Christ and His teachings, and of God,—what is the result? They are almost as low as the brutes, and sometimes they are more vile; but in the degree that they are lifted up in this Truth, that God is all and that Jesus Christ, His Son, has given us the way, I say in that degree the understanding is brought higher and higher and they step up and up until they are enabled to obtain the kingdom of God and His righteousness and the blessings thereby attained.

Therefore, educate the mind, educate it in the Truth, educate it in the Truth that Jesus taught. Remember that He was the WAY, the TRUTH, and the LIFE. Remember that these are words that should go down into your hearts, into your souls and into your consciousness. Jesus Christ is the way, the truth, and the life. Don't you follow anything else and don't you follow anybody else. He came teaching a doctrine of love. The very angels in heaven could not withhold their praise. They sang peace on earth and good will to men, because the Prince of Peace was born. He came teaching a doctrine that had never been taught before. Theretofore it had been one of reprisal, one of wickedness, an eye for an eye, a tooth for a tooth, and "Whoso shedeth man's blood, by man shall his blood be shed." That was the doctrine that had been taught before. But all that he cast aside, and the beautiful doctrine of love perched upon the banner of our Saviour; and under that doctrine of love, if you will follow it, you can conquer the world, absolutely conquer the world. There is no person on the face of the earth that is strong enough to stand up against you, if you give them thoughts of love. It is as utterly impossible for any person to do aught against you if you practice love, as it would be to blot a star from the firmament above. Absolutely impossible. Rivers do not flow up hill. The Truth does not come from a lie, a streak of darkness does not come from a sunbeam, but everything works under God's law in perfect harmony; and under this doctrine of love, if you practice it, you are the master, and all the world is your friend, and all the world cannot harm you. "A thousand shall fall at thy side and ten thousand

at thy right hand," but no harm can come near you, because you live in God and God is love. Remember this doctrine of love, let it become enthroned in your mind and you are the master of everything.

I see my time has expired for this afternoon, but it is a beautiful thought, the thought of the New Birth. "Except ye be born again, ye cannot enter into the kingdom of God." Therefore, pray, my dears, that God Almighty will give you the new birth, and that He will fill your hearts with love.

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When we truly love and adore God, and the Holy Spirit dwells within us, we naturally and without effort drop sin, evil and foolishness and live in epergetic holiness. Religion is love of God. Religion makes a man larger and not smaller, makes him purer and sweeter and more wise and powerful. Religion helps us to free the soul and to be and to do the very best that it is possible for us to do. All religions lead to the same goal—God. Love of service, labor and work for the good of the whole is love of God and is man's best religion. The more divine a man is the greater his work. A God-loving soul is energetic and never idle.—*Exchange*.

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Right thinking is the foundation of right living. To live the highest life of which we, as human beings, are capable, we must firmly believe, and live up to our belief, that we can, should, and must resolutely master our thoughts as well as our actions; and that we must control the mental pictures in which we indulge as much as the words that issue from our lips. As a man "thinketh in his heart, so is he." Thoughts generate feeling. When discouraged and depressed, lift up your chest, take an attitude of courage, and speak these words several times, slowly and earnestly, "faith, hope, courage." When sensitive over ill-treatment, take the correct physical attitude and say several times, slowly and earnestly, "love, patience, forgiveness," and see if you don't feel better.—*H. F. Westford*.

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Respect all men who love God, Christ, religion, the Church, and Creeds; there may dwell in their souls and hearts a Light you know nothing about.—*Frank Harrison*.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, October 1st, 1902.

Q. Does matter, in its ultimates, merge into spirit? Is matter (so-called) a manifestation of spirit?

Col. Sabin. Mr. McLaughlin, let us hear from you on that.

A. O. McLaughlin. From all that I have been able to ascertain, both by looking at the subject with spiritual eyes, and from other respects, I would say that there is one universal substance, this thing we call "matter," is in a state of constant motion. Scientists tell us that no two particles of matter touch each other, that even the hardest substances are in motion. They have forms, but they can't be permanent. In some things it flows very rapidly, as in electricity; in other things it flows less rapidly, as air; in others, as diamonds, it is very slow; but there is motion in all. I would say that there is one permanent substance, spirit, but to cognize that and comprehend it with our senses, is a very difficult thing to do. In other words, to know anything of spirit, you must know spiritually. Then with spiritual vision you must comprehend the things of the spirit. As was said in the Epistle, the time will come when we will know all these things. The super-conscious faculties will be so developed that we will perceive the truth of all things, as we do not perfectly see it now. Just as is said, we see through a glass darkly, and that glass by obscuring our faculties, makes the vision that much imperfect. To get at this question perfectly we must see it through spiritual vision. This is simply what I have evolved from my own consciousness.

Mr. Pickering said. There are two questions in one under discussion. The first question is. Does matter, in its ultimates, merge into spirit? I think the answer would be that it can't. Spirit is substance. Matter can't take the form of spirit. Matter is the result of spirit. The answer to the second part, is that matter is the result of spirit, the product of spirit.

Mrs. O. To the first part of the question it seems to me most decidedly not. I think there is so much difference between matter and spirit, that

they can hardly be mentioned in that way. Matter is nothing really, it is a seeming, an appearance, while spirit is all. Nothing cannot merge into something, nor something into nothing.

I do not know hardly how to express it. Spirit has to be embodied before it can be manifested to our senses. That is the only way it can be manifested, it is a manifestation of spirit, I should think.

Frank Adams. Matter, Berkeley said, is a state of motion, it is simply the embodiment of motion. Now, as Mr. McLaughlin stated, every particle of matter, is divided into atoms, they do not touch each other, they are circulating all the time. The theory of scientists is that every atom is a universe on a smaller scale than our universe, each one of these is divided and subdivided into smaller until you can't think of the size.

Mrs. O. But even then, are these particles anything? What are these small particles? Nothing?

Mr. Adams. It is hard to tell what they are. Now, we look into a perfect looking-glass, you seem to see a man, you do not see any matter there, it is a reflection. So-called matter is a reflection of the spiritual man. Only through this so-called matter does the spirit manifest itself, but that is because of our limited vision. If we would throw off this matter and would step out into the spiritual realm, then would the spirit be manifested without the matter I think. It is owing to our limited vision, our limited senses, of the different senses, that we can't have any idea of anything only through matter so-called.

Col. Sabin. I am going to answer these questions very briefly. The first question is, "Does matter, in its ultimates, merge into spirit?" My reply to this question is that it does not merge into spirit. Spirit, is all, for God is spirit, and all is God, and God's spiritual manifestation. Everything in the so-called material world is but the manifestation of God's creation. Everything that is, as has been stated by a number of you, is a constant moving particle. That desk, every part of it, is in constant vibration, and so with the whole universe, the air, the earth, the sea, and the atmosphere, everything is in a constant and eternal change, always moving. If you go down to the very so-called minutiae of so-called material life, we find constant motion. Take a decayed prune, and



put it under a strong glass and you will see whole droves of animals on it, and it will look as though they had as much room as the cattle on a thousand hills, plenty of ground to graze on; and who knows but what they in turn have little fellows that live on them? As has been remarked here, everything is constantly moving, it is exhibited as spiritual manifestation, as has been remarked, down to the lowest form. Matter, so-called, is simply the vehicle, by which God has manifested to man His Spirituality and His work.

The second part of this question is this, "Is matter, so-called, a manifestation of spirit?" I answer that, Yes, and that is all that it is. If God is spirit and spirit is all, there is no other creation, there is nothing but God and His spiritual manifestation.

Q. "You say sin is unreal. When Christ died that our sins might be forgiven, did he die for an unreality?"

Col. Sabin. Mr. Althouse, give us your views on this question.

Mr. Althouse. I understand you to say that sin is unreal, but I have always understood that Christ died that our sins might be forgiven. So I do not see that they agree on that point. If sin is unreal, I do not see that he should have died. I want light on that point.

Col. Sabin. The trouble with our brother is that his conclusion is error in the first place. Sin is unreal, it does not exist, it is nothing but error. You confront a lie with the truth, what is the result? The truth annihilates the lie. Suppose, for instance a messenger should come in here and say that some accident had happened to one of your family. We will suppose that message was a lie, was not true, was false. The effect of the message on your so-called material mind would be as strong as though it were true. It would strike you first in the head and then instantly go down through your body, you would become very weak, you could hardly stand up or sit up. Sometimes such cases cause utter collapse. By and by there come in another message from the person himself stating that the first statement was untrue, and that he was not hurt. This last statement is true. The effect of the last statement, is, that it annihilates the first statement. The first statement was called error, it was not true, but it had all the force and effect of truth,

and when so confronted the truth annihilated it. Where did it go? Where did the first story go? It did not have any place to go. It was nothing, it did not have any place, it never was. It always was a lie.

Take as an example a person that you are treating for instance say for fever, so-called fever. You treat that case by declaring before God that the fever is unreal, does not exist, because the perfect child that God created is His image and in His likeness, can't have fever, and the realization of that truth destroys this material manifestation called fever. In other words, you confront that material lie, which we call fever with the Truth that fever can't exist, because the person is spiritual and perfect and can't have the fever. The result is that the fever is annihilated. God's truth does its perfect work.

Now, nobody can tell where that fever goes, yet we could see the manifestation before us in all of its most malignant shapes, but when we can confront it with the Truth and it is gone. Where has it gone? It is annihilated. In other words, it never was; it is confronted with the Truth and utterly destroyed.

If you go into a dark room and turn on the gas, the light flashes up and the darkness is gone. Where did it go? It did not go anywhere. What is the result? It is simply annihilated, it was simply nothing, it was the absence of light, was only that form or kind of error. A lie is simply the absence of truth, it is nothing, and every kind of material manifestation, whatever it may be, whether it assumes the shape of disease, or trouble, or worry, or poverty, whatever the so-called manifestation may be, is destroyed by placing the truth upon it thus simply annihilating it.

There is nothing in all the realms of God's kingdom but Truth, but Love, but God, and all other kinds of manifestation are unreal, untrue, do not exist, can't exist and never did exist.

We now take up the second part of this question. It assumes that Christ died that our sins might be forgiven; that is not true in the sense we have been taught.

Mr. Althouse. What did he die for? That is what I want to know.

Col. Sabin. I am coming to that. When I was investigating this Truth I was investigating it more

as a critic than I was for the hope of finding out anything that was going to do me any good. I did not believe in the first place, that God healed the sick. I believed there was some kind of a system that was used by these so-called healers that did heal the sick, but I did not think that God had anything to do with it, and I went to work for the purpose of learning the entire system and to destroy it in my mind; and when I came to the thought, that sin was unreal and did not exist, and that Christ did not die for an unreality, then I thought, "I have got you," and I went to work in the authorities to find out. I say to you and to everybody who reads what I say, to take this subject up as I did. I took the authorities as to what Christ died for, as taught in the Bible and in history everywhere that I could lay my hands on upon that subject, and followed it out in all of its ramifications to a conclusion. I found this to be true, that Christ did not die to save man from his sins that are past but to save man from sin, every sin so-called is its own punisher. You may stick your hand in the fire and it will be burnt, to material thought, somebody else may stick your hand in there and hold it there and yet it will be burnt, to material thought.

In other words, if you commit a sin in this material realm, that sin punishes the committer. If somebody else is the cause of that sin the sin causes it own punishment. Sin is handed down to you from generation to generation, as the Bible tells us, the sins of the parents are visited upon the children from generation to generation; all suffer from that sin, whether they are culpably guilty or not, the fact that the sin has been committed calls for the punishment of its own self. Christ died to save man from his sins; He died to save men from the commission of these so-called sins; He died to bring man back to God; to bring man back to the kingdom of Good and His righteousness. In other words, He died to bring man back to do the right and the good for the sake of the Right and the Good. This, then, is the kingdom of heaven. As I stated in my lecture on last Sunday, and as He told us as recorded in the 17th chapter of Luke, 20 and 21st verses, the kingdom of heaven is within you. Christ died to bring man back to God; to bring him back to perfection; to bring him back to Love; to Good; to save man from their sins, and to save them from the commission of sins.

I found this to be true. It is not necessary for anybody to doubt what I have to say until they have studied as I have studied, then they can form their own opinions, nobody has any business to form an opinion until he has studied. There is, as I have said on this different authorities. The authorities are open to everybody. There is no secret about them. If you study the cause for which Christ died you will find a divergence. The authorities are like some lawsuits in the courts. You will find authorities on one side and you will find authorities on the other. Some of these authorities are so evenly divided that a court of the highest jurisdiction will decide with only one majority, and that is the side that makes the law; but the other judges all have their opinions. The authorities are very strong that Christ did die to save men from going to hell for their past sins. That is not true. The majority of the authorities, as I have said, are that Christ died to save men from their sins; to save men from sinning and BRING THEM BACK TO GOD; and therefore, this subject of dominion, if properly understood, forms the groundwork of all Christian Love. But understood in the sense that Christ died to assuage the wrath of an avenging God, His Father, is error. I would not kill any child I have for all the sins he could commit. I would not let one of my children be killed for all the sins that all the people of Washington ever committed, even though it would wash them whiter than snow. The last view is in harmony with God's character. The first is not.

*Mr. Pickering.* I think on the subject of Christ's death we can see through His purpose in the demonstration that he was making. He was demonstrating life over death; and in order to demonstrate that, to carry out the demonstration, he had to die, and then come to life again, to show to the world, to show to our understanding the power of life over death.

*Q.* State briefly the realization of the thought which heals.

*Col. Sabin.* I would like to hear from every one here to get this Truth out to the world. Mrs. O., can you answer that?

*Mrs. O.* It is the realization that there is no life in matter, that a spiritual being cannot be sick, but is perfect. That is the substance of it.

*Mr. Adams.* So is the realization of the thought

rooted into your consciousness, that you are the perfect child of God, a spiritual being, and that spirit is not subject to sickness.

*Mrs. O.* You mean to tell me that this body that is nothing at all, can have a fever or a pain? What do you mean by that? It is nothing. Can it have a pain or fever. The spirit is all. Your body is a manifestation of God. You are the perfect child of God, His true image and likeness. There is no life, sensation or intelligence in this matter. It is simply the dress that you have on. You can't have a pain in your overcoat. That is a very rude illustration. It seems to me that that is true; and when you can realize that, you know that you really have no pain or sickness.

*Mrs. Norton.* It is realizing your perfection as the likeness of God, and when you realize that, that is all.

*Mr. Althouse.* It is our realization that we live in God's eternal harmony where no harm can come near us in any way. As I was coming on this evening, a lady and a gentleman got on the car and sat near me. The lady said she had the toothache. I gave her the thought that the image and likeness of God could not have the toothache. Soon she commenced to eat candy. Then she said, "I suppose my toothache has gone away."

*Mr. Pickering.* I think it is the realization first of man's perfection, and that in his perfection he has dominion, and if the enjoyment of his exercise of his dominion is interfered with by error, there is a law of God that dispels that error and restores that dominion, and that is the law of love.

*A. O. McLaughlin.* The Truth that heals is realization of the perfection of the spiritual image and likeness of God, and that realization sent forth by a thought formed, voicing the thought, as it were, mentally.

*Col. Sabin.* You have all given very good answers as a rule. I will state briefly my view of the thought which heals. It is the realization of the allness of spirit, that the human body is but the spiritual manifestation of God's creative power; that man, being the image and likeness of God, living, moving, and having his being in God, could not be sick. On the contrary, he is perfect, and must be perfect as God is perfect, because he lives, moves and has his being in God, or in perfection; that God being eternal life and eternal harmony,

and man, being his image and His likeness, can't be other than eternal life and in the enjoyment of eternal harmony. This is the affirmative part of the thought which heals.

The negative part, and I recommend all to use it, is, that man being thus created and thus perfect, can't be sick, and so-called material belief which tell us that that man is sick is a lie, a lie, a lie, a lie, it can't be true, is not true, and never was true.

That briefly, is the thought affirmatively and negatively, that heals; and I think I have known as many instantaneous cures under the negative denunciations as under the affirmative realizations.

*Mrs. O.* In accidents, if you see an accident about to happen, the negative comes to you naturally first; you deny that any harm can come to the party. That seems to come to you first.

*Col. Sabin.* I had an illustration of that. There were a couple of porters bringing down a lounge from the top story of my house on the banister, and the one below slipped his foot and went down the banister, he seemed as stiff as a log, he did not bend. I held the thought instantaneously that he could not be hurt, that God protects you. He landed down on the first landing, and he ultimately landed in the hall on his shoulders and on his side, and he got up and was not hurt.

*Mrs. Norton.* There was a gentleman came in the room the other day, and said he had burned his hand terribly by electricity. I gave him the thought that he was not hurt, was perfect, he stayed about an hour before he went away he said he had forgotten about his hand.

*Col. Sabin.* There is a class of Scientists who hold that affirmation is all, but my experience and the experience that you have heard from others, as carried out by all good workers in our school, is that the denials are very effective.

I saw a horse run away with a little boy and a milk wagon, the wagon was overturned and threw the boy out. I held to the thought that the boy could not be hurt, denied that he could be hurt. I went to him, the first manifestation was a large blue spot on his leg, I denied, mentally of course, that he was hurt, and it was not fifteen seconds until that boy jumped up and ran after that horse; and so I urge, the denials are very effective. When you realize the truth of the affirmation, then you can't deny that there can be any harm.

## TELL HIM SO.

If you have a word of cheer  
That may light the pathway drear  
Of a brother pilgrim here,

Let him know.

Show him you appreciate  
What he does; and do not wait  
Till the heavy hand of Fate

Lays him low.

If your heart contains a thought  
That will brighter make his lot,  
Then, in mercy, hide it not;

Tell him so.

Wait not till your friend is dead  
Ere your compliments are said;  
For the spirit that has fled,

If it know.

Does not need to speed it on  
Our poor praise where it has gone  
Love's eternal, golden dawn

Is aglow.

But unto our brother here  
That poor praise is very dear;  
If you've any word of cheer

Tell him so.

—*Denver News.*

## THE SEED.

Being exists under two phases, invisible and visible; abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centres, called seeds. All forms are built according to this law. From centre to circumference is the plan of procedure throughout the universe.

The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never goes back of the seed—never catches sight of the Spirit moving upon every generating centre.

Causes are always invisible—spiritual. "God is Spirit," "and the seed is the Word of God." Thus that which produces the *seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a super-

ficial conclusion, and a moment's logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak, is not correct. The acorn is a generative centre through which intelligence manipulates substance, and produces that form called an oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth in its invisibility and silence. But this *Word* is a generative centre with all the possibilities of God at its call. It is the idea of God—"the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. This is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative centre through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse—it is the inlet and outlet of God.

So the "Seed," that is, "the Word of God," is man—not the external thinking personality that has consciousness of separation, but the internal soul centre. This central seed is the generative centre from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit, manifesting in earth, air and water. He may be totally unconscious of this in certain stages of his building process, but this does not nullify the fact. Because the babe is not conscious of the method of its sustenance during the first months of its prenatal life does not have any weight with those who are familiar with the process.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small be-

ginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart-centre of everyone is this "seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open just a little crack, and others not at all. Some open it wide, and they are exalted, even defied by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the Kingdom of God. It is the way into that Kingdom. It is the Christ Spirit speaking through those who have opened it "I am the way, the truth and the life."

It is strange, but true, that this inner seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but it is so faint as to be like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live on bread alone, but on every word proceeding out of the mouth of God. This "Seed is the Word of God"—that is, man's real self, because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "Seed," this high ideal of what man is. Any other ideal is a reflection, and there are reflections in descending degree, until man finds himself comparing himself with his own creations—a worm of the dust.

As Emerson says: "Whilst a necessity so great caused the man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best

end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it, he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consist in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of omniscience and omnipresence.

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, made by the Lord God in a miraculous way, and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking people. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in

the mystery of this inner "Seed." To think that man is created in any but a methodical way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of His course to make man. Man in his selfhood makes himself. His process is precisely that of God's through the power of his word. This is the reflection of the true word, which is of God. But man does not make anything that lasts unless it has its point of departure in this inner Seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness that in the days of judgment between the real and the evanescent must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength today, but if you get into your mind the idea of sickness it will bring you down just as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence in your mind; it will produce fruit of its kind in your mentality just as surely as will the material seed planted in the earth. It goes through a similar process of growth also. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, 'way down in the consciousness where it is not observed by the external thinking mind; after a time it sends out a shoot in the direction of external consciousness, which finally comes to the surface in some discord or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "Seed is the Word." The next is that this kind of seed hides itself in the

darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail as the ordinary plant: The fruit is a living organism, too, and has the power to throw off seeds that find lodgment, and produce crops in other receptive minds.

But there is a gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That gardener is the I AM of every soul. What it says is law in the garden over which it has control. If that gardener is lax, shiftless and ignorant of his privileges he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this, nevertheless it is true.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments in some instances, while in others it might take years. For instance, the reckless thought you had yesterday morning may have been the cause of your falling down stairs last night.—*Unity*.

One universal law governs all. Man has free will, and as he uses it, is in joy or sorrow. Oh! that proud man would open his mind more to the nature of all living things—vegetable, animal and human. We can "learn that, knowing which, all will be known" from Nature—the tree, the weed, the flower, the bee, the ant, the butterfly, because all that exists are eternal parts of one Great Eternal Whole—the Universe. Newton said: "The universe is one perfect whole; all is harmony; all the evidence of one Almighty Will. Our feeble minds cannot grasp it at once, but we know from the perfection of parts it is so!"

God Himself cannot give you anything which you are unwilling or unready to receive. Take what you are ready for, what you really want and pay for it. One must be ready to receive or nothing is given him.—*Lida A. Churchill, in The Magic Seven*.



## EACH IN HIS OWN TONGUE.

PROF. W. H. CARRUTH.

A fire-mist and a planet,  
A crystal and a cell;  
A jelly-fish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the cornfields,  
And the wild geese sailing high,  
And all over upland and lowland  
The charm of the golden-rod—  
Some of us call it Autumn,  
And others call it God.

Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come welling and surging in—  
Come from the mystic ocean  
Whose rim no foot has trod—  
Some of us call it Longing,  
And others call it God.

Glimmering waters and breakers  
Far out on horizon's rim,  
White sails and sea-gulls glistening  
Away till the sight grows dim;  
And shells spirit-painted with glory,  
Where sea-weeds beckon and nod—  
Some of us call it Ocean.  
And others call it God.

A picket frozen on duty,  
A mother starved for her brood;  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who humble and nameless,  
The straight hard pathway trod—  
Some call it Consecration,  
And others call it God.

## THE FRUIT OF HIS MOUTH.

It is said that from the abundance of the heart the mouth speaketh. Those who have tried to control the lips and rule the tongue have discovered that they have undertaken a work that keeps them busy, not one easy of accomplishment. When we think of it quietly, in cool blood, it seems comparatively easy to check words sound judgment tells us we should not utter, but when feeling is stirred the strong impulse is not readily brought under control.

It is natural for feeling to express itself in speech. How truly it has been said "He that ruleth his own spirit is greater than he that taketh a city." It is also true that he who does not make effort so to rule will never become master of him-

There are differing standards of success but success in life is dear to all. One instinctively loves power, desires to rule. For many success means possession of great power to rule in the world. The instinct is good, but for the direction in which it shall act a wise choice is necessary. Wisdom is essential to a wise choice, and there is no wisdom without enlightenment. Only he that seeks it shall find it.

Without enlightenment we live our lives as lying only between the cradle and the grave, their boundaries fixed for us. So within these boundaries we will enjoy all we can, get all we can, strive for power, and win it if we can. When finally, we find ourselves obliged to let all go, we will make the best of it.

But those who have sought and found a higher knowledge see that these are but boundaries of one state of consciousness and that we are capable of many states. They have learned the meaning of existence as a whole, and the relation of this natural state to the rest; consequently that it is the part of wisdom to live the natural state according to this relation, instead of according to misguided feeling.

The highest wisdom consists in finding and serving the great purpose of human existence. God has created us, we say. But what are we doing with ourselves? Are we glorifying God's handiwork, or ignorantly attempting to mar it? Are we doing what we may to manifest man's likeness to God, or are we obscuring it, covering it deeper

and deeper with our vain imaginings—something that done we must later undo?

Each human soul exists that it may know and prove its nature and origin, and is inherently capable of helping itself to this knowledge and proof; exists that it may co-operate with God to a great end that cannot be fulfilled without its help. To see and feel this is to see and feel a new dignity in human life, have a new appreciation of the worth of the human soul, a new realization of its relation to the eternal.

The Science of Being teaches that all live in a garden where grows much fruit. All know that carefully cultivated fruit is finer, of better texture and richer flavor than fruit that is left to grow wild; the fruit of our lives that we carefully cultivate is better than the natural fruit of untrained impulses and imaginings.

We listen to the teachings of the great teacher, Jesus of Nazareth, assent to them, say they are wonderful, sublime, truly divine, and that we believe every word of them; but if we do not apply them practically in our lives, if we do not think and act in accord with their meaning and intent, how can we have the fruits that otherwise they might bear for us? This is the work of cultivation we must do if we would prove them true.

We do not know who wrote the Book of Genesis, we would not even take the time to seek to discover, but we have found in it statements that lead us to a great good. We read that man is the image of God. We stop to think what this means, not say merely "yea and amen" and pass on to something else. Does it mean that after consideration God created man in a way that could be changed, bestowed upon him a nature that could be taken away again, could uncreate him as it were? Or, finding the word "image" defined as "expression," does it mean that man is the expression of God?

This conclusion leads us to others that open up a new field. If man is the expression of God it follows logically that man's nature is drawn from what God is, not something bestowed at one time to be changed at another, or be taken away altogether. It means that man's relation to God is one of logical necessity and not of permission, therefore that man's nature is changeless, and our only need is consciousness of it, knowledge and proof of it. The whole matter becomes one of principle,

not supposition, theologic or philosophic.

God "rests" on "the seventh day," because we live in that day to do its work. The day of human existence is the part of eternity in which we at some time look for, find, and prove ourselves; the straight and narrow way that leads unto eternal life. We are to find our capabilities and set ourselves to using them, doing the work of cultivation that will give us their fruits. "Whose seed is in itself" is a law that applies to the human as well as to the vegetable kingdom.

If we do our work of cultivation we shall gain the fruit of a higher than our natural consciousness; a self-consciousness not bounded by the cradle and the grave, but co-extensive with the infinite. All desire health, strength, happiness, peace. All want to be and do good. Not a man or woman in this city or any other city, wishes, deep down in his heart, to do evil, to be bad. Every one wants to be satisfied, but in how many devious and crooked paths one blindly seeks to accomplish satisfaction.

There is a way that is straight though narrow, and by watching the lips, by carefulness in our utterances, we may begin to walk in this way. Because thought is creative, and because we feel as we think and speak as we feel, a check upon the feeling is effected by a check upon speech.

Solomon tells us that "a man shall be satisfied with good by the fruit of his mouth." The fruit of the mouth is the experience that follows our thought and speech. To get good in our lives we must think and speak good, not evil. To get the greatest measure of good the measure of our thinking and speaking must be generous, not niggardly. Ponder this problem of Solomon's, he was a very wise man, you know, and if we imbibe a little of his wisdom we may find it profitable.

A house that is built upon sand cannot withstand storms and tempest, but is overthrown because of its unstable foundation. The house that is built upon rock, an immovable foundation, will stand when the other falls, and the wise man is he who builds upon rock.

Our consciousness is the house we live in, where we are brought in contact with whatever the house contains. On the external plane we want the best house to live in we can afford. Some of our neighbors have better ones than ours, but in the interior

world every one makes his own house and as he wills. A better, purer, more spiritual quality of self-consciousness is a house we are to build, a work for which we are equipped by man's logical relation to God; the work we do while God "rests."

This house must be built upon an eternal foundation or it cannot be enduring. To be our dwelling place eternally, it must rest upon the rock-bottom truth of man's original and changeless relation to God; upon the eternal nature that is his because of this relation, that no mortal experience can alter or destroy.

Beginning with knowledge of God as controlling Principle, logic, not a passing sense pertaining to a state of consciousness, must be our guide in the building, our standard for thinking. We must cease comparing ourselves with others to our own disadvantage, else we will not walk in the straight and narrow way that is one's own individual connection with God. We must travel along the line of this connection, building a better consciousness as we go, if we would be "satisfied with good by the fruit of 'our' mouth."

Do we say, "I have never had the education or advantages that others have had, it is of no use for me to strive for success and satisfaction. They push ahead of me and crowd me to the wall, because I am not as capable as they are. I have been cramped and checked all my life. I have few friends, I am cursed with hereditary disease and I expect no relief till I am dead."

If we speak in this manner it is because we think thus, and the fruit of such thinking will never satisfy us with good. It pushes farther and farther away the good that is omnipresent, waiting to be brought in to our lives.

Let us resolve this morning not to think and speak as we, with our mortal sense, feel, but as the truth of being reveals us to ourselves. Let us not sentence ourselves to unhappiness, discontent, disappointment, and pain as the fruit of our mouth, but to more abundant life, greater joy and gladness in living, more power of self-control, the well-ness that comes of right recognition of our relation to the great Father.

All this is ours for the taking, it is brought into the house we live in by our right thinking that begets right feeling. This house is not the flesh, it is an invisible house, a temple made without

fleshly hands, but a temple of the living God only as it is builded upon the eternal foundation.

Let us never say "I am as miserable as I can be," "I am utterly discouraged," "I do not believe I shall ever have any health." These are the utterances of ignorance to be checked. We should open our lips to give glory to God by speaking the truth instead of making declarations that contradict His handiwork.

Let us say to ourselves, and audibly sometimes so that we hear our own voice, even if others laugh at us, "All good things are mine now. They are mine from the great Source even as they are for all men. I am not ill, or in any way evil. I never was, I never shall be, diseased or incompetent. (This sounds like a fib, but it is truth.) I am God's handiwork. I am well, strong, happy, full of courage, able to deal with my business wisely, to do the right thing at the right time. I am free from all anxiety. I *know* I shall have all to which I have a right."

Because it is an inflexible law that every one shall reap the fruit of his mouth, to him that thinketh and speaketh evil, evil shall come, because self-created; but to him that thinketh and speaketh good and truth, good and truth shall come because, God-created, they are so brought into his house..  
*Ursula N. Gestefeld, in Exodus.*

#### ALL BRILLIANT OPERATIONS.

Sir Astley Cooper, on visiting the French capital, was asked by the chief surgeon of the empire how many times he had performed some wonderful feat of surgery. He replied that he had performed the operation thirteen times. "Ah monsieur, I have done him one hundred and sixty times. How many times did you save his life?" continued the curious Frenchman, after he looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of thirteen. How many did you save out of a hundred and sixty?" I lose dem all; but the operation was very brillante!"

All are architects of Fate,  
Working in these walls of Time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.

—Longfellow.

## BE STILL.

MANIE PAYNE FERGUSON.

Be still and know that I am God,  
Working whate'er I will;  
Flutt'ring and restless little heart,  
Quieted be and still.

Be still and know that I am God,  
Gracious and wise and strong,  
Speaking a universe from naught,  
Rolling the worlds along.

Be still and know that I am God,  
Child of my love and care,  
Able to guard a mite like thee,  
Able to answer prayer.

Be still and know that I am God,  
Yield not to dread dismay—  
I am thine own and I am God,  
Shelter for thee and stay.

Be still and know that I am God,  
Have not a thought of ill.  
Foes may surround and tempests rage,  
Child of my love be still.

Be still and know that I am God,  
Tempted and sore distress'd,  
On the broad bosom of My love,  
Lean thy poor head and rest.

Be still and know that I am God,  
Going my sheep before,  
Sworn to preserve the trusting heart,  
Now and forevermore.

Be still and know that I am God,  
Never forgetting thee,  
More than thy friend—thy Lord, thy God—  
Fearless leave all to Me.

## THE GREAT PHYSICIAN.

“I am the Lord that healeth thee.”—Ex. xv:26.

Many are asking the question: “How may I know the Lord’s healing?” They have consulted earthly physicians and are familiar with their methods; but the “arm of flesh” has failed them, and now they would turn to the Great Physician, but know not how to approach Him.

In our treatment by an earthly physician we have a close analogy of the way the Great Physician deals with us. We are seriously ill and send for the most skillful doctor we know. He comes, and asks about our illness, notes our symptoms, feels our pulse.

He gets our heart, wins our confidence. We tell him all about ourselves and how the illness came upon us. We put our trust in Him absolutely; give our case unreservedly into his hands.

He gets control of our will. He says: “If you will do thus and so, I will undertake your case.” He tells us what to do, what to eat, how to dress. He says: “Will you do this?” and we answer: “I will.” We follow implicitly his directions, ignoring the advice of friends and family; we give our case to him.

This is the way the Great Physician deals with us. Weary and heavy-laden in body we hear of Him, go to Him, consult Him. We give our case into His hands, realizing that we are committing ourselves to the care of infinite love and wisdom. He notes our symptoms, feels our pulse; gets hold of our heart; wins our confidence by His love; tells us what His love has done for us; how He “Himself took our infirmities and bare our sicknesses” (Matt. viii:17), and “with His stripes we are healed” (Isa. liii:15). How the pain and sickness we are now bearing, He bore away in His own body on the tree; that it was cancelled then and there; that it does not belong to us, for He has freed us from it; and if we will but accept the healing purchased for us with His own precious blood we may go free. And as we realize that Jesus has done all this for us, because of His wondrous love to us, our heart is melted—we feel we must have His healing touch; that we cannot grieve our Saviour by rejecting this gift, purchased for us at so great a cost. And so we place ourselves in His hands and ask: “What shall I do to receive?”

He says: “Believe ye that I am able to do this?” and when we come to the point we say, “Yes,” from the heart, the work is done. But often our faith is of the head alone, not of the heart, and does not avail. Now in order to have and exercise heart-faith, the gift of God, we must have the preparation of the heart that is from the Lord; so He turns His great eye of love upon us, and we hear

a still small voice asking: "What is the cause?" We reply, we do not know. He begins to question us. He asks about our temper. O, so gently and lovingly, He asks us if we do not think that has something to do with these frequent attacks of inflammation, indigestion and rapid beating of the heart. He shows us, whether it has come upon us through violation of spiritual laws or natural, or through accident, it is the result of sin, directly or indirectly; and the only redemption is through Christ Jesus—"Who forgiveth all thine iniquities, Who healeth all thy diseases," (Ps. ciii:3). And whether the sickness be the result of conscious sin or not, there is only the one way out of it, and that way the way of the Cross; the way of repentance, confession and forgiveness—a coming near to the Saviour, so near that we can touch the hem of His garment.

One may be living very near to the Lord and not have consciously strayed from Him in any way, and yet be sick in body. Yet near as one may live to Him, it is always possible to come nearer; and Jesus would draw us nearer to Himself through this sickness. So He asks us to yield ourselves up still more fully to Him, that we may receive healing and a greater measure of His life, health and strength. He will search our hearts, and in the light of the Spirit show us something to give up to Him; some place where by yielding we can come nearer, making way for more of Jesus in our heart and more of His abundant life in our body.

Of this yielding and giving up, and the love of Him who so loved us, is born the faith of the heart by which we reach out and appropriate healing, and know faith made the substance of health in our bodies. So we see divine healing comes by way of the heart; and in all such healing there is great spiritual blessing. "Confess your faults one to another, and pray one for another, that ye may be healed," says the Word.

Again, He asks about that impatient habit of ours: has it anything to do with the irritation of the throat, or the nervousness? The Spirit convicts us it has; and penitent, we ask Him to forgive and heal; when lo! we feel His healing touch and our body thrills with new life.

Or perhaps we have given way to grief at the loss of some dear friend. The light has gone out of our life, and we feel we have nothing more to live for.

Our step is listless, languid, appetite is gone, and nervous prostration results from continuous grieving. Now as we wait upon Him, a voice of pity and compassion whispers, He giveth "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Then, repentant that we have grieved Him in our grieving, we give Him the grief who "hath borne our griefs and carried our sorrows," and by faith take His joy; and find it is even as He hath said: "The joy of the Lord is thy strength."

Or He may ask us if we do not think that the hardening of our hearts against one who has wronged us has not something to do with the hardening of the tissues of our body; whispering in our ear: "Blessed are the merciful, for they shall obtain mercy." And putting His own sweet spirit of forgiveness into our heart, He applies His healing balm to our body.

Or it may be that He convicts us of being, "careful and troubled about many things," and shows us that this unrest of heart and mind is the cause of the unrest in our nerves. He would have us "prosper and be in health, even as (our) soul prospereth." And so He says to us: "Let not your heart be troubled, neither let it be afraid." "Casting all your care upon Him; for He careth for you." We give it to Him, and He gives to us the "peace which passeth all understanding"; which settles down through our whole being—spirit, soul, and body, and we find health in Him.

Again He may show us that our headaches come from eating unnatural food, too frequent feeding or over-eating; that we are defiling the temple of God with that which only clogs, in place of nourishing and rebuilding the body. He asks us to give Him our palate; and giving it to Him He sanctifies it, taking from us the desire for food eaten simply to gratify the palate, and gives us a simple, natural taste for wholesome food, in such quantity only as the system demands.

It may be we have sinned against the temple of God in overwork, even in service for Christ. In our zeal, we have undertaken that which the Lord did not require of us; and now we are prostrate, or useless, with a heart longing to be in the vineyard again, winning souls for the Master. He will let us learn our lesson, and when we have learned it will heal us, and send us forth anew, to walk in

closer dependence upon Him for guidance. And, best of all, He will be the One to work in us and through us to His glory and honor; for "it is God which worketh in you, both to will and to do of His good pleasure."

Or the revelation may be of a heart full of fears; fears of people, things, circumstances, opinions of others; fears of climatic conditions, heat, cold, dampness, contagion, inheritance, fear of failure. And because of these fears we have often to say, with Job: "For the thing which I greatly feared is come upon me." Then we hear the voice of Him Who gives the perfect love that casts out all fear, saying: "Why are ye so fearful? How is it that ye have no faith?" (Mark iv:40). "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will up hold thee with the right hand of My righteousness," (Isa. xli:10).

Or He reveals to us a spirit of hurry and unrest which is grieving away His spirit and His life and driving us into nervousness and irritability. And He says: "Wait, my child; be still: give Me the duties and responsibilities of the day." And as we give them, we enter into the rest of the people of God, and find that our work is well done, easily done; for He has become the One working in us and through us.

But we may plead that our disease is an inherited condition, and we do not see how it is possible for us to be healed. Then our Physician will remind us that we have another inheritance, and that all the power of the enemy through the natural inheritance is for ever cancelled through our inheritance in Christ Jesus; that in Him we are free, spirit, soul and body; that in Him disease does not belong to us and has no right in us; and that we have but to accept our freedom by faith in His finished work.

And so the still, small voice, convicting, reproofing, drawing us out little by little, reveals the cause. He feels our pulse; gets our heartbeat. The heart is beating to this world's wisdom; throbbing with anger and impatience; sluggish with arrogance or indifference; contracted by resentment; relaxed with discouragement; hardened by mercilessness; as the spiritual heart-beat is, so often is the natural heart-beat.

Next He gets hold of our will. He says: "If you will follow My directions, I will undertake your

case;" and because of love to Him who so loved us, we say: "I will."

He says: "Will you give me your temper, impatience, grief, worry, want of wisdom?" We say: "I will." We try to give it and fail. He says: "Are you willing that I should take it?" Again we say: "Yes." He says: "Do you will that I take it?" Again we say: "Yes." And lo! we find it gone, and in its place faith, the faith of Jesus; which is God's gift to us.

He tells us what to eat, how to dress, that we may defile the temple of God; He tells us what to do in all the minute affairs of life. We say: "I will," from the heart, glad to obey all His sweet will concerning us.

He says: "Will you use your new-found health and strength for Me?" and again we gladly say, "I will,"

And finally He says: "Will you believe My word, and *acting* your faith show Me that you really believe in your heart you have *received* the healing you have taken by faith?" for He says: "All things whatsoever ye desire, when ye pray, believe that ye receive them, and ye have them."

God's remedy is faith. He says: "Believe"—"Believe ye that I am able to do this?" and as we answer, "Yea, Lord," He speaks to our heart these wondrous words: "Daughter! thy faith hath made thee whole: go in peace."

He gets hold of our mind: He tells us what to think about. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think thee on these things." "Be ye transformed by the renewing of the mind." Man is transformed, spirit, soul and body, by the renewing of the mind. God wants us to take our thoughts off self, symptoms, the body, people, things, circumstances, and centre them on Himself, on His word; believe Him; trust Him; obey Him.

The Physician has different methods of treatment, varying according to the condition of the patient. The requirements are the same; but the results are arrived at in different ways. Some are healed instantaneously; others gradually. God's time is *now*: He is ready now. The trouble is, we are not always ready to meet God's "now." The heart may be so hard as to require time to soften



it; the will so stubborn as to make immediate yielding impossible. We cling to our pride, doubts, fears, remedies, applications; to our old ways and habits. It is hard to let go of them. God has to take us through a season of discipline to show us that we do not need these things, that He may get hold of our heart and will. This may be a longer or shorter period according as we are willing to yield to His way and His word—a hard way as we hold on to self, an easy way as we let go and surrender all to Him. We may sometimes get worse before we are in a position to be healed. Our Physician uses the probe. He thrusts it deep into life, that we may know what is there. That is why we have sometimes to wait a little. But as we honestly and earnestly wait upon Him, He is faithful to show us the way out of sickness into health, and will only keep us waiting until we get the lesson He would have us learn. He will tell us what to do. Let us follow implicitly His directions: repent, confess, surrender; yield mind, heart, will, body, to Him. Trust, obey, believe. Faith brings Jesus; and in Him is the remedy. "Receive ye the Holy Ghost," the command. He will reveal Jesus within us. He is omnipresent. We need not go to a sanitarium or a hospital; for we have our Physician in constant attendance. And we will find in Him more than healing; He will be our health.

Is ours a case of surgery, other than the setting of a bone, the tying of an artery, or the binding together of cut surfaces? The Great Physician is a surgeon. His hand is skillful. Nothing is too difficult for Him. Sometimes, however, he has first to do a preparatory work in the heart. Surgery is required there. Something needs to be taken out, cut off, separated from the life, ere the work can be done in the body. As we yield to Him He cuts deep, removing every particle of proud flesh, that no cause may remain of future trouble. God uses but one instrument, an instrument sharper than any two-edged sword—His own word, which convicts of sin, of righteousness, and of judgment. Of sin—that is the cause of our trouble; of righteousness—that is the righteousness of Christ may find expression in the body in health and strength; of judgment—that our disease was judged on Calvary's cross, cancelled there and accepting Christ's finished work we are free.

Have we a need to-day? Let us give ourselves unreservedly into the hands of the Great Physician. He will undertake our case. So wise, so skillful, so powerful is He, that never yet was a case lost that was fully committed to Him. If we yield spirit, soul, and body to Him; "present (our) body a living sacrifice;" follow implicitly His directions, we shall find our flesh to come "fresher than a child's." "All thy bones shall say, Lord! who is like unto Thee?" "And thy soul shall be joyful in the Lord; it shall rejoice in His salvation."—*Fanny Rowe, in Triumphs of Faith.*

There is a story of a king who gave a great quantity of thread to some workmen to weave, telling them to be sure to come to him when they had any trouble with it. The day came when they were all to bring their work to the king. All the work showed that the threads had been tangled except that of a little girl. Hers was smooth and well finished. She was asked the reason, and her answer was, "I did as the king told me; whenever I got into the least bit of tangle I went to the king, and he helped me." Things about us, and we ourselves, sometimes seem to get into tangles. Like the little girl, let us learn to take all these little tangles to the great King; he will unravel them for us. He will heal our sorrows, smooth the troubled heart, and give us help and comfort. Go and tell Jesus!—*Brethren Evangelist.*

Trust thyself: Every heart vibrates with that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves, childlike, to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.—*Emerson.*

O holy trust! O endless sense of rest;  
Like the beloved John  
To lay his head upon the Saviour's breast,  
And thus to journey on!

No action, whether foul or fair,  
Is ever done but it leaves somewhere  
A record.

## BE THANKFUL.

Be thankful for the mercies as they come,  
 'Tis but a recompense for every one.  
 What if an earned heritage be worth,  
 Or handed down by virtue of a birth.

The thankful heart can feel, and see, and grow  
 Responsively, the good it comes to know,  
 Be thankful for a thankful heart, it cheers  
 Those out of step, that tread and tread the years.

Be thankful for the dark and gloomy ways,  
 It makes the sun brighter on those days  
 When all's sunshine, we forget the sorrow,  
 Only as it makes the brighter morrow.

Be thankful for the crosses we must bear  
 'Tis an aimless life that never has a care.  
 The greatest life will serve the greatest needs,  
 The greatest soul is made by living creeds.  
 —*Patience Goodrich.*

## HITS, SLIPS AND JERKS OF THE MEDICAL PROFESSION.

Many are now living who can remember the old saddle bags of the "learned" doctor fifty years ago. In those days of lances and ligatures, the physieian made his own "remedies."

On one occasion a "regular" doctor up in Canada had made up about four hundred pills for his patients, who had more confidence than discretion. The doctor had his pills nicely rounded and placed out in the sun to dry, when along came a silly old rooster and picked them up as he would kernels of corn. The M. D. ran after the rooster, but did not get his pills back. Some one asked the M. D. if the pills killed the rooster. "No," said the injured doctor, "The rooster lived, but he had a bad night's rest."

A wise doctor once gave his patient a full box of pills promising that they would restore the patient to health very rapidly. The next day the doctor called and found his patient much better. "I told you those pills would rapidly cure you," said the doctor, "Continue them. Let me see the box. I want to see how many you have taken." On looking at the box, the doctor found that not a pill

had been taken. The patient had made a mistake, and taken small white *buttons* from a box identically the same as the one the pills were in.

The greatest success ever made in the western part of the United States in curing the sick people, was made by a doctor in Oregon, who never gave anything except pills made from powdered, toasted brown bread.

It is said that Lydia Pinkham was the best advertised person in the world owing to her so-called "remedies." It is also said that Mrs. Pinkham and five members of her family died at different times from taking her own preparations.

In ancient times when the doctor was called at night to visit a patient, he would leap out into the darkness, run one hundred steps, then fall upon the earth, and grasp some herb or root, and this was used as the remedy in the case he was going to visit.

The American Indians often follow this rule.

Lately a doctor in Chicago wrote a prescription containing twenty-three ingredients, trusting that some one of the twenty-three would find the "right spot."

This reminds me of an ancient custom when one hundred and fifty ingredients were incorporated in all prescriptions. The human sputa and other excretions were included; the vilest of all known things were thought to be the best.

When Alexander the Great was in Persia, he received a letter stating that his physician had been bribed to poison him. Alexander was at that moment about to take a draught of medicine. He handed the letter to his physician, and at the same time gulped down the medicine, showing full confidence in the Macedonian doctor.

Once there was a painter in Egypt who gave up his art, and took the practice of medicine. "And why hast thou done this?" said his friend one day. "Because," said the painter-doctor, "The mistakes I made in painting, all eyes see and criticize; but the mistakes I make in medicine the earth covers over."

Progressive thought is the liberator of man. There is no bond but ignorance, which we are bound to overcome.

Truth pays homage to shrine.—*The Mental Advocate.*

## CHANGED HIS OPINION.

A doctor who is something of a joker, asked a colored Baptist minister the following question: "Why is it brother, that you are not able to perform the same miracles that the Apostles did? They were protected against poisons and other perils, how is it that you are not protected the same way?"

The colored brother scratched his head and said: "I 'spect I has bin powerful' protected: I'se took a heap yo' medisin, doctah, and I'se alibe yit!"

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# WASHINGTON NEWS LETTER



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GOD IS GOOD.  
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

• UNCHAIN THE TRUTH. IT SHALL BE FREE.



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# Washington News Letter

VOL. 8.

WASHINGTON, D. C., NOVEMBER, 1902.

No. 2.

## LECTURE.

Bishop Oliver C. Sabin delivered the following lecture before the Evangelical Christian Science Church Sunday afternoon, October 12, 1902.

God created man a reasonable being, with power to reason. He who can't reason is a fool; he who dare not reason is a coward; he who will not reason is a bigot, but he who does reason, and exercises this power which God has given him, is a man.

The command in all universal nature is to go forward. God spoke unto the children of Israel, when they were environed upon the right and the left hand by the mountains, on the front by the sea, and in the rear by a conquering host; commanded them to go forward. The waters parted and they crossed as if dry shod. He who goes forward is in direct line with the command of God, as is evidenced in all nature. There is not a slothful thing in all creation. Nothing which God has ever created is still, all is perpetual and continuous motion. Go forward is the universal command. The river on its way to the seas brings into play God Almighty's creative force, and the currents in the mighty ocean travel from one part of the globe to the other; the mountains bring forth, and the earth moves in perfect harmony. Life, omnipresent life, is everywhere, for God is life, and God is everywhere.

In the discussion which we are now entering upon, each and every one to be true to themselves, must bring to this study a mind unprejudiced and open to conviction of the truth, for, unless you do, you are building up stone walls before you that will destroy your advancement.

If we look at history for a moment, we see wherever there has been a new thought advanced in any age, ignorance has been ready to denounce it, and to persecute those who have advanced it.

There was a German philosopher by the name of Copernicus, who discovered that the earth in its

diurnal motion was going in a perpetual circle. He wrote a book and brought forth his idea, and while on his death bed the first book was given to him. He kissed the book and expired.

Galileo, an Italian astronomer, took hold of this book and adopted the ideas, and notwithstanding this book had been declared by the church to be heresy, commenced to teach this new truth as given by Copernicus. Galileo was tried by the church for so teaching, convicted, sentenced and sent to prison.

Upon his renunciation of this new doctrine, after being in prison for some time, he was granted his liberty again. But he never lived down the disgrace. The church denounced the thought that the earth made a daily revolution, and that in its orbit, it travels 68,000 miles an hour. It declared the enunciator of such a doctrine to be a heretic, and the only way he could save his life was to renounce this great truth.

An English philosopher by the name of Newton discovered and gave to the world in practical form the principle known as attraction of gravitation. He was denounced by all learned, so-called, in his time, and the idea was pronounced that of a silly fool, or else, as some declared, he was doing it for the purpose of selling his books and teaching for the purpose of gain. The truth thus given to the world has been practically developed to our understanding, and the detractors of Newton are now unknown. Thus were great truths assailed by ignorance, assailed by the church, assailed by those who were thought to be the most learned in the world; denounced as the science I am going to teach to you is denounced, by many; and yet the truth does live, and will live, for it is of God and from God.

Going farther, we find in America a man who saw by the combination of water and fire that a little vapor was made, called steam, and he saw that by carrying that principle out and confining the vapor it could be made a mighty force to move machinery. He was denounced and made fun of,

ridiculed, and the very party that rode upon Mr. Fulton's boat from New York to Albany, declared after they got there, that they could not believe that they had been carried by this force that is called steam. Notwithstanding the denunciation of that thought in its beginning, it to-day moves the commerce of the world. Wherever you go, you find that this combination of water and fire moves the world of commerce on land and sea. So in all religious thought, intolerance and persecution are the reward of the thinker. Jesus Christ, the Son of God, came to earth teaching the doctrine of love, a new doctrine, a doctrine which never had been taught to the world before—love God supremely and love your fellow—; and upon these two principles He built his universal structure of love. What was the reward ignorance gave him? They killed him, nailed Him to a tree, crucified Him. So we find everywhere, ignorance ready to assail the truth. It is arrogant, it is bigoted and will not listen to facts or reason. I was told by one of the so-called most educated divines of this city, that he would not believe that God healed the sick, if he saw it. The lesson to be drawn from these historical incidents is this. If we wish to learn the Truth we must throw aside prejudice. If a book could be written and in it placed that which we do not know, it would fill the earth because of its ponderosity. We are only able, now, to look into the fly leaf of this book of knowledge, as it were, and read the a b c's. We will find along this study of God's science, the science of God Almighty's communication with man, and the whole subject mind, that it is the most wonderful subject the world has ever known. Compared to this science all of the other discoveries that have ever been made are but stepping stones to this, for this is God's system of communication with His children. It is for us to learn; we must learn it, in its simplicity and in its truth.

If I were a judge in court trying a lawsuit and they should bring the prisoner before me and set him in the dock it would be my duty to hear all sides. But suppose he should want to bring evidence to prove that he was not guilty, and I, taking the popular clamor that he was guilty should give him no chance for introducing his evidence, I would be sitting as an unjust judge. If I would be a just judge, I should have the evidence upon the one side and upon the other, and bring forth such a verdict as the evidence and the law would justify. So in

the study of this Truth. You can't control your mind, you can't force yourself to believe anything. That is beyond you. But you can do this: By the positive character in your mind, you can say, "I will listen, I will investigate, and if this teaching be true, then I will adopt it. We claim that God does protect us in every department of life; not only that God gives us health, but perfect harmony. If this be true, then this is the greatest blessing which it is in the power of God to give you. You know God and you need nothing farther. We claim that God does through scientific methods control everything around us and about us, gives us not only perfect health, but every blessing we can need and use. It is generally considered by the uninformed that this is nothing but a system of curing the sick. This is a great mistake; healing the sick is the simplest part of our work. Jesus Christ came healing the sick, but He was preaching the gospel, and to those He left behind, He said, Go, and teach this gospel and those who believe you shall be blessed by the "signs following." This system of religion not only teaches us how to heal the sick but teaches us how to heal the mind, how to drive away every inharmony from the mind; and puts us in a condition of harmony and happiness. Furthermore, it disenthalls us from certain things, because we take the words of Jesus Christ, we see what He tells us, and we believe what He says. He tells us that the kingdom of Heaven is within us, that it could not be seen, that one could not say Lo here, or Lo there is heaven. That it was not a place, but that it was a condition. He tells us that the kingdom of Heaven is within us. And this science teaches us that we do not have to die to find the kingdom of Heaven, the kingdom of happiness, because the kingdom of happiness is here, if we will only accept of it, and let God lead us.

Therefore, this Science teaches you how to control the mind through God's laws and bring you into perfect harmony with universal love. It teaches you how to love. It teaches you that man, created in the image and likeness of God, is a wonderful being. There are a good many specimens of so-called manhood which we see around us, in this material world, that are poor specimens to look at. They are decrepit in body, broken in health, starving as to fortune, and surrounded by all of the ills which carnal mind can give them. I say

these are poor specimens of the image and likeness of God. There is a reason for this. There never was a pain or an ache; there never was an inharmony, there never was a wrong thought or deed, but that it had its origin in sin. I do not mean that the child that is born blind commits a sin and is the cause of its own calamity, that its sins are the cause of its blindness, but that the sins of the fathers, from generation to generation, are handed down and the children and the children's children for many generations are made to suffer because of the ignorance of this universal law of universal harmony.

Therefore, if we would be the perfect children of God and in the enjoyment of every perfection we must live along the line that God Almighty has directed for us to live on through His Son Jesus Christ. In all of these lessons, you must remember that Jesus Christ is the Way, the Truth and the Life, and everything which varies from his teaching varies from this Science and from God's Truth.

Jesus Christ had a way of demonstrating what He said and proving its truthfulness. He left that same power to us. It belongs to you and to me, and we have the power to prove the truth of our religion by the "signs following." Everywhere our Saviour went He taught this doctrine of love. His wonderful philosophy of love. How to love. Whom to love. How to act and how to do. He healed the sick as a demonstration that His philosophy of love was true. You and I can do what he did, when we learn as well as He, because He said so. We must heal in His name.

Another thought which I want to discuss for a moment, is this, that God when He created man, created all of us exactly alike. If any person ever healed the sick through Divine mind, that power of healing belongs to every child of God, every one. There are no big "I's" and little "you's" in this kingdom of love. We are all big "I's," so to speak, and God's blessings come to each and every one of us. If I can heal the sick, you can heal the sick, because we all work through the law of universal harmony. There can be no favorites in this work. God never had a favorite, but He loves us all alike.

You must understand another preliminary thought, and that is, that God works through universal law. We will go into this more analyti-

cally later on. God's mind is like the mind of all, because we are His image and likeness. He gives us our minds. Here in the forepart of the head we have the mind that goes ahead, the cerebrum, the voluntary mind, the one that wills to do; in the back part of the head we have the mind that works according to the involuntary laws. God created worlds and set them in motion by virtue of his voluntary will. The worlds move on for all eternity in accordance with His perfect fixed laws. The laws cannot be changed, they work involuntarily. God's voluntary mind fixed the laws, they are there and they can't be changed and the fulfilment or working is involuntary. Take an apple, take a bite out of it, you chew it and you swallow it; you do this by your voluntary mind, but the digestion of that apple is done by your involuntary mind, or by God's fixed law. If I desire, I can pick up that watch and can control the movement of my hand, yet I can't control my heart beat. The heart beats come by the involuntary will. One action is voluntary, the other is involuntary. These thoughts of course will come in more perfectly later on, but I want to direct your attention to the thought that God can't do wrong, that His laws are perfect, and He can't step out and grasp this fellow or that fellow from the burning, so to speak, contrary to His universal law; but if we would receive his blessings, we must get within the range of His laws perfect harmony, within God's universal laws. Suppose the sunshine is necessary for my perfect health, and I should go into a cellar, a dark hole, and look away out. Through a hole I could see the sunshine, and I would begin to pray that God would send the sunshine down through that hole to me. The sunshine would not come. I could not thus be healed. If I would receive the sunshine, that is necessary for me, I must place myself in position where the sunshine can strike me, and then I can receive it. If we overturn a barrel of water into the gutter, all the prayers in the world can not make that water run up hill, for by virtue of God's universal law, it seeks its level in the sea. Therefore, I wish to impress upon you the thought that you must get yourself in position, and your minds in a receptive condition where you can understand this Truth, and then you will receive the blessing. God's laws control not only our health, they control our surroundings, make us happy, give us plenty,

drive out all worry, cure all heartaches. As we live the life, we receive God Almighty's blessings, as ample and as perfect as the spring showers come down from the clouds, because we are in line, in tune with the infinite mind, in harmony with His laws.

In the next lecture we will give it the more practical part of the teaching. It is a hard study, and will necessitate your earnest attention, if you wish to conquer. I do not think it is an exaggeration to say that we have to-day in the City of Washington one thousand students who are healing the sick. It is wonderful how widespread this Truth is among us, and what is true of Washington, is true to a greater or less extent in every city of the United States, in fact, in all parts of the civilized world. It is a wonderful truth and it is for you, each and every one of you, as well as those who have been taught before. God loves you. God will teach you. God will open your minds.

I purposely cut my lecture a little short this afternoon because there is a gentleman present from Minneapolis, Minnesota, Dr. Gibbon. He has for years been a minister of one of the great churches; but he is now in this work alongside of many of the rest of us, and we will hear him as soon as we have some music.

A Chicago doctor accidentally told the truth a short time ago, when he made out his report of a death. In the space reserved for "Cause of death," he absent-mindedly wrote his own name, and the report read: Cause of death, Dr. B.

There are many reports which should be signed this way that are not.

The papers report the killing of a man a few days ago in Cleveland, who thought he had swallowed his false teeth, and the expert with his X-ray located them in his stomach, and an operation was performed.

The teeth were found in the bed by a sister-in-law, who rushed to the doctor's office with them, but too late, for the operation had been performed and the patient died next day.

Honour to those whose words or deeds  
Thus help us in our daily needs,  
And by their overflow  
Raise us from what is low!

## GOD—HIS CHARACTER.

Lecture by Bishop Oliver C. Sabin before the Evangelical Christian Science Church of Washington, D. C., Sunday afternoon, October 19th, 1902.

In order to understand any subject you have to understand the fundamental or primary rules. The lecture this afternoon will be upon the subject of God—His Character. I think perhaps it is as much the reason why Christian people do not know how to heal the sick, or can't heal the sick by prayer that they have a misconception of the character of what God is. I think that is one of the principal causes of their failure. These lectures being in the nature of teaching, if they become monotonous, it will simply be because the facts are monotonous; and I am going to give you facts, and when you learn these you can embellish all you like. By and by you will understand what God is as we understand it, and then you will know how to heal the sick. As a prelude to what we think, I will give the ideas of others.

There is one class of philosophers known as Pantheists, who hold that God is nothing but a cold principle, living in the vegetable, animal and mineral kingdoms, and that all these combined is God. There is yet another, and they have been very numerous in the history of the world. Who are called Polytheists, or many-god people, who had a god for every passion, for every purpose, for every season of the year, for every change of the moon; a god for this weather and for that weather; a god of war, a god of peace, a god of love and a god of hate; and, throughout all the ramifications of physical and intellectual thought, there was a god over each particular realm.

Something over one thousand years before the advent of our Saviour there was an Indian philosopher by the name of Manu, who purported to be the son of Buddha—the Son of God we would call it. He enunciated in a series of writings which he wrote and called them the Institutes of Man. These writings are very largely included in the Vedas. These publications we have now, in translations of the Indian or Brahman religion. This class of religionists held to the thought that there was one true and only God, but the formation of that God

was very singular. The mode of making or forming this god is unique. A person in order to get into Heaven must have transmigrated through various kinds of life. One might have been a dog or horse, or a raven, and then in turn could be a woman; but before they were entitled to go into the first Heaven, they must have come up by the law of transmigration and become a man. Then when one died they would walk on up into the various heavens. You had first to die two or three times here on earth before you were a man fitted for heaven, that is, before one could get into what they called Heaven, the first Heaven, then one goes on until they reach the seventh Heaven. After man graduated from the seventh Heaven, they went above, and all in that last Heaven constituted in the aggregate God. Singular to say, this Son of Brahma taught a religion of love. He taught the religion that love was all; and Spirit, God, was all. His ideas on love, with but few variations, was the same doctrine that was enunciated by Bishop Berkeley, published in 1710. Kant and other German philosophers took it up, this spiritual thought, and elaborated on that same subject. It is much the same doctrine that Dr. Quimby, of Portland, Me., advocated, and later, from him, Mary Baker Eddy, now of Concord, New Hampshire, elaborated it. Her philosophy is that all is mind, and mind is all. All is God, and through this Infinite Mind this healing process went forth.

The next doctrine on this subject of God that I will mention was that promulgated about six hundred years before Christ by Buddha. Buddha is the second of these Indian philosophers. It was an offshoot of the first, but more particular in details and less spiritual in its practices. Buddhism holds to the fact that there is one supreme power created in the same way, but his religion is more material in its combinations.

The next I mention is the religion taught by Confucius, a Chinese philosopher, who lived 551 years before Christ. He believed in the doctrine of the one Deity, and that He was omnipresent life.

Next we have another Chinese philosopher. Leo-tie (pronounced Lush), who lived a few thousand years before Confucius. He was born with a gray head and was recognized by his followers as the Son of God. He enunciated a very profound philosophy, much better than that of Con-

fucius, and it is to-day very largely worshiped and adhered to in the Chinese empire. Confucius himself indorsing much of it. A motto of his was this: "He only can be called valiant who conquers himself." "He only can be called rich who knows what is necessary." "He only can be called wise who knows himself." You will find before we get through with these lectures that one of the most important studies which we will have will be the study of ourselves.

The philosophy of Zoroaster was largely practiced in Chaldea. His origin is unknown. It is supposed that he lived some five thousand years before Plato. Plato lived something more than 400 years before Christ. That was the religion which was in vogue in the Persian and all those Chaldean empires. It finally drifted into sun worship, fire worship and black magic. This debasing of religion caused the ruin and devastation of those countries. There are quite a number of Persians who live on the Island of Trinidad in the West Indies, and you can hire four of them for a dollar a day, or twenty-five cents each, while a negro from the jungles of Africa, can get a dollar a day. These Persians have practiced this black magic thought, malicious mental malpractice, until they have destroyed themselves, and have destroyed their nation and their country. We may talk of that later.

Zoroaster taught that there were two powers, the Good and the Evil, but that ultimately the good would supplant and destroy the evil, and universal Good would be the reigning power forever.

We find the history of the Greek philosophers, Pythagoras, Socrates, Plato, Aristotle, etc., with whose history you are all doubtless familiar. I will go into these but slightly to-day. Socrates lived 470 years before Christ. He never wrote anything, but he talked. His students went with him around the streets, and they would listen to him talk with this man and with that, and they would listen to every word he said. This was his mode of teaching. He had no room to teach them in, otherwise. His doctrine was largely written up afterwards by Plato, who was his pupil, and in turn by Plato's pupil, Aristotle, who also gave his version of their philosophy.

We come next to the religion which we are going to study, which we believe in, and that is the re-



ligion given to man by Moses, the Jewish law giver, through the ten commandments, and later and more perfectly through Jesus Christ, the Son of God, whose disciples we claim to be.

We now come again to the question and ask, "What is God?" Our idea of God, formed from our early teaching, I am speaking personally of my own self, that God was a being sitting on a great, beautiful white throne, that He lived in Heaven, and that Heaven was a place walled in with precious stones, the streets being paved with gold, and this great Jehovah for all and for aye, remained upon that throne judging mankind, that we, in accordance with this thought, were subject to a system, we would call it in commercial parlance, of double entry bookkeeping. Upon the one hand would be written down upon the right side all the good deeds that we ever did in our lives. If we had a kind thought and carried that thought into action, that thought and act would be put down to our credit. On the other hand, if we allowed ourselves to become angry or vicious or dishonest, or did an act which was wrong, that act was to be charged up against us, and at the final summing up if the good acts that we had done overbalanced the bad ones, then we would go and stay with the sheep, and for all eternity we could graze in the beautiful Beulah lands and enjoy the love of God. And there we would meet our friends who had gone forth before to meet us. But if, on the other hand, we had been worse than we had been good, we were relegated with the goats, and a pretty good way to get rid of a goat was to take him to a place called hell, dump him into a hole. That hole did not have any end to it, you kept falling always, it was a bottomless pit. I pictured it in my mind at different stages, there was a sort of shoot run in from the side into this hole, and through this shoot there would be shoveled out brimstone to keep this hole always hot and red and burning. There we were to burn for all eternity, "where the worm dieth not and the fire is not quenched." I was willing to try that kind of religion for awhile, but I read some place where it tells us that if we have sinned in one thing, we have sinned in all, and I thought I had just as well throw up the sponge, and I threw it up. I could not stand such a doctrine as that, because I knew I was

a sinner, and if I had to be condemned for all if I committed one, of course I knew I was in for all. So I drove the whole subject out of my mind and did not try to think of it any longer. The less I thought of religion, the better I felt.

That idea of future punishment is the idea that causes all the human misery that exists. There never was a crime committed, a sin committed of any character, but that it had its origin in the thought of eternal punishment. God is not that kind of a God, and Heaven is not that kind of Heaven. There is no place like hell. There is no creator who created a devil. God created all, and all that he created was good. We then recur to the question, "What is God?" We are told first that God is spirit. We find that the spiritual tree is judged by its fruits. The fruit of the spirit is love, peace, joy, long suffering, gentleness, goodness, faith, meekness, temperance. There is no hate there, there is nothing but good there. That is the fruit of the Spirit. We are told that, "When He shall come again we shall be like Him for we shall see Him as He is." In other words, we do not know what spirit is, we can't tell. We are told that God is life—motion. If we take the different substances we find the farthest one from motion or life is water, the next air, then gaseous fluids, until to electricity, and last of all we come to God, who is all substance, a substance that can be neither seen, measured nor weighed, and yet God is all. Electricity is the ministering spirit of God, because it is next to him. If you seat yourself in the silence, call upon God in a proper way, you will become surcharged with this power called electricity. We do not know what electricity is any more than you know what God Substance is, but it is the power of God, it is the ministering angel of God Almighty; it is the first force, it is the all force, because it moves everything through God. We find God along these lines, with circumference nowhere, yet everywhere the center, Omnipresent Life, Omnipresent Spirit. God is everywhere that life is, life is everywhere God is, for God is life and God is everywhere, hence Life is everywhere.

We are told that the letter killeth but the Spirit maketh alive; that God's spirit maketh life, for God is the life. What is life? Did you ever notice, did you ever think what life is? When God made

man He breathed into his nostrils—what? The breath of life. There never was one child created any different from the other since the original creation. All have this breath of life, which is the breath of God. Life, therefore, is what? Life is the breath of God, life is God. We are told this in a number of places. Wherever you see life, let it be in the vegetable, let it spring through the trees or through the flower or through the grass or through the endless forests, everywhere life is, that life is from God, that life is God manifest. When you see life in a man throughout all the ramifications, that life is from God, that life is of God, that life is God manifest. Wherever we find life, we find God manifest, and as we are told in another place that God is omnipresent, then we can see that life is omnipresent, that life is everywhere; therefore, life is everywhere, for God is everywhere.

If you will permit a digression, allow me to say I think what I think are in the stars. Are the stars peopled? When I read the history of man's creation, I see that he was created in the image and in the likeness of God, and God is life, and everywhere God is there is life. Why is not this same life everywhere in God's infinite worlds? God is everywhere, and God is the life manifest everywhere, we are His image and likeness. Why isn't life, man life, everywhere? When we pass beyond this dream and reach this future world, so called, or the next dream, we will then travel as Thought travels, we will go as Thought goes. Remember, always, that we have a pattern, the Way the Truth and the Life, and that Way and the Life and the Truth have shown us what our bodies will be in the next life. We will have bodies as Jesus Christ had after His resurrection—a spiritual body, that can go here and there as thought goes. Our friends are with us everywhere and will be with us forever. If then we want to go anywhere, we will go as thought goes. This life is but a life in name, our bodies are nothing but bodies in name. There is only one real substance, that is God, for God is all.

A lady in the audience asked the following question. Where is the devil?

The devil was not made, only in the imagination of a deluded world that wanted something for somebody to be afraid of. That is all there is about the devil. There never was any devil; there

never can be any devil, only as we have it in our own minds. Jesus Christ tells us in another way about that. They were talking to him about the kingdom of Heaven, and He said, as recorded in the seventeenth chapter of Luke, twenty-first verse, that the kingdom of Heaven does not come by observation. You can't say, Lo, there is the kingdom of Heaven, or, Lo, here it is. You can't see it, but the kingdom of God is within you; and this kingdom of so-called devilism is within the man who has it, that is where it is. I have graduated out of that school, there is no devil with me, I will not any longer worship in that class. I do not believe in anything but good, for Good is all and God is good, and the sooner we get this hobgoblin of a devil out of our minds, the sooner we will be ready to heal the sick. Furthermore, if a person believes in a devil, that is, Old Satan as taught us—now, mind what I tell you,—he can't heal the sick. When Jesus Christ told His disciples to take His Gospel and preach it to all the world, He said these signs shall follow those who believe; among other things they shall heal the sick. Well, anybody that believes in a devil can't heal the sick, because they do not believe the real Christian Truth which Jesus Christ taught.

I know there are a great many people who are good people, that is, as good as they can be, with the light they have, who can't heal the sick; but I want to say to every one of you, whether you are present here or read what I say,—that any person who believes as Jesus Christ intends they shall believe, can heal the sick, and if you can't heal the sick you have not got the full belief that sets you free. He tells us in another place that ye shall know the Truth and the Truth shall make you free. Freedom means freedom from everything, freedom from the material ills of life, freedom from sickness, freedom from want, freedom from fear, freedom from trouble, freedom from every possible inharmony; and when we get the real belief we can heal the sick, and in the degree that we obtain this belief and let it become more and more engrounded into our very souls, the more power we have with God Almighty. The time has come for us, and it is fast coming to the world at large, when all these relics of barbarism and ignorance that have dominated the world and dragged man down from his sphere of eternal life, to a span

of life of a third century; the time is coming when this doctrine of devilism is going to die the death. It is dying fast to-day. The doctrine of eternal Love which Jesus taught, LOVE GOD AND LOVE MAN, is the doctrine that is going to redeem the world, and on the night on which He was born the angels sang peace on earth and good will to man; and his every enunciation from the beginning of His ministry was, Love God with all your heart, and love your neighbor as yourself, and upon these two hang all the law and the prophets. A new commandment, give I unto thee, love one another and by this shall all men know that ye are my disciples if ye love one another. Love is the only power in all the universe, because God is love and we are His children. As we show forth this God love in our life, we image God, and this demonstrates our childhood.

#### PRAYER.

We are thy children dear Father; we live, move and have our being in thee, spiritual being living in spirit. Thou dost lead us, thou dost control us, thou dost protect us, thou dost supply us with every good thing; and we thank thee and we praise thee for it. We thank thee, dear father, for the knowledge of the Truth which sets us free. We thank thee that thou hast given us the knowledge that we are thy children, living, moving and having our beings in Thee, in eternal life, and, therefore, we have eternal health; and that all seeming illnesses are but the passing dreams of materiality, for there is but one substance and that is God, our Father; and in Him we live, and from Him we receive every good and perfect gift, among which are perfect health, perfect happiness, perfect contentment, perfect rest, and perfect peace; all good coming from the Father. We thank thee and we praise thee for all this knowledge of the Truth. We thank thee that Thou hast taken us by the hand and art leading us up the steps of eternal life, there to live among the redeemed, among those who know that thou art God. We thank thee for the gift of that holy spirit; we thank Thee for the gifts of Thy Holy Son, who is the Way, the Life and the Truth. We thank Thee for everything we have, for it is all from Thee; and, Oh, God, we thank Thee most of all for the realization that Thou art all, and that we live in perfect harmony; we thank Thee for all the good and all the true, and we thank Thee for the

example of our blessed Saviour, who has shown us God, our Father. We ask Thee to go with each and every one here to our homes, bless us with Thy love. We know that Thou dost protect us all, and in the sleeping hours of the night and in the waking hours of the day. Thou art with us everywhere. Give us more and more of the beautiful thoughts of perfect love. We ask everything in the name and through the name of Jesus Christ. Amen.

The great and wise man fears more his prosperity than his adversity. Life here is not perfect and complete if it runs in one rut or is made too easy and too smooth. A certain amount of friction is needed to create in us the real fire of life. Great and severe blows rouse the soul and are uplifting, provided we don't faint. "Be of good courage and He shall strengthen your heart, all ye that hope in the Lord."

In one of Frank Sanborn's stories, a gentleman requests release from his engagement. "I have been concealing something," he says to his fiancée. "The truth is, I am a somnambulist." "Oh, that needn't interfere," exclaimed the young woman. "I'm not particular. I was brought up a Baptist, but I'd just as soon change over to accommodate you."

Keep out of the Past. It is lonely  
And barren and bleak to the view;  
Its fires have grown cold, and its stories are old; . .  
Turn, turn to the Present,—the New.  
To-day leads you up to the hilltops  
That are kissed by the radiant sun;  
To-day shows no tomb, life's hopes are in bloom,  
And to-day holds a prize to be won.

—Ella Wheeler Wilcox.

The only Divine revelation which we recognize as true, is written everywhere in nature, and to every one with healthy senses and a healthy reason it is given to participate in the unerring revelation of this holy temple of nature, by his own inquiry and independent discovery.—*Ernest Haeckel, The Story of Creation.*

## GOD.

Bishop Oliver C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, October 26, 1902.

In the discussion of this subject, like any other, we have to be methodical and systematic and carefully go over the rudimentary principles. The first great question in this subject of healing is to understand the character of God. God is our Father, He who heals the sick, and we are attempting to teach how that is done. In order to understand thoroughly one must understand as much, of what the Father is as He has vouchsafed to give to man. In our lecture on last Sunday afternoon you will remember that we took up the character of God and gave many of the interpretations of what God is. Continuing that lecture we will now consider God's character in the view that God is love. God loves, and God is love. We live, move and have our beings in God. Therefore, we live, move and have our beings in Love. Now, remember to look at things just as they are taught to you. There is no mystery about this subject. The only trouble with the Christian world to-day in not understanding how to heal the sick, is because everything has been made a mystery, and its fulfillment has been placed beyond this so-called life here on earth.

God is love, and man lives, moves and has his being in God. Therefore, you live, move and have your beings in Love. Now, if you can make that realization in your consciousness, that of itself will heal any kind of so-called sickness that ever existed. Make the perfect realization that you live, move and have your being in God, or that the person for whom you are praying does, and you can understand instantaneously, that such a person could not be sick, could not have any inharmonies of any character surrounding him. Suppose you should see a man falling from a building, hold the thought instantaneously that he lives in God's love, realize it in your consciousness, and he can't be hurt. I do not care where he falls from, he can't be hurt, because the power of God is absolutely omnipresent. There is no guesswork about this matter; there is no staying of the hand of Omnipotence, because one thing is as easy for God to

do as another. Therefore, know that God is omnipresent love, and God's love surrounds you, you live in it, it covers you as the waters do the fishes in the sea. Now, can evil come near you? Can it touch you? Can you be sick? Can you be poor? Can you be sorrowful? Can you be in trouble of any kind or character, when God Almighty's love engulfs you, and you live in it and Love covers you as the waters do the fishes in the sea? God's love is omnipotent power.

The next thought is, God is Good, all Good, and you live in love, and you live in God and you live in all Good as well. Therefore, Good surrounds you upon the right hand and upon the left, and it is only he or she who fails to realize this Truth, who doubt the word of God Almighty, than can suffer. Did you every think what a wicked thing it was to doubt? God told us through His Son and His apostles certain truths. You doubt. Well, now, do you know what you are doubting when you doubt? You are, in a mild way, calling God a liar. That is what you are doing. You are simply disbelieving what God says. Oh, throw this cruel doubt away.

"Can it be right for me to go  
On in this dark, uncertain way?  
Say, "I believe," and yet not know  
Whether my sins are put away?

"Not know my trespasses forgiven.  
Until I meet Him in the air!  
Not know that I shall get to Heaven  
Until I wake and find me there!

"Not know my state till on my brow  
Beams the celestial diadem!  
Why, surely all the world will know  
That I'm a pardoned sinner then.

"Must clouds and darkness veil my brow  
Until I dwell with saints in light?  
And must I walk in darkness now,  
Because I cannot walk by sight?

"And shall I just begin to say,  
Father, Thine every word is true,  
And cast my doubts and fears away,  
When all the world will own it too?

"Is this the way to treat the God  
Who bids me love and trust Him now?  
Is this the way to use the word  
Given to guide me here below?

"How can I forth to sinners go,  
And tell of grace so rich and free,  
If all the while I do not know  
Whether that grace has smiled on me?

"How can it be my joy to dwell  
On the rich power of Jesus' blood,  
If all the while I cannot tell  
That it has sealed my peace with God?

"How can I be like Christ below—  
How like my Lord in witness shine—  
Unless with conscious joy I know  
His Father and His God is mine?

"Oh, crush this cruel unbelief;  
These needless, shameful doubts remove;  
And suffer me no more to grieve  
The God whom I do really love."

Know that you are saved to-day, know that you are saved now; know that you live in God Almighty's love and in God Almighty's Good; know that you live in it now, and that you are enjoying it now; that all is for you now. Let that thought sink deep into your hearts, let it permeate you and go out through you, and then you are perfect, you are whole, and you can't be sick, and that power, with that realization, will move the mountains, as Jesus told us.

The next thought is that God is Omnipotent, that is, that God is all power. Everything in the universe throughout all endless space, is moved by God Almighty's power. It was He who placed the worlds in position and created everything by His power. It is He who moves this earth around in its orbit at the rate of 68,000 miles an hour for all eternity. It is He who works with such exactness and perfection that science can tell the minute, the half minute and the second when an eclipse will begin, showing that everything works in perfect unison, in perfect harmony and all with absolute Omnipotent power.

God's power controls, God's power moves every-

thing. It is in His power that we live, it is His power, His orders because we have it; we live, move and have our beings in God's power. Then when you say, "I feel so tired, I feel so weak," what are you doing? I am making this practical as we go along. You are doubting. Doubting what? You are doubting the fact that you live in God; you are doubting the fact that God's power is yours; you are doubting the fact that all power is yours, through Jesus Christ. I tell you, the power that is inherent in man is something that is beyond the conception of human intelligence.

I know some things now that I would be almost afraid to use. I would be afraid of the power, I am too young yet in the higher thought. But we are climbing the steps, and the power of God is developing, and the developing will go on and on for the endless cycles of all eternity, and when we pass from here we will go on and on, being occupied with constant and continuous study. Take all of God's creation everywhere, and we will find everything in motion, everything moving. There is no sloth in all the universe. The one who rests and lies down upon his beat, in the whole creation, is always losing time. Everything moves, everything goes. Take the very rock and its heart reverberates with vibrations; and this same principle exists until one comes to the so-called ethereal essence of electricity, and we find constant motion. Electricity is the messenger of God. God himself is motion, for God is life.

We talked to you on last Sunday about God being life. Everywhere life is, there is God, for God is life. Yet God is more than Love, more than Good, more than Life. God is our Father, and He leads you and takes you by the hand and goes with you along the pathway of life. The most minute thing in our whole life is subject to God's control. Ask God and you will have an immediate and responsive reply. I remember when I was studying this thought that I thought it was well enough that God would heal these big things, that was all right, such as fever and other big diseases. I had a tooth that was hurting me, but nothing else very seriously, it was diseased at the root. The tooth was sound, but diseased at the root. I had lost half of my teeth from the same cause. It was annoying me very much, I thought it was too little a thing to ask God to heal. I was too much of a

man to complain for a small tooth, and I did not ask him to cure it. I failed to ask and my tooth kept hurting. I was walking home one Sunday afternoon from Church. It occurred to me that God had said that the very hairs of our heads are numbered, and that a sparrow could not fall to the ground without His notice. I thought if that is true, I have a right to ask for the healing of my tooth, and I did. I asked God to destroy that manifestation of evil, and the pain felt as though it had been pulled out about two and one-half inches long, and that tooth has never hurt since.

These things seem strange to you who do not understand them. They are marvelous to our old thought; but as I told you in my first lecture, there is no mystery in this. What God has done for me He will do for you. God has no pets. There are no big "I's" and little "you's" in God's kingdom, but we are all His children, each and every one of us; and if one cannot realize that such things are true, I say to you to study, and by and by, God will heal the sick in answer to your prayer. All you have to do is to bring to this study an honest heart and an honest thought, then you will understand these Truths, and then you will receive the results; Otherwise you will not, you will not get anything. You have to ask if you want anything, you have to seek, you have to knock, and when you do that with an honest purpose, the result is just as certain as that two and two make four.

God is Omniscience, that is, God is all science, all knowledge. The idea that everything which exists occurred by chance is held by a class of philosophers. They say that this earth was created by chance, and yet, when you ask them which was created first, the oak or the acorn, they can't tell you. If the acorn was created first, then it was created before there was an oak tree. If the oak tree was created first, then it was created before there was an acorn. There must have been a first cause. In all the creations, there is a Creator. There must have been some Master Mind that put the worlds in motion; there must have been a Master Mind that put the life into the seed, and the seed grew and became a tree, and the tree then bore fruit and went back, and the life returned to the seed, perfectly scientific.

You take all nature, everywhere, and you find everything working upon exact science except re-

ligion. Religion, that part of it, the whole of God's whole phenomena or intercourse with man, you may call it, which is the most important to us, has been relegated to chance, haphazard and ignorance. Now, is there any sense in that? No; none. There is just as much science in religion as there is in everything else. You heal the sick by the scientific understanding that the child of God lives, moves and has his being in God, and is perfect. When Jesus came down to His own country and the inhabitants were going to throw Him over the precipice, He by scientific methods, became invisible. When He met the woman at the well, through scientific methods, He told her, as she said, everything she ever did. Everything that Jesus Christ ever did was done through scientific methods. He could not teach it to the generation fully, it has not been brought down to us the "how" exactly, but we know it now; it has been formulated and given to us, and all these things are done and can be done along scientific lines. The sick are being healed everywhere with this scientific thought.

The next thought is that God is Omnipresent. Now, we do not know, as I told you on last Sabbath, what spirit is. That is, we can't measure it, it is something that can't be weighed; it can't be seen; it can't be measured. Not at all. But God is spirit, Omnipresent, everywhere. That does not mean simply in the City of Washington, it does not mean simply in this Evangelical Christian Science Church, and that nobody else has that power. I remember when I was a little fellow, about 7 years old, I used to think that these poor Presbyterians, Baptists and Methodists were in the open road to hell. I felt sorry, and I thought it was such a pity that these honest people were going to hell when they could get to Heaven if they would just come into our church and be baptized. The Methodists I thought were the worst in the whole business because they had a mourners' bench and shouted. I thought they were certain to go there and would be kept there all the time. That is religion or was religion when I was a boy. It is not as bad now as it was then. It is not much better, yet, it is some better, the world is advancing. You will notice that the Presbyterians have been coming together and eliminating the doctrine that God for all eternity foreordained that certain children should be born



and die and go into hell and burn forever. John Calvin himself stood by and saw Servetus, one of his disciples, burned to death at the stake and he, like Saul, holding their clothes, giving his sanction, because he could not believe that God had foreordained that infants should be born and die and be burned in hell for all eternity. You see religion is advancing, the blood of Servetus is being avenged, the people are advancing, and that church is throwing that doctrine out. That has been done within the last twelve months. It has been dead for a good many years. The Presbyterians are among the best people in this country. The world is advancing. Here is this new thought which is being developed, holding to the Truth that God is something more than a figurehead, something more than a Saviour after death, but is a present help, a present salvation of soul and body. **GOD IS OMNIPRESENT LIFE HERE AND NOW.**

Omnipresent means present everywhere in the whole universe. When one asks if there are inhabitants in the stars, what answer have you ready to give them? You know that God created man in His image and in His likeness, and peopled this earth with man; everywhere God is, we know there is life. There is life in the north star; there is life in the endless, countless myriads of worlds beyond and beyond and beyond, life everywhere, everywhere God is, and God centers everywhere. His circumference is nowhere, there is no limit. Hence life is everywhere for God is Life.

We do not understand the personality of God, but we know as the parable tells us when a sheep gets out of the flock and is lost that the Holy Spirit goes out and seeks the lamb and brings it back into the fold. In the night, or in the storm, or wherever it may be, the spirit of God will follow and bring back the lost one to the fold; and so long as we hold ourselves in a receptive condition, so long as we ask, seek and knock, this Omnipresent spirit of God Almighty will take us by the hand and lead us along the pathway of everlasting pleasantness, give us the sunshine to walk in, and fill our hearthstones with happiness and our surroundings with harmony, and nothing but good can come near us; nothing but love can touch us, if we only realize that God Almighty is Omnipresent Life, Omnipresent Love and Omnipresent Good. These are the thoughts that are the very

foundation which heals the sick. It is the goodness of God, through His blessed Son, and in His name we do the work.

**GOD IS INFINITE MIND.** All Mind, all Intelligence, is God. When a little one comes to you for healing, who has a defective mind, what do you do? You realize in your heart and in your thoughts that all Mind is God, and the mind that belongs to this little one comes from God direct. It can't be astray, it can't be diseased, and nothing can be the matter with it; and that realization brings back the beautiful smile of intelligence and throws away the evils of insanity, and the child of God walks on in the enjoyment of His love. How often have we seen that! A young lady in a city in the state of New York was so bad with insanity that she had to be tied down with ropes in a cell. With this realization of God's mind, in twenty days she walked out of that asylum and has been perfect ever since.

All is Mind,, All is God, all Mind is God, and every good and perfect gift comes from the Father to us, everything we have comes from God.

If we realize that these truths which I have been teaching are literally true; if we can, then this lecture has been a blessing to all. If you realize that these sayings are literally true, and that God's love covers you as the waters do the fishes in the sea, that His goodness supplies you with everything, that His power protects you; that all knowledge, science, comes direct from God, and it comes to you; and that all Mind is God, and your mind is of God and from God; when you realize these truths, you have gone very far toward the knowledge which heals the sick.

I find that my time has expired and I will not be able to take up the next branch of this subject, which will be man and his relations to God. Upon these two subjects of God and man is the alpha and omega of science which heals the sick.

#### PRAYER.

Now, I am going to give what we call a treatment to this audience. All of you who want it and want the benefit of it, close your eyes, and know that you are in the immediate presence of God, because God is omnipresent here with us.

"We realize, our Father and our God, that Thou

art love, that Thou art life, that Thou art health, that Thou art good. That all power, all knowledge, everything that is good is from Thee; and we thank Thee and we praise Thee for it. Oh, Father, we thank Thee that Thou hast taught us the truth which makes us free; that we know that we are living in Thee at this moment, and that no imperfection can come near the child living in the Father; that all of these material surroundings are but the transitory passing on, but all that is real and all that is good is God, who is all in all. We realize this Truth, that God's children living in Eternal Life have eternal health. Therefore, we have eternal and perfect health, for we live, move and have our being in God, and we have perfect health now. We thank Thee and we praise Thee, our Father, for health and happiness. We praise Thee for the understanding of the Truth which makes us free. We know Thou dost bless each and every one of us this afternoon; that Thy Holy Spirit sends us from hence rich in the knowledge of God, our Father, and Jesus Christ, His Son, sends us forth leaping and skipping as the lambs upon the glad playground of God Love. We know that Thou hast made us free, and we thank Thee for all these beautiful things, and may they manifest in us with love everywhere and help us to walk up this ladder of knowledge. Go with us and take care of us to-day, give us joy, happiness, contentment and peace. We ask all in the name of Jesus Christ, our Savior. Amen.

#### LIFE AND FORM.

"Every day has its difference from the day before and every hour from the other hour. The grass of the field never was and never will be again as you see it now; the flowers, the forests, animal life, and your very thought is never the same at different instances of time. All that we know as material is changing and changing continually. But in all this transient manifestation there is something that continues, something that persists. What this is, is not what we see, but is that which underlies. It is the spirit, or Life. This Life does not change; it is one and the same in all of the forms. It is self-sufficient and self-existent. It was before matter and is independent of matter: 'The glory I had with thee before the world was,' Jesus says."

#### MAN—HIS CREATION.

Bishop O. C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, November 2, 1902.

"And God said, Let us make man in our image, after our likeness; and let them have domination over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in His own image, in the image of God, created He him, male and female, created He them.

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

"Thus the Heavens and the earth were finished, and all the host of them.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

In discussing this subject of how to heal the sick, it is, as I remarked on last Sunday afternoon, absolutely essential that we must understand the fundamental principles. God is all, and God is the Healer of the sick. Man is the instrument through which God does His work. Therefore, it is important that we understand how man was created. The history of the creation which I have read in your hearing is complete. The creation of man was the last act of creation. He was the finishing work which God did in the creation of this world and all that in it is; and when God finished this creation it was done, and He rested. It was finished. Man was created in the image and in the likeness of God. Now, as we have seen in the former discussions upon this subject that God is infinite in character, omnipresent Life, centering everywhere with circumference nowhere, that in Him all existence is; infinitely, all space everywhere is filled with God. When we take this into consideration we can understand that man's physical body is not created in the likeness of God.

That is not what is meant when He said, Let us make man in our image and after our likeness. As we have told you before, the body of man is but the transitory part of him, it is perpetually going on. The body of to-day is not the body of tomorrow; the body of next year is not the body of this year; but as God is everywhere Life, this human body is like all else of God's creation, constantly, perpetually and ceaselessly on the change, a changing, a passing on. In the "beginning," creation is going on. Therefore, when we come to consider in what way we are the image and likeness of God we must understand what God is, and in what respect we image Him and are His likeness.

God is love, and man's heart in his Godly possession is filled with love, for God is Love, and man if like Him. Whenever you see a Godly person, a person who is filled with this divine love, a follower after the teachings of Jesus Christ; in short, wherever you find a person who can heal the sick through God, he or she does the work through love, for God is Love. God's love is infinite, it covers all space, and we live, move and have our beings in it. Therefore, we are saturated with love, live in it, are love, and are perfect. We image God in our love.

We image God again in Life. We have life. He breathed into our nostrils the breath of life, and we are living souls. That life lives on for all eternity, and God's life within us lives on forever, because we are like Him, we have the life from God, and God's life is in us and we in Him; we in Jesus and Jesus in us. As Jesus tells us, I and the Father are one, and He in the Father and the Father in Him, and you in Him. We are all enveloped in this God-life, and we image and likeness God in His life.

We have power. God is all power, and we are created in His image and after His likeness; and the power of man is something,—if we only understood all of our rights and all of our powers, it would be something beyond human conception, because the infinite mind could not grasp it. We were given power and dominion in the original creation. After everything had been made, and here it lay out before us, a panorama, God said, Let us make man in our image after our likeness, and give him power and give him dominion. So He did make man and gave him this power and this

dominion over all things. You image Him in His power. You have a power over sickness, you have power to destroy every inharmonious thought that comes into your consciousness which causes sickness. When you are attacked with any thought which will create disease, the realization of the Truth, that you are the image and likeness of God, and are perfect as God is perfect, will destroy every semblance of so-called disease, and it will pass away instantaneously. That is why the older workers in this work that live the life, are rarely ever sick. If they lived a perfect life and were perfect, they never could be sick. But so long as we are environed round by this physical body and with physical surroundings, it may be possible that it will be difficult for us to become perfect. But we can come near enough so that we can pass all imperfections by, and tell them to get behind us, Satan. God's power sustains us and gives us the ability to destroy all the inharmonies. God's Power enables us to destroy all sorrow, all mental troubles, all heartaches, all inharmonious surroundings and environments and to be the master of them all. If we only look at man and see what he is to-day, and then consider what he might be, we would think that everybody would run and seek after and would strive to obtain this knowledge. Look at mankind as they are to-day filled with error. You rarely ever meet persons who do not talk to you about their diseases. This seems to be the only ground upon which they can meet one another and be harmonious. One will talk about her rheumatism and dyspepsia, the other will talk about her ailments. Men also talk. These noble lords of creation talk about their sickness. I sat behind a couple of gentlemen in a street car and was forced to hear them talk for about a mile and a half, they were swapping stories about their ailments. One was telling how bad he was, and the other was trying apparently to beat him. It was a mixture back and forth, how bad each one was.

Now, suppose, for instance, that this story was about another class of error. All sickness is error, mind you. There never was a case of so-called sickness in all the world but that it was the direct or indirect result, either of the party or his ancestry committing some sin. All sickness is sin. All sickness is either the direct or indirect result of sin. Suppose that my friend here upon my right and

I were sitting together in a crowded car, and he was telling me what a beautiful time he had the other night in burglarizing a house, and go on and describe how he had worked up the window with his jimmy, etc., and when finally he got into the house he chloroformed the woman in the room and took all her silverware and went down below and took all her valuables. Suppose that I had had another experience and would tell him about picking a man's pocket, how that my accomplice jostled him, and while he was jostling him, I picked his pocket, and got his watch and money and we would jolly over it and think we had done well. Now, according to the law made by mankind, it is worse to steal than to be sick, but according to the law of God I do not know where to draw the line. Sickness is the direct result of sin, and stealing is the direct result of sinful thought. I know this is pretty hard talk for a fellow that is chuck full through with rheumatism and dyspepsia, bunions and corns, and everything else to which they say flesh is heir. You often see men who have a cough and cold which stayed with them all these years and they get mad with anybody that does not sympathize with them. I have known ladies, who, in years gone by, would feel as though a person was hard hearted and cruel, who did not sympathize with them when they had stomach ache, a heart ache, or something else. Do you think that I have the least sympathy for disease? Not in the slightest. I know its nothingness; I know its father. It comes from sin, and I have no respect for sickness, not in the slightest degree. Nobody must ask me to sympathize with them because they are sick. I simply can't do it any more than I could sympathize with them if they were to steal. Of course this is not very popular doctrine for persons who pet their sickness. I do not care whether it is or whether it is not, it is true, and I am here to teach you how to heal sickness through the power of God. I did not come here to talk and say pleasant things, and gild over error and call it the Truth, and make you think I am a good orator; but I came here with the naked truth, and I am going to give it to you. The Truth is, that sickness is sin, and you through God, His image and his likeness, have the power to destroy it. Now, are you going to do it? Or are you going down with this great body of humanity, going over the preci-

pice called death, bowing down to sickness, to sin and to sorrow? Or are you going to turn your face toward the sunlight of God's Truth and walk up the stairs of intelligence until you know the Truth as Jesus says, which makes you free. If you do, then you are at the right place, because you will learn it here.

We image God in His intelligence. He has given us wisdom; He has given us spiritual understanding; and He has given us, furthermore, the right of self-selection. Mind you, my dears, that God does not force His Truth upon anybody. You can take the Truth and walk in the straight and narrow path, surrounding yourself with perfect and eternal happiness; or you can go on the left hand along down the road that is filled with briers and with pitfalls, and finally death. It is for you to decide, no person in the world can decide for you. You are the image and the likeness of God; you have the right to select; if you refuse, your blood is upon your own head. If you select the proper road, God's hand reaches out to lead you and take you along the pathway, filling your every step with joy, with peace, with contentment, blesses you in health, harmony and plenty. God's blessings are there awaiting you. The curse of sin is upon those who go the other road. It is for you to decide which path you will take, you are the image and the likeness of God, and you can decide which ever way you choose, and you must be responsible for the choice you make.

I am going to kill a few idols this afternoon, for I find it necessary. The generally accepted belief of the people who do not think at all, and that embraces too large a proportion, is that the history of creation as given in the second and third chapters of Genesis, is equally true with what I have read to you from the first chapter. The history of creation which I have read to you this afternoon is the true history. This other story, some regard it as an allegory, because of its Oriental origin, while others don't know anything about it. Why it is in the Bible I can't tell you. If it be the work of inspiration, it tells a different story from the story in the first chapter that I have read to you. Another thing,—if any person believes in the history as given in the second and third chapters of Genesis, and carries out that thought, he cannot heal the sick. Our Saviour has given us a perfect

rule by which to judge and measure everything. By the fruits ye shall know the tree. A good tree brings forth good fruit, an evil tree brings forth evil fruit. It is by the fruit of the tree that you shall know it. He told them, furthermore, to take His Gospel and preach it to all the world, and those who believe His Gospel should have the power to heal the sick, and the signs should follow the true believer.

Let us talk of this second chapter of Genesis for a short time. God had finished His creation and rested from all His work, all was complete, all was good. Now, it turns out, according to this second chapter, that this is not true. God had everything passed before Adam and Adam named them. After he got through he did not find any woman there. He was moping around like a good many other fellows in his fix, that did not have a wife, and God said it was not good for man to be alone. Think of the infinite wisdom talking thus, if this be true. So He put Adam to sleep and took a rib out of him and made him a woman out of that rib, and put them in the garden of Eden. If you will read the history of that garden you will see that it embraced the greater part of Africa on the south and southwest, it went somewhere near the Indus River in India, on the east, and the River Euphrates ran along near the center of it. That is that garden according to that story. After He had put this man and this woman in this garden, He gave them the privilege to eat everything except the fruit of one tree. You must not eat of that, "for in the day that thou eatest thereof thou shalt surely die." It seems that this thing called the serpent did not run on its belly at that time, but he is built to go that way now. Every scale on the underside of his body is made for running that way. He might have been built very differently then to what he is now, but, if so, creation was changed. If he stood up in any other way he had a very different system of locomotion then to what he has now. He is built for running on the ground, for everyone of the scales on his belly push him right along. Now, this serpent told them that they were not going to die or to be hurt, if they ate of that fruit. He told them to eat of it and it will make you as gods and you will know what good and evil is, and they ate. The woman ate first, then she persuaded this poor man, and he ate. Well, according to the story,

God found out that there was something wrong and He came walking through the garden in the cool of the evening, calling to Adam, "Where art thou?" Infinite knowledge asking where Adam was! Infinite knowledge who numbers the very hairs of your head, asking where Adam was! Did He know where Adam was? If He did not know where Adam was, was He infinite knowledge? If He did know where Adam was, was He playing a joke on Adam? Don't you see how absurd the story is? At length He found Adam, who was hiding in the brush. He had got some fig leaves together and put around him. Now, for fear that they would eat of another tree, He drove them out of the garden, blamed the woman, of course, and cursed her in the matter, told her that she should look up to this creature that did not have man enough to stand up and take his own medicine. We have better men in Washington, lots of them, than that. I never saw a man who was a man who would lay the blame for anything on his sweetheart, much less on his wife. Now, instead of having this power and dominion with which he was created, he had to work his crops and weeds and briars would come up, and he would be cursed with cockleburrs and everything else all the rest of his life. That is that story of creation. You can't believe them both. I do not know why that chapter was put into the Bible in that way. They are not both true, because they are exactly inharmonious. The story of creation is true that I read to you from the first chapter; and he who understands and believes that he is created in the image and after the likeness of God can heal the sick through God's power, and those who believe the other story can't do it.

I know how this kind of talk may sound to some persons, but I tell you we are told to properly divide the Scriptures. There is no man, I suppose in the world that has greater reverence than I have for the truths in the Bible, and there are few persons in the world who make it more of their life's work to read and study the Bible, because I do nothing from morning till night and from night till morning except during the sleeping hours but to read and ponder on God Almighty's word and practice it to the best of my ability. It involves my whole life, and yet we must divide the chaff from the wheat, properly divide the Scriptures, and



when we have found the Truth, then we are safe; and the Truth will lead us up higher and higher; and wherever we find error cast it out and take what is true.

The idea that infinite wisdom did not know everything from the beginning did not know everything about man, did not know all his workings out for all eternity, is limiting the power of God's thought. That we can't do. Infinite wisdom covers all, and we are the image and the likeness of God in wisdom, in power, in love, in truth and in goodness, and, by and by, we will be like Him and will see Him as He is.

Now, in this lesson, a word in closing, permit me to say this: Always hold in view that you are the image and likeness of God. If you have a patient sick with fever or other sickness, realize in your consciousness that the child of God is perfect, because it is the image and likeness of God, the Father, and these material surroundings, material body, material disease (so-called), and everything, are but as the fog on the grass, and the summer's sun throws it out. It is unreal, untrue and has power to effect only as we give it power and effect.

For instance, suppose that I am attacked with belief of fever,—which I have been very frequently,—and I would say, yes, I have a fever, and would go and lie down, and tell my wife I have a fever, what would be the result? I have confessed to it, and I never would be released from that fever until I paid the uttermost farthing. Do you know what Jesus tells you? Suppose I have a fever come on me, what do I do? I say to that fever, it is nothing but a tramp thought, as I will show you later on; you are seeking a home, you want to ensconce yourself in my material mind, in this material body, you can't do it, you are nothing but a lie, you come from the Father of lies, he is your father, and now I want you to get out, get behind me, God is my life, my health and my strength, my all, and I have no home or place for you; now get out. What is the result? You will hardly get done talking before it is gone. But one will say, Oh, why don't they cure me that quickly? Simply because you take this fever, if it be fever, or something else, and you roll it under your tongue as a sweet morsel, and you will come into the very presence of the healer, and insist that you have it, insist that the very chains that are holding you down are real and true,

and until we can break down that mind that enchains you, we cannot give you freedom, because God's Truth has no part of parcel with a stubborn, stiff-necked generation. You have to come into the realization of this truth, and then everything is gone.

In these four lectures that we have had we have been upon the preliminaries, upon the outside, just giving you the character of God as we understand it, and as He has given us power to understand; secondly, man, and his power and his creation. On next Sunday we will take up the practical methods by which the healing is accomplished. You should and must understand these preliminary steps before you can take up the farther and more practical parts of these lessons. I hope to see you on next Sunday here. In the first place, you will learn how to pray. On next Sunday our subject will be the prayer which heals. But you will say, "Why are not my prayers answered the same as anybody else's?" Simply because you do not know how to pray, your prayers have been filled with doubt of God's power and God's promises. On next Sunday we will take up the subject of prayer, and will go on until you learn how to heal the sick through prayer of God.

#### PRAYER.

Those who want this treatment to have effect on them, close your eyes and let your mind rest in the bosom of God.

"Our Father, we thank Thee for the gift of Thy Son, Jesus Christ; We thank Thee that He has shown us the way, has given us the Truth which makes us free. We thank Thee that we do know that love is the power that heals, that love is God's only weapon, for God is love. We thank Thee that we know that we live, move and have our beings in God, spiritual beings living in spirit, and that we are created in His image and in His likeness. We thank Thee, our Father for the knowledge of this Truth which makes us free; and we thank Thee that we know, and that we have thy promise for it, that we have perfect health, that all of our surroundings are in Thee and they must be perfect; and we thank Thee that we understand that where these material surroundings come forth, they are but the vaporings of material mind, are



unreal and untrue and do not exist. They pass on and change as does every other material thing; because in the beginning eternal Truth comes down into our hearts and fills us with the knowledge of the Truth of our perfection.

Oh, God, we thank Thee for perfect health; we thank Thee for perfect happiness; we thank Thee for joy and all those blessings which come from God. We thank Thee, dear Father, that Thy Holy Spirit is here this afternoon, and that we, each and every one of us have a realizing sense that God's spirit rests within us and that it leads us and directs us and protects us; and, Oh, God, give us more and more of this realization, knock away these material thoughts, drive them out and give us the realization of perfection absolutely.

Oh, Father, we thank Thee for health and for harmony, for happiness; we thank Thee for joy, for peace; and we ask Thee, dear Father, to go with each and every one of these people here to-day to their places of abode; fill their hearts with Thy Holy Spirit, let them be overwhelmed with it, fill them full, let their hearts be full of righteousness, go with them, take care of them, give them the knowledge of this blessed Truth and a longing for this Truth until they will not be satisfied, till they have dug it out and come into perfect knowledge of the Infinite mind, which is theirs to have. Oh, God, our Father, we thank Thee for Thy goodness; we thank Thee for everything that Thou givest us; we thank Thee that we know that all comes from Thee; and we thank Thee that we realize this blessed Truth which makes us free. This we ask in the name and through the name of Jesus Christ, our Saviour. Amen.

Wife (to sick husband).—"The doctor says your system needs a stimulant."

Husband, (eagerly).—"I think he is all right—I am weak—what did he prescribe?"

Wife.—"Whiskey."

Husband.—"I think he understands his business much better than Doctor Foggy. When are we to begin?"

Wife.—"At once, he says you are to take half a teaspoonful after each meal."

Husband (dejectedly).—"The deuce! I don't believe in homeopathic doses, and you can tell him so. He don't understand my case at all."

## WORDS OF LIFE.

JANE W. YARNALL.

There are thousands of people to-day who are beginning to appreciate the fact that the thoughts we think, and the words we use have a vibratory force that carries with it either life or death in its passage through ether.

To know this fact is the first step toward a conscious responsibility in the control of our thoughts, as words are the offspring of thought. We are apt to think and speak in a manner regardless of the power of words, simply because we have never been taught of the effect of our words.

The Lord (or law of God) speaks through the prophet Isaiah, saying, "*I create the fruit of the lips.*" Jeremiah said, "*I will bring forth the fruit of their thoughts.*" Hosea said, "*Ye have eaten the fruit of lies.*"

These are very significant statements every one of which can be verified by actual experience on the present plane of action by those who know. According to the law of "cause and effect" (which is a divinely appointed law), the words we speak attract the invisible forces that bring to us a blessing or a curse according to the character of the words we use.

We have all been more or less in the habit of speaking of our burdens and complaining of the very circumstances that *may* have contained a most valuable lesson instead of a burden, had we been conscious of our powers of transformation. It is the way we look upon events and circumstances that makes them *seem* misfortune or a blessing. We speak of them as they seem to us at the time, and does not the prophet declare that, "*A man's word is his only burden.*"

The words that carry a burden are lacking in the life-giving quality, but tend rather to death. We are responsible on the soul plane for the way we think and speak, therefore we are responsible for the conditions we suffer or enjoy and we cannot shirk that responsibility.

Ignorance of the fact is no protection against results; hence the truth of the statements that "knowledge of truth will make us free."

What is the mighty truth we need to know in order to be free?

The truth regarding origin, source, what being is, what is our relation to source, what our powers are, from whence derived and how to utilize them. Our thoughts and words *should* always spring from a realization of our true being, instead of the false conception that we are born of the flesh. The flesh has no claim to life and intelligence, but is acted upon by the words of life, at the same time it is also subject to and affected by the false words that always tend deathward. All words that harmonize with divine principle are life-giving words, because divine principle is the source of life, omnipresent and ever acting. Solomon said, "*In the way of righteousness there is no death.*"

What is the way of righteousness?

Simply the right way.

You ask again, "How are we to *know* the right way?"

Whatever harmonizes with divine principle in thought, word, or act is right, is Godly and life-giving. Get knowledge; get understanding; learn to *know* what you are, and live by the knowledge that you are divinely begotten, and let your every thought and word agree with that knowledge, and you will find your words *living words*. Did not the Christ say, "*My words are spirit, and they are life?*"

The very *knowing* what you are is life-giving knowledge. With such knowledge there is a perpetual prompting in the right way. Without such knowledge there is a tendency to drift with the tide of human opinion which is as liable to be wrong as right, and we are proving daily by the conditions we see about us. It is supposed by the great majority of mankind that a good thorough education entitles one to become authority on matters of importance, and it does on such subjects as one has mastered, but if his education is not based on eternal principles instead of human authority, he has not touched the "bed rock" upon which the only true education is built.

The fine education so generally considered a passport to all that is desirable in life, is good so far as it goes, and a very much to be desired acquirement too, but it consists so largely of the opinions of men who have *not* sought to know the very essentials of being, that we of the present age cannot afford to pin our faith to human opinion when we know that we *can* be guided by divine principle.

Opinions that are *not* based upon divine principles will lead us astray every time. In short, tradition, dogma and human opinion are unreliable guides. The teaching of the Nazarene has been proven to be reliable. He said to the scribes: "*Ye have made the commandment of God of none effect by your tradition.*" We may say the same of much of the teaching that purports to be religious, both Christian and Pagan, and yet much that is true and good has characterized every religious system. It is the true in each system that keeps it alive, and the false in any system is the weight that eventually proves its downfall.

How many in our day are asking the same question that Pilate asked of Jesus, "WHAT IS TRUTH?" It will be remembered that Jesus made no reply, which has been a matter of surprise with many. Perhaps he felt that Pilate being a man in authority should have known that truth is divine principle. Truth is God, and God is life, and true words are words of life.

It is the aim of the "New Thought" teaching to establish a more general knowledge of the working power of truth, and a more careful and consistent practice of words that are true, words that are life-giving, words that lighten the burden that is the result of false words. To quote the prophet again, "*A man's word is his only burden.*" So often we hear the complaint, "The Lord has seen fit to place a burden upon me which I must bear with patience and meekness."

What does the Lord say?

In the twenty-third chapter of Jeremiah, beginning with the thirty-third verse, to end of chapter will be found the word of the Lord, as spoken through the prophet concerning that false idea that the Lord is responsible for our burdens. "*The burden of the Lord shall ye mention no more; for every man's word shall be his burden.*" Read it to the end of the chapter.

It is true that the trend of modern thought has for years been gradually establishing more rational ideas and better conceptions than formerly predominated. No one with ordinary discrimination can fail to note the change for the better in the prevailing thought of the times.

No one who understands can doubt for a moment that the change is due to the power of truth in the spoken word which springs from a better

conception of divine law. In the more correct conception of divine principle and divine law we find a more solid foundation upon which to build our faith; and as we grow in knowledge day by day we build more wisely upon the foundation we have found so reliable. The thought we think and the words we use constitute the building material and the character we build and the conditions we manifest will be the sign by which we shall prove the wisdom or foolishness of our conceptions. *"There is nothing hid that shall not be revealed."* The unhappy circumstances, the sickness and pain, the poverty and misfortune, the sorrow and affliction have all betrayed the fact that we lacked a true conception of what being is, of what dominion means, and of our birthright to all that is satisfactory and good. We now see that had we been conscious of the building power of thought, and the mighty influence our words produce, either for life or death, we should have chosen to use the life-giving words. In the Proverbs of Solomon we read: *"Death and life are in the power of the tongue."*

Let us not forget that the thought first suggests what the tongue utters, therefore, we find it wise to guard our thoughts, discipline the thinking faculty by daily rejection of all that does not harmonize with divine principle, and follow the denial or rejection by affirmations of truth. This is the nay nay and the yea yea taught by Christ. He said, *"Let your communications be yea yea and nay nay,"* which means say no no to the false and yes yes to the true.

So simple and yet so positive. Those who have been diligent in their efforts to establish a correct habit of thinking by such discipline will testify to its efficiency in producing the desired results, which is knowledge of truth, peace of mind, and health of body. When this is accomplished we have established full confidence in the principle taught and we can give a reason for the hope within which we could not do by any previous teaching.

While believing this form of flesh to be the self, we supposed our God derived faculties could be lost with the passing of years into what is called old age, and we gave voice to our belief by words that fruited in the conditions we dread; so we grew old as we thought; we thought our days were limited to a certain number of years. Our eyes seemed to lose their keenness of sight and our ears

of hearing; our memory grew unreliable and in many ways we were proving that our words do not return as voice, and we reap what we have sown. Are we to believe that Jesus meant what he said when he so repeatedly admonished his followers to keep his sayings, and abide by his words, or are we not?

We believe He meant it, we also believe that He would not have so admonished us unless He *knew* there was great virtue in the practice of his sayings. His words were words of life, and they still have the life-giving quality if used with understanding. He said: *"Of all that the Father hath given me I can lose nothing."* Are we afraid to say the same. Are we afraid to keep His words? The fear of presumption has stood between us and many good things before we knew our right to claim our own; and we have been very slow in accepting the thought of dominion, because of that debasing fear which lacks every element of a life-giving character.

With knowledge of what we are in our true being, and of the perpetual influx of all that is Godly and dominant, we are not afraid to say to ourselves daily, I am the perfect expression of all that God is. I am eternally the same changeless, perfect image of God. I always was that perfect image, and always will be the same. I cannot be sick, weak, poor or unfortunate. I am continually fed from the great store house of bounty. Infinite intelligence and wisdom are imparted to me without limit. Health, strength and vitality are omnipresent, permeating every fiber and cell of my body. Because I live and move and have my being in God I can never lack for any good thing. Every breath I inhale is a breath of life.

These are words of life, and to use them without fear will establish a confident realization of their efficacy. Put under your feet forever the thought that you are flesh and blood, and know that your flesh body is *yours* and not you. *You* are spiritual and forever perfect, and to use the above affirmations daily will make the flesh manifest perfection.

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"As we perceive within ourselves the love, goodness and justice of the Life in which we live, all error drops away, and we realize that the many afflictions believed in were false."

## FAITH CURE IN JAPAN.

### A Buddhist Sect That Believes Not in Medicine, But in Prayer.

Faith cure as a remedy for the ills of the flesh is by no means confined to Christendom. In Japan one of the numerous sects of Buddhists has as its distinguishing article of faith that all human ills may be cured by prayer.

This sect and its belief were the topic of discussion before a meeting of the Asiatic Society of Japan at Tokio in the latter part of March, and what was said on that occasion is printed in the last transactions of the society.

The gist of the addresses was to the effect that the believers are firmly convinced that they know by experience of many marvels wrought by the exercise of their faith. They say, therefore, not only that their faith is true, but also that they have thousand of indubitable proofs of its truth.

In their form of Buddhism much less stress is laid upon a future life than upon the necessity of faith in order to secure ease, health and happiness in the present world.

The sect was founded by a man named Yanagita, born in 1798, whose character was simple and studious, who spent most of his long life in the service of religion. He died in 1877. Early in his religious work he claimed to have attained to the certain knowledge that all good things were the reward of faith.

One day he met a woman named Shimamura Mitsu, who suffered from a malady apparently incurable, but was restored to health by his prayers. She became his disciple, and together they carried on a regular propaganda of their religion.

A great temple was built at Kokura as the abiding center for the faith, and after Yanagita's death the woman went to Tokio to spread her doctrines; and in the later years of her life she wrongly pretended to be the founder of the faith.

The followers of this faith called themselves by a name, meaning "Lotus Gate teaching." They adopted this name, as they say, because just as the lotus, rooted in mud, attains to spotless purity, so those who follow the faith of the Lotus Gate attain to purity in the midst of an evil world.

Charges of immorality and other evil deeds have

been brought against this sect, and some of them appear to be true. The teachers of the faith from this woman, Shimamura Mitsu, downward have been ignorant persons, whose ignorance is not counterbalanced by superior sanctity.

The sale of charms is a great source of profit to them.

## MUSIC AS A REMEDY.

Music has been used for some time in lunatic asylums and elsewhere as a remedy for certain nervous diseases, but not until recently was a new name given to the novel method of healing. It is known as "musicotherapy," and in Europe several physicians are experimenting with it.

Two remarkable illustrations of the influence of music are recorded by one of them. A man was struck down a few weeks ago in a street by an epileptic attack. There were no physicians at hand and his frightful paroxysms continued until a military band happened to pass. As soon as he heard the music he sat up and a minute later he was on his feet and free from pain.

The other case was that of a hypochondriac, who, by his physician's advice, listened to the music of an orchestra for six hours daily, the result being that after the first few days his appetite began to return and in two months his health was completely restored.—*Exchange*.

## FIXING THE BLAME.

"Lightning knocked the church steeple down," some one said to Brother Dickey.

"Yes; Satan's eyes always flash fire when he sees church steeple gwine up."

"And here's a colored brother killed another at a camp meeting."

"Yes; Satan goes ter meetin' 'long wid de res'er dem, en sometimes shouts de loudes'."

"And a preacher was drowned in the river last week."

"Oh, yes; Satan's in de water, too. He 'bleege ter go dar ter cool off!"

"So you blame everything on Satan, do you?"

"Bless God," was the reply, "ain't dat what he's fer?"—*Atlanta Constitution*.

## THERE IS NO DEATH.

There is no death! the stars go down  
To rise upon some other shore,  
And bright in Heaven's jeweled crown  
They shine forever more.

There is no death! the forest leaves  
Convert to life the viewless air;  
The rocks disorganize to feed  
The hungry moss they bear.

There is no death! the dust we tread  
Shall change, beneath the summer showers,  
To golden grain or mellow fruit,  
Of rainbow tinted flowers.

There is no death! the leaves may fall,  
The flowers may fade and pass away—  
They only wait through wintry hours,  
The warm, sweet breath of May,

There is no death! the choicest gifts  
That Heaven hath kindly lent to earth  
Are ever first to seek again  
The country of their birth.

And ever near us, though unseen,  
The dear, immortal spirits tread;  
For all the boundless universe  
Is life—there is no death.

—J. L. McCreery, in *Denver Republican*.

Christology, the Science of Health and Happiness, by Oliver C. Sabin, 315 pp., \$1.00; postage, 15 cents. Washington, D. C., News Letter Press, 1800 Belmont avenue. For sale at this office.

This book contains a compendium of Christian Science, or "metaphysical healing exemplified through rules, formulas and incidents." It is intended by the author that this book shall be a constant companion in the homes of families and prove an ever present help in time of trouble by preparing people to meet and overcome all emergencies. It contains 58 chapters and is written in a clear and concise manner, giving rules and methods which will prove very useful to healers in all lines of thought. Its 19th chapter being on Thought-Transference, or the transmission of intelligence to distant parts regardless of space, is very interesting and instructive.

## THE LIFE OF THE RACE—THE LIFE OF GOD.

What are the conditions requisite for its perfect expression? Development in all that is good and true in Nature, Literature and Art.

Mankind is to manifest Godkind universally.

Manhood is to demonstrate Godhood universally.

Government founded upon the most perfect manifestation of the race will see to it that all her people are inspired in good works, and that no one has opportunity for idleness, discouragement or mediocrity. That all her children are heralded with true welcome, and are anticipated before they are born with great joy, with every wholesome and wise preparation possible for their highest unfoldment.

At home or abroad, in private or public life, the perfecting of the human race into a God-race, in all of its relations, from the simplest to the most complex is in reality and should be consciously the theme and service of universal government.

All ambitions in life are for this one grand consummation. All art, poetry, play, all commerce, every enterprise, all science and philosophy find their complete expression only in this one subject, viz: the evolving or unfolding of each human being to its highest possible attainment—Godhood.

The spiritual law of the universe is Love of Goodness, Thou dost love God, and God is Omnipresent, therefore in all men and in all that exists and its expression in the written code affirms everything that is good for man, woman and child, and all the orders of life in the multiple of grades of expression.

As the spiritual, omnipresent goodness manifests in the unfoldment of each individual of the race, so also, will the inscribed word or law adapt itself to the varying needs of the unfolding consciousness and outward demonstration of all humanity.

Whoever can best interpret this vital truth for the race universally, approaches nearest the highest test of a Son of God, and enters the life and experiences of the blessed ones who become the saviors of the race, evolving, carrying up from grade to grade, from epoch to epoch, the sons of men.

Such aspiration in man has truth revealed as

rapidly as it can be applied in daily life.

O, my fellow men, would you manifest the presence and power of the Deity, the All-goodness in fulness of satisfaction? See to it that your one aim, motive, purpose, ambition, aspiration, inspiration and action is for this one end—the protection without bondage, the responsibility and care without anxiety, the love without lust, the education without dogmatism of the entire race, according to the necessities of each individual.

Begin in your niche, in the family circle, in your present environment, wherever you are at this moment, *begin to practice Love of God*, and love of the invisible and visible good of your life, of my life, and of the life of every thing without regard to race, age or class, and we shall all express "The Life more abundant," the Motherhood, the Fatherhood, the childhood of God more abundant, and bring into manifestation the requisite environment to correspond, with every advantage for perfect unfoldment that life demands for its fullest and most universal demonstration.

This is obedience to the triune commandment of Love to God, Love to the neighbor, and the rendering of that Christ service one to another which is necessary, from the washing of the feet to the healing of body and mind; and includes a just and equal opportunity in all that pertains to the earth and the fulness thereof, which is the Lord's and belongs without stint or favor to all his children.—M. W. BOWEN, in *Harmony*.

### A MISTAKEN DIAGNOSIS.

Frank Buettner, a well-known contractor of Guthrie, died at Lawton Tuesday as the result of an operation performed to remove a set of teeth, supposed to have been swallowed while asleep Monday night. An X-ray machine was used to locate the teeth, which the surgeons declared could be plainly seen in the esophagus. Just as the latter had been opened its entire length, a relative of Buettner's rushed into the room with the missing teeth, which had been found in Buettner's bed. The surgeons, after retiring for consultation, agreed upon the evidence of the teeth, that a change in diagnosis was necessary, and pronounced the case one of acute laryngitis (sore throat), and admitted that while the operation was probably unnecessary,

as the teeth were recovered without it; it was undoubtedly a success in all other respects. *The Quanah (Tex.) Observer*.

### REALITY.

The formative principle of mind tends only towards the real. Impatience retards our enfoldment, and the knowable virtues enthroned in divinity become clouded or overcast. The new thought world realizes neither time nor place, and adheres only to the Good, or God-expressed, which means eternity. We are only assured of the reality of life as we begin to live in the real. The molding power of thought within thy true self must move the world to thy liking. There are no elements of imperfection in the real. We cannot see what shall come to pass, nor will we try, when once we touch the border line of truth's garment. The harmony and peace which have found expression in a world of science, prove the reality of their source.

"Thought moves the universe as the breeze stirs forest and field," which proves reality, its subtle power. It is a vitalized force for good when used in transforming the world God-ward. In its under-valuation it becomes inanimate—dust to dust. But as every atom is shaped by creative thought—that which fashions life after its creator—man must place a true value upon it, which he cannot do until he feels and knows thought, a reality. Spiritual thought transcends all else, and transforms passions and impulses into harmony, and peace, and love. The masses, though scourged with many stripes, submerged in cold disdain, must wing their way above on pinions pure and true. The music of the spheres make no discordant tone. There are no ineffectual movements in nature's law. Would we hear and see God? We must listen for the voice that moves the inspirations above impulsive moods. There are disconcerted tendencies evolving which, unless subdued, disorganize perspective thought and life's tranquility. Clouds of doubt and fear can only chase each other beneath the canopy of ignorance.

"History declares that the real finds special favor with men. All love truth more than error." Man finds freedom away from thoughts of unrest. Hope becomes a reality when love expands the conscious-



ness, and the morbid gives place to the free and natural self evolved from God—His image fair can only give expression of God—what is, not that will be in after years. We cannot measure gifts of power. What is, is now, not going to be. The real of you is what you are, and you can give no more than this to beautify the earth and self. But as grace and love unfold within, the soul expands. It has no fear of self, and in its freedom soars to reach the universality of life, e'en above its God.

Be patient soul, can'st thou not see  
Thy self is God, revealed to thee.  
Not time or place,  
Not life or death,  
The real, is *one Reality*.

The unseen self is God, though hidden deep beneath the folds of unconscious thought, yet 'tis there, and like the brook's song, "must go on and on forever," until the word of truth be spoken that shall "loose those bands and lift thee above the forces that bind thee there."

Thoughts uncontrolled are like the beasts of prey on yonder plain, borrowing from like environments. Concentrated good, or God-suggestive thoughts, are the builders of fame and fortune, of that which is real, pertaining to the all of life. Concentration means abiding faith. Man must abide to live in truth, for 'tis he whom God has made most like himself, most like what a God should be.

Every atom bears an intelligent relation to every other atom in the created form we call man, for *the word became flesh*. Thus every atom, or word, sent forth in the universe of life must fill its place. Naught can be lost. The elements that constitute your present manifestation are such as you have drawn by mental activities—natural elements must formulate the natural body, and the elements of spirit life, the substance of God, must constitute form, and build a whole or spiritual body. "The invisible self," the inward single I, God's consciousness, in the perfect mind, or *man* contributing self, to the great united whole of creation. To manifest the highest ideal of God, His perfect image and likeness, the atoms chosen for bodily construction, must be pure and clean—"made clean

through the word." The real demonstrator and demonstrations are one, uniting soul and body. To become conscious of the real and to transmit its force and power, seems to be imperative to being. This is the Father's business, and the Son, or manifest life of God, is brought forth. A purpose grand and noble must have placed us here. We must find the real self to know the why of life. The structure we call character denotes the material used in construction. A glance will instruct the observant mind whether we are building for time or eternity. The same conscious realization that has manifested health of mind and body for you here, will surely carry you on and on indefinitely. But that is not enough. The reality of being is close at hand. We can only be satisfied when we awake in His full image and likeness. *Reality* is a knowledge of God, or life, of self, of that which is visible and invisible, and this knowledge is within man's *perfect* life and *being*. To know this power within is to formulate the world without. As man becomes conscious of this law, or force within, he begins to see the better, brighter side of life, "and to force his ideals to the front, transforming his highest inspirations into realities." "The voice that moves the better impulses of the whole human family is God's voice within." Nature speaks to us in a language beautiful, but we only hear the voice of nature in our God consciousness. That which is real is back of fragrance and flower. The flower gives expression to nature's body. Man's intelligent use of love and wisdom formulates the spiritual or eternal body. Man is clothed upon by the seamless garment of truth, whose warp and woof are woven in the unity of spirit, when guided by the inner unseen self, this law or principle within.

Hopes formed and firmly held, must be realized. Who has led us to hope? What is it that has called our attention to that which we hope for? Is it not the *reality* of existing things and circumstances? If this invisible *something* were not, it would be *nothing*. Can we pause long enough in our journey thither to realize that we owe *something* to *some one*, *somewhere*? We may find that we are indebted to self more than to Him whom we call God. "Let us give credit where credit is due." Has your pathway always been strewn with roses? If not, and the flowers bloom

there to-day, you have sown the seed. Has the pallid hue of death given place to rose-tint on cheek and brow? If so, you have sown the seed. Though furrowed deep with sorrow and care, moistened with tears of grief and despair, when sown in love, truth yields a hundred fold. You are the husbandman. If you sow, much is grown. If you sow sparingly, you will reap sparingly. Are we not more responsible to self than to God? No one but self can work out the problem for self. Life is the reality of living. Being awakened to the truth of self, teaches why we are here. Is our page in the world's history well written? We have penned the picture. "The reality of living here must accord with all the higher life of other worlds." The universe belongs to God. If we do not fill our intended place, it is not the fault of God. It requires intelligence to form and create these temples of the most high (our bodies). It requires intelligence to preserve and keep them spotless, pure and clean, yet this is our mission. God forms—man reforms. This life we live and manifest on earth, must bear its fruitage in the paradise of God. As thoughts have their influence on the maintenance of the earthy, so the spiritual thoughts and aspirations must maintain the Heavenly.

Mildness, gentleness, meekness, courteousness, love, are *Realities*, and express true character. "All great souls are modest;" think much, say little, yet in the silence how they realize the power and poise of self-adjustment—Being. Nothing can be as true to you as your own self. Nothing can be as real to you as your own realization; what God is to the law, the law must be to God. This is self-adjustment. Man is never at his best until the best part of his nature has revealed itself to him. The *reality* of life, or the real good of his being, has been a long time buried in superstition, yet the star of hope shines above, pointing to the manger where the "*young child lay.*" The same indwelling spirit that illumined the pathway of those eastern philosophers, and pointed out Christ to them, says, follow me. *Ye shall know* the truth. Your truth is your reality. My truth is my reality. Only that which is true is real. The real is permanent, lasting, eternal. That which comes to-day and is gone tomorrow, like disease, is unreal and belongs to time, not eternity. Have you found your true self? If not, let the search begin

at once. The world was never more beautiful than it is to-day. Opportunities were never so numerous. Find and master self, and the universe of God will be yours. "All mine are thine." As your life accords with the life of Christ, you will be able to demonstrate the law of *Being* as He did. The omnipresence of the Father will be more of a reality to you. To be still and know, is to live in the realization of God's presence, that the all good enfolds you *now*. What you desire to be, be. Whatever promptings come to you in your silent communication *are for you*. "Go tell no man (or woman neither.) Realize God's message to you until it becomes a *reality*. This is the testimony of the soul. "By their fruits ye shall know them." Every beautiful life tells its own story. The real noble characters of the past not only live in eternity but they live in the hearts and minds of the whole world. Why? because life was a reality to them. They knew the value of a beautiful life. They honored self by honoring God and country, by living the best life they could realize. When we do our best, the best is our reward. "God is good and God is all. This is a mighty reality whether realized or not. *There is no such a thing as an unreality.* How can there be when *God is all?* Your being is a reality, or you would not be. Acquaint thyself with thyself, and be thyself. This is reality.—*Le Roy Moore, in Harmony.*

### HUMAN POWER.

The whole story of man, from the dim and miserable beginning down to the present moment, is the story not of human weakness, but of human power; the story is not of a resistless destiny that does with us as it pleases, but of human brain and will, which laughs at destiny and defies it.

When the first faint rays of history are turned on the human creature he appears as a wretched thing. Full of deepest pathos is the dumb testimony given by the Stone Age, when man and the cave bear and the woolly rhinoceros were competing for the mastery of the inhabitable portions of the earth.

It looked gloomy for the man. He had next to no weapons. He was ignorant. He trembled like a guilty thing, afraid beneath the black clouds through which the lightning flashed.

Superstition had him in the wind. Hungry,

naked, a physical weakling as compared with the great brutes around him, with nothing but his club as against the powerful natural weapon of his giant-like adversary, the odds against him seemed to be insurmountable.

But the youngest child of the earth was gamy. He stood his ground. He invented new weapons, new means of defense, and presently he had the primeval monsters at a disadvantage.

Soon he tamed them and made them serve him. His superstition was gradually making way for reason and self-confidence for the cool, level-headed thinking which was to give him victory.

Next he tackled the earth. He made her show her hand—and it was a full one—full of all that was necessary for his physical comfort—bread, fruits, clothing.

Then he looked up toward the high Heavens where the thunders had sounded that made him tremble, where the lightning had flashed that struck terror to his soul and he found out that there was no need of his being afraid; that he was greater than the element that had affrighted him.

And he reached up and tamed the dread elements as he had tamed the wild beasts and made them serve him.

SCIENCE was born? And science sounded the death knell of the old fear. When science came the superstition about "eternal destiny" retired into the background, bowed its adieu and disappeared like a ghost at sunrise.

Away, then, with the weakling talk about "fate" and "destiny," about "heredity" and the "tyranny of circumstances!"

It is man's prerogative to defy these bogies of superstition, to bid them defiance and to march straight on over them to his mark.

The Alps once stood in the way of real man. "There shall be no Alps," said the man, and the mighty barrier of earth and rock disappeared like a summer cloud. "In the world," said an ancient philosopher, "there is nothing great but man, and in man there is nothing great but mind." Mind is God—the omnipotent—and when this omnipotent speaks, the thing is done. There is no fate to him who wills that there shall be none; no destiny to him who has resolved to win his point.—*Thomas Gregory, in New York Journal.*

## MANHOOD.

The only measure of true manhood, given by the man of Galilee, was, "Ye shall know them by their fruits."

He never questioned any one as to the nature of his beliefs; whether he believed in one God or forty. He never asked any one what his views were concerning the Kingdom of Heaven. The only thing he said about Heaven was "The Kingdom of Heaven is within you."

What he did was to caution people about their words and acts. He vehemently rebuked unkindness and lack of charity. He set no religious standards.

Goodness was his only criterion of manhood.

It makes no difference what a person believes. His acts and words alone determine his character. Religion is not the measure of true manhood. But deeds are. A good heathen is as good as a good Christian, and a good infidel is the peer of both. The terms, "Christian," "heathen," and "infidel," are meaningless; they do not count either for or against a man. His deeds alone determine the nature of his manhood.

Goodness, generosity, purity, and kindness are the elements of true manhood, and one may have all the religion on earth, and be able to repeat the Westminster Articles of Faith without losing breath, and pray by the clock, and they will do him no good unless he possesses these elements, and if he possesses these elements he will not need to pray nor will he care a picayune about the Articles of Faith.

If man's humanity were of the right sort, and there was no money in the deal, every church in the land would be abolished. The churches would be altered into places of amusement. There will be no need of a church when man does as he ought. The churches and the penitentiaries will go together. Both are evidences of man's inhumanity to man. We pay the preacher to teach us to be good, and when we become good, we have no need of the preacher. He is an asset of ignorance merely.

So long as men bite and devour one another in commercial life, spurn each other because of religious preferences, nag each other in their homes,

church will continue to remind man of his savage nature; but after all the church is a disgrace to civilization, for it tells the story of man's continued meanness.

Good men do not need a church, any more than a good God would need a church. The church is to remind us of our shortcomings.

There is but one question for each individual to ask himself, and that is, Do I contribute toward the general peace and goodwill of mankind?

If you desire to be good, don't go to church to have it preached to you; practise it, and let the creeds and dogmas alone.

After you have practised goodness awhile, then go to church if you wish, and you can sleep through the entire service if you will, for no minister can tell you more than to be good, and it will not make any difference if you miss what he says about Leviticus, Nebuchadnezzar, or Hezekiah.

When we have more goodness and less ecclesiasticism we shall be better off.

There is no spot in this universe that you cannot improve. You need not wait a second for some golden opportunity to do some golden deed. Commence right where you are by suppressing that little bitter feeling you are harboring against some one. Charity begins at home, and you are always at home yourself. Get rid of that jealousy that makes your life feverish, and all nature will greet you with smiles.

If you have men working under you, be a little more kind to them, and you will get more profit out of them. You can charge a fair price for your goods, and nature will double it for your kindness, for nature is generous.

The better you are and the kinder, the more you grow up into the fullness of the Godhead where abundance is the divine measure of light.—*Dominion*.

Gossips are more dangerous than microbes. One old woman will boast of a splendid doctor that she knows of; another ancient dame will claim that he killed several friends; and so the scandal spreads. Let another physician come along who has more knowledge than the first, who studied in the same school, who kills after the same formulas but keeps his carriage and charges double the fees, and they will sing his praises while the novelty lasts.

## THE EVERLASTING HOUR.

Eternity is but a multiplied Now, a constant repetition, an aggregation of the sixty seconds and the sixty seconds found in the present hour. Then let us consider today, with its ever present helps and hindrances, the hours with their blessings, the moments with their units. Let us lay down a rule to govern the hour, and a code of morals for the minutes.

Some one has given the definition of power as "the ability to use the possibilities contained in the present time." Now, time is but the medium through which opportunity operates, a mode of conveyance, the same as the steam cars are a mechanical mode of conveyance for the transportation of material things. The only office time is to fill is to convey opportunities, and after it has accomplished its purpose, it passes on. The present is pregnant with opportunities, and every moment gives birth to new ones.

Hear what the poet says of opportunities:

"I'm master of human destiny.

Health, wealth, and fortune on me wait,  
I'm born anew with every breath you breathe.  
I ride upon the clouds, the wind my noiseless  
steed.

Passing I pause at every gate.

They who grasp my hand can smile at fate,  
But they who turn from me must uselessly  
implore;

I come but once and return no more."

We, as students of the eternal truth, even with our present limited knowledge, are nevertheless beginning to recognize that all big possibilities are hidden in the little opportunity, and in just the proportion that we utilize them are they increased. Emerson says: "Today is a king in disguise. Let us unmask him, and we will find that opportunity is made up of blank days."

Renewed effort brings strength, and strength is the synonym of power. Recognition is the open gateway to the city of peace. Recognition is the key to the inner chamber of power. Then to recognize the possibility of to-day is the problem of the hour. Some one said here in a recent meeting that the past is only a memory, and the future only a

dream. Then we have nothing to do with anything but the present. Yesterday is a thing of the past. To govern today by any act of yesterday is to deal in antiquities. "Let the dead past bury its dead, follow thou me." To deal in futures is to deal in chance, to gamble. What is tomorrow will be yesterday when it is past. What was yesterday will never be again.

"Now is the accepted time." "Today, if ye will hear his voice, harden not your hearts," saith the Spirit, and the teaching of Jesus Christ was of the present. To live in anything but the present is not to live; to be in any state but the present is not to be. "To be or not to be, that is the question," and this being or doing, or opportunity for doing, is dealt out to us in infinitesimal qualities and only so much of it can be utilized in a second of eternity, and thus is called time.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swear . . . that there should be time no longer (Rev. 10:5). That means that there should be no such thing as time. Duration should not be divided. Eternity should be recognized as the eternal Now.

St. Luke beautifully portrays the coming of eternity and the annihilation of time, "When these things begin to come to pass, look up, for your redemption draweth nigh." What things? Revelation 10:7 says, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." . . . Now, the mystery of God is the annihilation of time; and the seventh angel is the seventh sense, or the inward sight. "When these things come to pass, lift up thy head, for thy redemption draweth nigh." The twentieth century is the dawn of a new era. It is to witness the birth of the seventh angel, and the death of the old race thoughts.

The world is said by geologists to be divided into periods of development. This is a type or symbol of man's spiritual or physical development. Six periods of the earth's development left their traces upon the surface before the advent of man, and the seventh is the age of man. This is the order: the Azoic, the Silurian, the Devonian, the Carboniferous, the Reptilian, the Mammalian the Age of Man. Physical development culminated with the Age of Man. We are now entering upon the seventh period

of man's intellectual development. The first was called the golden age, the age of patriarchal simplicity, when the earth yielded fruit spontaneously and spring was continuous. The second was called the silver age, supposed to be governed by Jupiter. It was at that time that man discovered his free-will agency, and began to exercise it on the material plane. Then men became lawless, and the seasons were divided. Third the age of brass, an epoch of war and violence. Fourth, the iron age, when man was strong, and might was right. Fifth, the heroic age, when man discovered there was a higher life than the physical, and began to aspire higher things. Sixth, the age of reason, when man began in earnest to work out his redemption. Seventh, the present, the age of realization, of demonstration.

Oh blessed age! happy are they who standing upon the portals, gaze into the depths of thy possibilities. This is the age when the earth pours forth her hidden treasures, and even the air we breathe gives up her mysteries of life. The age when both nature and art vie with each other in contributing to man's development. The age when man discovers that thoughts are things, and miracles are no longer mysteries. This is the beginning of the spiritual manifestation which will witness the culmination of the work of Jesus Christ, the perfection of the race.

Now as pioneer of this new race, how are we to blaze the way and make the road so plain that none may miss it? By a right understanding of the laws that work through the eternal Now. By a fearless taking hold of and putting into practice the principles of truth just as they come to us, not reaching out into the future, but taking fast hold of the opportunities of the present moment. There are two ways of handling the problems of the moment, namely, the Martha way and the Mary way. There is a scientific truth in the reply of Jesus, "Mary hath chosen the better part, and that which shall not be taken from her." Metaphysically speaking, it is said that the office of the spirit is to let be that which is in the eternal Now. Materially speaking, it is said to be the office of the earth to bring forth that which already is in the eternal Now. Man, being a combination of earth and spirit, has a double duty to perform. His privileges are multiplied, his responsibilities increased—"where much is given, much is also required." His office is to make manifest that

and indulge in socialistic discriminations, the which already is in the eternal Now.

And God said, "Let there be light." We recognize this God to be indwelling in man. Individualized, it is the I AM; personified, it is the outward manifestation. The God in us, when let be, always that it was good." What was good? The outward manifestations. The God in us, when let be, always recognizes the manifestation (each in its own plane) as good, utterly ignoring or counting as nothing that which profiteth not. If you read the tenth chapter of Luke carefully, you will see that Jesus did not find fault with Martha for serving; it was not the occupation, but the manner in which she did it. He commended her carefulness, but deplored her troubling about it, and then added, "But one thing is needful," as much as to say, "Your occupation is all right, but you need one thing to sweeten your service—love." There is a divinity in every work of love, and when we recognize that, we dignify what would otherwise be drudgery, we glorify what is falsely called labor.

When joy and love are yoked together life's voyage is exhilarating. Joy is the best tonic in the world, and love is the best lubricator; it oils the individual, the domestic, the commercial and the national machinery. Then love every experience that comes to you. Take up every problem and handle it from the standpoint of the eternal Now, joyfully, trustfully, and with a calm confidence in your ability to master the situation, and master it now. The closing sentence of one of "Aunt Seg's" poems comes to me as a benediction:

Now put thy hand in mine and be content;

In simple, childlike faith pass on thy way.

Thy life forever more is just to-day.

—*Mrs. Pearson in Unity.*

### RARE COLLECTION OF BIBLES.

Dean Hoffman's Costly Gift to the General Theological Seminary.

One of the many gifts of the late Rev. Eugene A. Hoffman to the General Theological Seminary, of which institution he was head, was the special collection of rare old Latin Bibles. This collection is said to be the rarest in the world, surpassing in number of editions even that of the British Mu-

seum in London and the Bibliotheque Nationale in Paris. The collection was started by Cornelius Vanderbilt about eight years ago, when he donated the splendid Copinger library. Since then Dean Hoffman has added from time to time many rare and valuable additions, spending many thousands of dollars in his effort to make the library the most complete in existence. By all odds the most important books in the great library in the seminary is the Gutenberg Bible. It was sold in 1884 for \$19,500 in London, to Quaritch, who sold it in turn to the Rev. William Mackeller of Edinburg. In 1898 it again fell into the possession of Quaritch, who paid for it at that time \$14,750. Later he sold it to Dean Hoffman for \$15,000, who presented it to the General Theological Seminary.

No statical Heaven could permanently satisfy us; wearied, we might welcome it for a time; but with rest and renewed strength we should turn again to the green earth where—

"Vague outlines of the everlasting thought  
Lie in the melting shadows as they pass,"

And our longing for this world would be deeper than that awakened by any heaven ever gilded by the imagination of man.

Buddhism has been called "a religion of organized weariness," and certainly the value of its Nirvana would be a temporary resting place for tired souls. It is life we crave, and the ever new affirmation of the spirit in unison with another, that is love; the ever widening and deepening synthesis of the universe in one vision, that is thought; the full expression of the forces of the spirit is growing action.

Thus the life of the human spirit is a process of perpetual becoming and unstable equilibrium—it is life only while it is growth in life. And from the point of view of the spirit, the process of history is measured, not by the spread of material conquests or the accumulation of the equipment of civilization, but by the transformation of the universe into the life of the spirit, by the progressive emancipation of the individual, and the deepening and widening of the contents of his personal life.—*Edward Howard Griggs, in The New Humanism.*



## THE ENEMY—DEATH.

When an enemy has become a friend, the enemy has ceased to be.

If a man looks upon another man as his enemy, that other is his enemy, while he so believes, whether or no the other man has had intent so to be. To him the other man is an enemy, therefore all his acts will be construed as acts of enmity from which he must guard himself in all ways possible.

Believing in this enmity, because he has reason so to believe, he thinks, his judgment of the other's acts will be influenced at all times by his view of this man as his enemy. This view will prevent him from forming an unprejudiced judgment. He will not be able to observe and judge impersonally. He looks through a lens that responds to his thought. He will not see the man's motive for his acts, he will see instead what he believes to be the prompting motives for the acts of enmity.

It would be difficult to persuade him that this man was not his enemy. He would demand proof, overwhelming, abundant proof, because he believes himself to have abundant proof of the opposite; and he would thus fail, probably, to put himself in the position to receive what he demanded.

The illustration, not overdrawn as a possibility, serves to illustrate, in a suggestive degree, the common feeling about death; feeling, not theory, for all good Christians believe that death is the entrance upon eternal life. In spite of the professed belief, however, the practical attitude toward death is that it is an enemy to be fought by every possible means, knowing all the while that however sturdy the battle one must succumb in the end.

Modern metaphysical teaching has revolutionized for many in a great degree this view of death; but in spite of this change of view shown in the positive declarations, "Death is but a habit," "We can overcome death," "You need not die unless you choose to," *practically* death is still regarded as an enemy to be escaped by strategy and evasion.

Let us take the ground that the natural phenomenon called death is as impersonal as the putting forth of vegetation in the springtime—and this view is supported by the evidence of logic. It fol-

lows, then, that on our attitude depends whether this phenomenon is a friend or an enemy. Like all else in Nature it may serve us or crush us.

All nature's forces—a phrase of accommodation—are due to the law of cause and effect, are impersonal, exercising no choice. They know, therefore, neither friend nor foe. They act according to their nature at all times; we, according to our emotions. Neither good nor bad, when these are used as comparative terms, they eventuate themselves through us. Ultimate results depend therefore, upon our attitude toward them, because upon this attitude depends our use of, or our subjection to them.

Nature with all she includes, is our friend or enemy according as we are intelligently her friend or ignorantly her enemy. Death, as one of the phenomena she includes, serves a purpose in the Great All. There is no waste, nothing useless in the divine economy. Serving an impersonal purpose, death is friendly in its relation to that purpose, but appears unfriendly, or an enemy, when it defeats a human purpose.

*It must ever defeat a human purpose that is not in accord with the great end of Creation.*

Working ignorantly against this end, and for one's own mistaken end, death is feared, shrunk from—whatever one's religious or non-religious theory—sought to be avoided by any and every means possible. No means is too absurd to find those who will avail themselves of it.

Yes, spite of all our fine theories, death is an enemy. Nowhere is this feeling and attitude more plainly shown than in the New Thought movement, where "I shall not die," "Death is not a natural phenomenon" abounds, accompanied with instructions how to avoid death. The conquest of death by evasion and strategy seems to be the method offered by modern teachers, and accepted as the possible and desirable by many.

No one has ever yet cheated Nature successfully. With every attempt to impose upon her she eventually vindicates herself. It is entirely safe to prophecy that every one of those who declare loudly their intention not to die, *meaning that the natural phenomenon will not occur*, will leave to be disposed of by their friends a most commonplace flesh and blood body. This is a prophecy requiring

ing little wisdom to see that it will surely be fulfilled.

It is true, however, in spite of this natural phenomenon, that one does not "surely die," that one can "grow a new body," that this body can survive the phenomenon of physical death; for as living souls now we are making a body we do not see all the while we are looking upon the phenomenal body we do see.

As living souls we have both a tangible and an intangible body; the body that accommodates the senses and a body that lies outside the present range. These bodies are according to the same pattern; the pattern is fundamental and eternal, provided by God and nature. But they differ in quality, as quality is apprehended by the senses. As quality is apprehended by the faculties they do not differ necessarily, though they may. The difference may consist in tangibility, instead of what the faculties would call quality.

In other words, the flesh and blood body is mortal or temporal in quality. The invisible body is equally temporal in quality till it has been made eternal.

God and Nature provide the mold for the soul's body. The existent human soul makes its body in this mold after prenatal deposits have first been made in it. Before birth the deposits named "flesh and blood" is made in this mold, and after birth this deposit forms the sheath or coat for the body the existent soul makes for itself.

Consequently, the flesh and blood body is not made volitionally by the owner or user of it. Neither does he make *his own*, or subjective, body volitionally till he learns to understand himself and his relation to God and Nature.

He makes body for himself continually, makes it within the sheath, or coat. This process of bodymaking belongs to existence, is the logical and necessary accompaniment of existence, but is carried on by a natural unconscious, an unvolitional impelling, till one awakens to one's possibilities and undertakes consciously and volitionally the making of the permanent vaule.

The primal mold, not tangible to the senses, is the receptacle for deposits. It receives the deposits of existence. Of these deposits, body is made. Body is at all times the sum of deposits—the body coated or hidden by the flesh and blood body made

prenatally. Its quality depends upon the quality of these deposits.

They are thought-deposits, for "thoughts are things," and each soul has rendered back to it as body the thoughts it habitually thinks.

Thought becomes objective as body, and the whole process from beginning to end is natural, is according to the law of cause and effect.

Did you ever watch the growth of the leaves of a rubber plant? Within a sheath there is visible a growth that is invisible, but discernible by knowledge, is going on till the sheath opens, drops away, and the new leaf appears. Suppose this new leaf to be not visible to the senses and the illustration will partly serve. It conforms to the leaf-pattern, the sheath conformed to the same pattern, but sheaf and leaf are not like perpetuity. Both sheath and leaf serve a purpose, but the purpose served by the sheath is the more temporal of the two. The sheath belongs to but a stage in the growth of the plant.

No good end would be served by attempting to make it permanent. But through inability to discern the growing leaf, through lack of understanding of the nature of the plant *as a whole*, one might—supposing all the while that only the sheath can be visible to the senses—have a strong desire to perpetuate it, believe that to perpetuate the sheath indefinitely would be proof of true knowledge and power.

One so believing would work accordingly, and achieve probably some result, as, within certain limitations, Nature is very elastic, and natural phenomena are often capable of extension beyond first recognized grounds. He might so manipulate the plant and its accessories as to preserve the sheath longer than otherwise it would remain, but finally it would fulfill its own nature and resolve into its constituent elements.

Meanwhile would he be using his time, making his effort, to the wisest and most profitable end? Would he not show himself wiser did he value the sheath according to its place in the whole, and give his attention to working for the best the whole could produce?

Those who seek to preserve the flesh and blood body and make it eternal, believing this is victory over death, must value that body beyond what it is worth relatively to the whole existence, and all the

needs of the soul.

To grow new hair—which, as proof of power, must be of the original color—is no evidence of developed spirituality or a permanent body. To fill teeth that have once decayed with “a spiritual substance,” self-administered, instead of utilizing the services of a dentist, is no proof that the physical body can be made permanent. Even though this modern and mysterious kind of dentistry were a fact, it would prove to prevent the necessity for it, as, with such power, he readily should have done.

Such occurrences, decidedly over-value as evidence of true spiritual power, show in those who believe them to be such evidence, a strongly materialistic trend—if they be true—an affection for the naturally temporal that can be satisfied only by making the temporal permanent. This is working downward rather than upward, quite as much if not more a “descent into matter,” than was the case before.

Let every one who believes he can retain his present physical body permanently, who wishes to retain it, who holds this to be victory over the enemy, death, ask himself candidly, “Why do I desire this?” and then think carefully before he answers.

The natural change called death is no enemy unless viewed as an enemy, is friendly in the purpose it serves, but whether *our* enemy or *our* friend, depends upon our attitude toward it.

The state of consciousness developed out of, yet within this natural state for those who really see and do, is a state that excludes death, and includes more, not less life, looking calmly upon the its meaning.

Those in whom this state is developed have no need, and little inclination, to concern themselves with the physical body beyond its normal needs. They seek and desire no abnormal result for it. They do not live in this body, but look upon it rather though it does not veil to the extent of hiding, what is more than this body. They are concerned with the things of destiny more than with those of a passing phase of his destiny. They live in two worlds, the phenomenal and the noumenal, in the sense that they are conscious of both, but the noumenal is seen and known as the more real and lasting.

To misplace values is to later on remove and

rightly place them. Let us not make the mistake of allowing desire for a renewal of the physical body, with better hair, better teeth—after the old ones have had their day—to hold the place in our thought and attention of the work to be done in renewal of the subjective body till it reaches the quality necessary for a permanent body.

This work is always done in connection with a protecting sheath, and nothing is more natural than to give the sheath a value, and have a desire for its continuance that is unwise.

To be thoroughly honest, enlightened enough to escape self-deception, sincere at all times, willing to serve the best interests of our fellows to our own temporal loss, irrevocably determined to aim for nothing less than the higher spiritual ideal, able to forego present profit rather than compromise with this ideal, unselfish in thought, word and deed—in short, to live the Christ-life, is the best evidence of true spirituality and power over death. Though such a one use hair-restorer, go to the dentist and wear spectacles, he is not far from the Kingdom of God.

This kingdom is in sight; and so the physical body, with all that pertains to its plane, becomes of no value beyond serving the purpose for which it is intended. Within these limits it is rightly valued, cared for, and used with thankfulness.

Speed the time when we “New Thought” advocates no longer lay such stress upon the non-essentials and point to them as proud of accomplished essentials or of failure to accomplish them. Our boasted knowledge needs revision, likewise our application. We know too much, some of us, altogether too much, and so there is little to learn. We have fallen into a new materialism that is little improvement over the old. Claiming freedom and liberation, we are forging new fetters for ourselves.

Were God a personal king, looking down from above, what a feeling of amusement, not unmingled with disdain, He must have for some of us!—  
*Ursula N. Gestefeld, in Exodus.*

Reck not for what the Past has done;  
Lure not the Future's mystic vow;  
The past is gone—the present won,  
The time to strike is NOW.

# Washington News Letter

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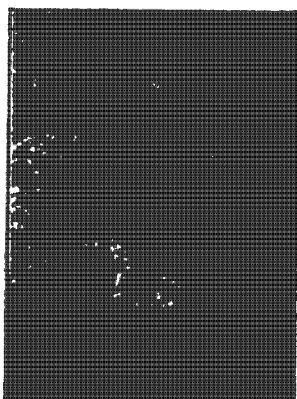
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OLIVER C. SABIN.

# Unchain the Truth.

The progress of the work of the church during the past few months has been very satisfactory. I have received a number of letters from different places giving the pleasing information that church organizations are being perfected. This work I want to go on as rapidly as possible. The little book, the Church Manual, can be furnished at the rate of 25 cents a copy, when taken ten at a time, but the person ordering should send four cents per copy in addition to pay for express or postage.

## COLLEGE COURSE.

You will notice by reading the advertisement of Prof. Cook in another column that the lesson course has been reduced from \$5 to \$2. This has been accomplished by using type instead of mimeograph typewriting sheets. The book now goes to you fourteen inches long and eight broad, comprising 122 pages, clear, new type, and sent out in a paper box so strong that it will last as long as the books. In this manner of sending out the book it can be done for very much less expense than as was formally done. This price brings it down to a point where all persons can have it. Our object is to Unchain the Truth, let it go to all the world. This lecture course given in this way by correspondence is more valuable than the lectures that have been given by other systems throughout the country, for which they have charged \$100.

Even if the text of the lectures is no better, which we claim it is, the student has the lectures in a form that is preserved, with questions for each important point brought out, and one always has the book at hand for ready reference. The system of oral teaching, where the student is not allowed even to take notes, is very unsatisfactory, and necessarily must be very imperfect. Under the system the student has all before him. The new course is now ready for delivery, and those who want it should send for it at the earliest convenience.

## THE NEWS LETTER.

It is with thankfulness that I am enabled to acknowledge to our friends gratitude for their liberal work in pressing the circulation of THE NEWS LETTER, new subscribers having been sent in with much greater rapidity than for some months. Let this good work go on, let us scatter this Truth, broadcast it, throughout all the world. The world is dying for the want of the knowledge of the Truth; prejudice everywhere must be destroyed; the people at large especially the Chris-

tian people, must be taught the Truth that we are advocating. We must show them that it is the same that our Savior taught, and that Jesus Christ is our Master, and that we are His followers, and are simply trying to go where He has gone.

### THE LECTURES.

Publication of the present course of lectures will begin with this issue of THE NEWS LETTER, a number of lectures being published in this number of THE NEWS LETTER, teaching how to heal the sick. While these lectures are not nearly so explicit as the teaching course which we send by mail, yet they are good, and are well worth many times the subscription price of THE NEWS LETTER. We will have a sufficient number of this edition of THE NEWS LETTER printed extra, so that those who wish to commence their subscription and thus receive this course can subscribe to THE NEWS LETTER and thus receive the back numbers.

Our lectures are being received by the people with much satisfaction, hundreds attending the lecture each Sunday afternoon. God, through us, has enabled us to destroy much of the prejudice existing in the minds of the people here against this Blessed Truth.

Lovingly yours,

*Oliver C. Sabie*

### COMMON SENSE.

We are in receipt of No. 1, Vol. 1, of a Journal of Universal Thought, edited by Eugene Del Mar, of Denver, Colo., entitled, "Common Sense." The Journal, like all of the other writings of Mr. Del Mar, shows evidence of deep thought and wide knowledge, and a thorough realization of the necessity of the present times.

The price of the magazine is \$1 per year.

Address, Eugene Del Mar, P. O. Box 1364, Denver, Colo.

### A NEW BOOK.

We are in receipt of a volume entitled DIVINE SCIENCE AND HEALING, written by Mrs. Malinda E. Cramer, of San Francisco, California. Her address is 3360 Seventeenth Street. The book is nicely bound in cloth and contains 283 pages.

Mrs. Cramer is one of the brightest writers in the New Thought, and her book teaches the philosophy of healing as she understands it. Her book is plain and easily understood, and is a production of merit. Address her as above.

### THE LAWS OF HEALTH.

The average man or woman who is compelled by sickness to go to a doctor usually does so with a view to being cured by someone without any effort of their own. They have been educated to regard sickness as a misfortune instead of a crime, and a doctor as a person whose business it is to not only cure people but to keep them well. They are not aware that medical men as a class know as little, if not less, about the laws of health and sanitation than other people, and that the death rate among physicians is larger than that of any other profession.

Is it not the business of a doctor to cure you, but to give you medicine, and in many cases to keep you sick as long as possible in order to run up a big bill. It is not to his interest to teach you how to keep well because his fees depend upon your being sick. Hence, all his talk about health laws, health boards and laws for the protection of public health and the people is the sheerest and most transparent rot which is promulgated in his own selfish interest.

It should be the province of a real doctor to keep you well by teaching you how to avoid sickness; not to dope you with something more injurious than your disease when sick. Fully nine-tenths of the people who ever came to me for treatment have asked me, "Can you cure me?" My answer invariably is "No, I don't cure anybody; I simply teach you how to cure yourself and keep well."—Prof. Zack Shed, in *Medical Liberty*.

## A SCRIPTURAL SPIRITUAL TREATMENT.

Jesus says, John 8:31-32: "If ye continue in my word then are ye my disciples indeed, and ye shall know the Truth and the Truth shall make you free." Free from what? "The world, the flesh and the devil!" For all that is in the world, the *lusts* of the *flesh*, and the *lusts* of the *eyes*, and the *pride of life*, is *not* of the Father, but of the world, and *passeth away*, but he that *DOETH* the will of God *ABIDETH FOREVER*," 1 John 2:15-17. It will be seen by this statement that God did not create what is called this *evil* world, but it is man's own false creation, and therefore it will *PASS AWAY*, for all that God creates abides *forever*, because it is the *REALITY*! Therefore in Gal. 5:1 Paul says: "Stand fast in the liberty whereby Christ *hath* made us *free*, and be not entangled again with the *yoke of bondage*." "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I but Christ, liveth in me.—Gal. 2:19-20. The old carnal Soul the destroyer, became Paul, a co-worker with God, after his vision while going up to Damascus to destroy those that believed in Jesus.—See Acts 9:1-9 and Cor. 6:1. "For the law of the Spirit of Life in Christ Jesus hath made me *free* from the law of sin and death." For the carnal mind is enmity against God and is not subject to the law of God neither indeed *can* be, so they have their Being in flesh, *cannot* please God. But ye have not your Being in flesh, but in Spirit—if at least, God's Spirit is dwelling in you.—Rom. 8:1-9, Rotherham's translation. "For in God we live, move and have our Being.—Acts 17:28. It is as impossible for man to live outside of God as it is for a fish to live outside of water. For God is omnipresent, that is He is everywhere there is a where. Jesus says: "If a man love me he will keep my words, and my Father will love and we will come unto him and make our abode with him.—John 14:23. It is the Spirit that quickeneth, the flesh profiteth nothing; the words I speak unto you they are spirit and they are life."—John 6:63. He also says, John 5:19-30: The Son can do nothing of himself, only what he sees the Father do. Because I seek not my own will, but the will of the Father which hath *sent* me. This was said before his resurrection, but after his resurrection he said,

Matt. 28:18: "All power in heaven and in earth is given unto me." And so dear reader, if you are *resurrected* out from the grave of the old mortal man, and have consciously become one with your Father, all power is delivered unto you also. Why? Because as He is so are we in *this* world."—1 John 4:17. We are dead with Him, and buried with Him and risen *in* Him, and seated *in* Him in heavenly places. He is at the right hand of power for us at his Father's side, and we are here to represent Him. He that overcometh shall sit with Me in My throne, even as I overcome and am set down with my Father in His throne.—Rev. 3:21. So we are to speak the word of Truth to all that have any so-called *dis-ease* or sickness, and our word of Truth will heal them, as he spoke to the centurion's servant, without going to see him.—See Matt. 8:8-10, "Speak the *word only* and my servant shall be *healed*." And Jesus said, "I have not found so great faith, not in Israel, for the centurion was a Gentile. So now without making this article too long, I ask the reader to carefully look over the following texts of Scripture, to prove our Oneness with God our Father, and the Lord Jesus Christ, and notice in the 17th of John's Gospel particularly the 3rd verse, that to *know* God and Jesus Christ is eternal life; and read from 16 to 23 verses and see that we are *One* with God *EVEN* as Jesus is one, and *loved just the same*. Also see Eph. 1:22-23; 1 Cor. 12:12-13; 1 John 4:17; Col. 1:13; 1 Cor. 3:21-23. Here we find God our Father hath delivered us from the *power of darkness* and *HATH* translated us into the kingdom of the Son of His love. *Hath given us ALL THINGS* and all things are ours now, not going to be by and bye. The Prodigal Son got the fatted calf and all. The elder son would not go in because his father had never given him a fatted calf, so he went out to him and said: "Son thou art ever with me and *all I have* is thine."—Luke 15:31. Did that not *include* the fatted calf? Let us learn our Father's heart of love for us. Christ is made head over all things to the assembly of God, but *we see the fulness* of him that filleth all in all. He is not full without us, and *we can do nothing apart* from him.—See John 15:6 and Eph. 1:22-23.

J. R. COOPER.

Rochester, N. Y.



## THE POWER OF THE WORD.

A very difficult problem for those who have no idea of what we call the realm of form is to get an idea of the abstract. The Hindoos are trained to think in the abstract, to think about principles and abstract things. The Western people are at a loss how to handle this question, but we are a people of quick intelligence, attaining whatever we set ourselves about, and we take up this matter and soon grasp the understanding and find out how to use these principles. But it is necessary to get, in a measure, an understanding of metaphysical things. And we use illustrations to teach what mind is, what God is, etc. The visible comes from the invisible, and so we say that the source of everything that we see is God. God is Spirit. Another name for Spirit is Mind, and it is omnipresent. The question arises, How can this be so real, and yet I be so unconscious of it? This is all explained through the power of thought. The mode by which mind expresses itself is thought. All things in the universe are included in the thought of one great Mind. Every cell in the body is a little mind, and it may be that God is a great man, with all the planets and worlds as cells of His body, and we, too, as cells of God. The mind prevades the whole body, and is outside as well as inside. These cells are radiant, and an aura extends far from the body. This shows the power of mind. This room, every space in it, is filled with this thought substance. We think about size and shape, but these are merely matters of relativity. Matters seem to be unchangeable, but this is an illusion. The reality is in what we say about things.

We have said that these bodies are material and can be injured or killed, but Jesus Christ proved that this is not so—only an idea held in mind. If you want a comprehension of God, say that there is no reality in matter—all is mind. If you want to master the material world, deny the reality of matter. There is no permanency in these shapes. Buddha said that the only prison walls are those we make in mind. Do not say anything is hard—your mind will form anything you will, just according to your thought as expressed in word. You can realize your ideals if you will use this law, for the very cells of your body go

anywhere in obedience to thought. We are told that in experiments in a material way a note of music will fall in line with material objects. If sand is placed upon a piece of glass and a violin bow is drawn across the edge of the glass, the sand begins to take form and shape in response to the vibrations of the tone, and this is a good illustration of the power of the spoken word to shape and transform the body, for flesh is crystalized vibrations of thought.

Your mind is your state of consciousness, and this is constantly changing through the power of thought. We do most of our work by holding thought and speaking words. God said, "Let there be light," and it was according to His word. It was the power of thought and power of the word through Divine Mind which accomplished the work of creation. If God works that way, we can. We must understand all of God's law; we must think right and speak right. The human voice has wonderful power in its vibrations. We all know how the tones of certain voices affect us, what power they have over us. And it is said that if one sings into a goblet, and the tone is that of the keynote of the glass, it will break the glass. The body also has its keynote, and we should sing songs of joy and love, that we may strike the keynote in the right way, and it will respond in right conditions. Native songs like native words will produce like conditions. Every thought, every word is carving a line in our bodies. Every thought, every word is sending into the cells life or death. Who is responsible? Man does the work, and can blame no one but himself if it is not pleasing. If you have harmony, you can attribute it to some thought or spoken word. You can change this condition by knowing there is but one source of true building, which is God.

We can do great things through the power of the mind. We think that the adepts of the Far East can do all these things, but that we cannot. This is not true; we can all use this law. It is just as operative in our world as in any other. We are getting just as important results in our lives as Jesus Christ did. In the mountains of Switzerland the shepherds tie up the bells of the sheep for fear that the sound will precipitate an avalanche, and we read of the fiddler in Scotland who struck the keynote of the great steel bridge

upon his violin, and caused it to sway until they were afraid it would fall. To prove the power of vibration, again we speak of the vibration of the voice and its power through the spoken word to touch the keynote of our bodies and change them as we will.

We are told that there is a word which is the universal solvent of all things, the word which the Hebrews said no man should utter. This is "Jehovah," the "I AM," "God." In the first chapter of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God." We have thought this Word was Jesus, but he only manifested that word. May we find it? Yes, simply by knowing that this word is the absolute truth become flesh and dwelling among us. For instance, you know that God is the one Good, and you speak only the good word, and you have found the philosopher's stone through which everything good will come to you, as the expression of the one Truth. God is the Word manifest. God is not only Goodness, but Power. If we say there is a power in evil, we speak that which is not true, for there is but one power in the universe—the power of Good. If you speak the word of Truth, you will get power along all lines. The walls of Jericho fell through the power of vibration, and as Jericho represents some state of consciousness, we may destroy this state by the powerful vibrations of the true word—the word of Truth. We must put out all error from the promised land. How shall I put this thought out of my mind? By declaring the power of God. Let the Spirit rush in. The only substance in the universe is spiritual substance. Declare, "I am Spirit, I am Power, and only the Good is true." Speak only true words; do not see anything to make you speak critical words. Do not speak of poverty or lack of any kind, but hold thoughts of plenty, talk about abundance and see abundance all about you. So you may bring about any condition you wish through the spoken word, and you will see the necessity of speaking only about the good and true things. Treat your rooms for health, and your bodies for health; stand before your mirror and declare that you are beautiful; talk to your body and tell it that it is full of health and grace and beauty. Make the dominant key-

note in your organism that of wholeness, which is holiness. Speak only the Truth.

The social, physical, mental and spiritual ideals are the root ideals; whilst business ideals are the branches—*where hang the fruits, "by which you shall know them."* The fruits of life, of "the spirit" are "love, joy, peace, long suffering, gentleness, meekness, goodness, faith, temperance." If one is sheltered and provided for in a pleasant home it is hard enough to bear always the fruit of spirit. Will any one of them deny the crown of highest accomplishment to the man who can bear these fruits in his business life? Surely not. By his fruits shall he be judged, and money is the least fruit of a successful business. Therefore I say unto you, beloved, look well to your fruit-bearing; not merely because by your fruits you shall be known, but because you shall *know yourself* by your fruits—yourself and all the world. How much *love* are you bearing *for your work*, and for those associated with you? Love, you know, is *Good Will*—a *real force*, like electricity, or sun energy—which comes from *within* you and is radiated *as the life-giver* upon your world. How much *joy* do you bear toward your work and associates? Joy is the glory of love—the overflow of pure Good Will. How much peace do you spread among your co-workers. *Blessed* are the peacemakers, the children who *see good*. Do you bear the weeds of arrogance and loud-mouthed bossism in your business? Or do you bear the fruits of a kind, kingly spirit whose subjects love to please him? Ah, FAITH!—do you bear *faith* in your work; faith in its outcome; faith that *each* thing works for good, for the desired end; faith in the *motives* (not always in the schemes of words, though) of those about you; faith in *your* judgments and decisions as the only right ones for your actions? Do you bear the fruit of goodness—of *seeing good* in all things? Do you bear the fruit of temperance, not only as to what you drink; but temperance in eating, in working, in playing, in resting? Do you bear the "Golden Rule" in your heart and business? Then your days are a succession of successes.—*Magazine of Mysteries.*

## CHRIST.

The fountain head of Christianity is Christ Himself. The world should go to that fountainhead and drink of its pure and life-giving waters.

We are so far away from Him—in time and in thought. We make him vague and unreal, a distant dream. We say we believe, and yet it means little or nothing to us. We are so occupied with business, with material progress and with pleasure that we forget. We know the story of the Nazarene from the manger to the cross, yet our hearts are so full of other things that it does not take hold of us. Possibly we go to church, probably we do not. If we do, we look at the Master through the glass of the minister and do not stop to inquire whether the lens is true or not. Anyway, it is only a glimpse and perhaps is soon forgotten. If we do not go to church, about all we remember of Christ is what we learned at our mother's knee. This, of course, is the viewpoint of the average man and woman. Is it not a true statement?

We are not particularly an irreligious people. We are simply indifferent. We are so wrapped up with our material interests that we have no room for our own souls.

This is a comfortable age. The good things of life never were so generally diffused. This world knowledge never was so far advanced. Future prospects never were so enchanting. There is little wonder that we become enamored of these things that we lose sight of the fact that they are evanescent and that the eternal is a different realm.

It is easy to turn to God in periods of trouble, but the real test comes in time of prosperity.

The danger of present material development is that it will give us an exaggerated view of the importance of things which pass away, and that it will shut out the real and spiritual world which is permanent.

The need of the age is to keep things in their right relations, while continuing development in the world of matter, yet not losing hold of the greater world which lies behind and beyond matter.

In a word, the need of the age is Christianity as Christ taught it. Not the half lights and

glimpses of it in the creeds and human interpretations, but the full view as revealed in the Four Gospels themselves.

There is no study that will more broaden, enrich and sweeten a man's character than that of Christ's own utterances. If you do not credit this statement, at least give it a fair trial. It will not hurt you, at least. It will not take you long. There are only four books, Matthew, Mark, Luke and John. You can read them in the time given to an ordinary novel. Try it. Perhaps when you have read them once you may want to read them again. There is something in them that grows on you. But, at least, give them the first trial. Start to-day. Then you will not forget about it.

You may find things in them that you will pronounce impossible or impracticable. Yet do not be too dogmatic about them. You are mistaken. This is a big universe and there are a great many things we do not know. Besides, there is a great truth dawning on the world to-day. It is that all Christ's teachings are possible and practicable—only that men have not reached his standard yet.

The need of the age is a spiritual awakening. Progress? Oh, yes, there is progress, but we have been only in the basement of it. We have been watching the lights play on the features of a mask without perceiving the beautiful and living soul beneath it. We have been gazing at the reflection of the sun in a mud puddle instead of casting our eyes upward at the glory of the Heavens.

The need of the age is the spirit that makes alive, instead of the letter that kills. We have had enough of formalism, cant and hypocrisy. We need to throw aside the barriers and rubbish and get the real Christ. We need some of the sweet, humanitarian religion of the Carpenter who came to "preach the Gospel to the poor." We have been making Him vague and afar off. We want hold of His hands, to look into His eyes, to feel His love for us and to drink in the glory of His promise.

We need Him in our lives not on Sunday, but every day of the week. If we cannot take Him into our business, then there is something wrong with our business. If we cannot take Him into our pleasures, then our pleasures are not real joys and will end in ashes.

To-day is a part of eternity. We do not have

to die to get to Heaven—or hell, either, for that matter. Death is not such a transformation. It only strips from us our materialism—that is all. It only shows us the hideousness of our own sins a little more plainly. But we are living in the Now This Hour is the time for our souls to awake. Here is where we need to get hold of the verities. To-day is the time for us to get into the kingdom—for the everlasting is but one eternal To-day.

Most of the suffering of the world comes from the fact that we have not reached the Christ-ideal.

Herein this wonderful new time let us turn our eyes to the rising sun of a higher spirituality than the race has ever before known.—*Rocky Mountain News.*

### LET THE PEOPLE DECIDE.

That the people should have a remedy they want and should not be obliged to have a remedy they do not want, is certainly a law which should have no exception. That all remedies should stand side by side before the judgment of the people, and rise and fall according to their merits, ought to be true; but, alas! it is not true. Some medicines are prescribed by law, and the people must have them whether they will or not. Other remedies are forbidden by law, and the people are not allowed to have them, even though they are willing to pay for them.

The people who suffer most from the mistakes of the doctors are not allowed, in all cases, to profit by their sufferings. They must continue, whether they wish to or not. A great many intelligent people have become skeptical about the use of drugs. They do not want any drug doctor at all when they are sick, but their wish in this matter is not respected. They are obliged to have a doctor, or suffer the consequences. In case of death, a burial permit would be refused to those who would not consent to have a drug doctor. Children are denied the privilege of attending school until after they have had their bodies inoculated with some stuff or other which we are in the habit of calling "vaccine virus."

So it is that all remedies do not rise and fall by their inherent virtues. We have arbitrary laws which sustain some remedies, and other laws which seek to drive certain remedies from the field. One

doctor can stand by very complacently and see a doctor of another school drug a patient to death, by the use of remedies which he would not use under any circumstances, if only so he be using some sort of drugs.

In case, however, any one has strong faith in the powers of nature to heal or in efficacy of prayer, or in mental suggestion, or what is known as Christian Science, and has the temerity to resort to the use of any one of these means to combat disease, the fury of the doctors is aroused.

Notwithstanding they do not agree on any other subject, yet they all agree that the person who attempts to heal without the use of drugs should be arrested for manslaughter; that the parent who allows a child to be treated without the use of drugs should be arrested for criminal negligence.

Yet these doctors are complaining because they are not sufficiently protected by legal enactments. They are clamoring for more laws, harsher laws, laws that would make it criminal to do anything to save life, except the administration of their noxious and nasty drugs.—*From Medical Talk.*

### I AND GOD.

My loins are girded, O Lord, Thy fight to win.

My heart is brave, my faith is fast and strong,  
To bring Thy light into the haunts of sin,

And teach Thy righteousness to souls gone  
wrong;

And by the grace and faith that are in me,  
New praise and glory shall be brought to Thee.

#### GOD AND I.

Help me, O Lord, Thy precious work to do,

Lend me Thy strength, when weary on the way.

Be with me as my labors I pursue,

And teach me, in Thy wisdom, what to say.

O help me, Lord, to do my very best

And by that blessing make Thy name more blest.

#### GOD, NOT I.

O Loving Father, like a little child,

Let me still follow where you kindly lead,

Even through trials high as mountains piled,

For I will know such serve some urgent need.

O happy thought, that in your deep intent

Even I might be an humble instrument.

—John P. Sjolander, in *Galveston News.*

### THE HAPPY MEDIUM.

He who invented this happy phrase must have been somewhat acquainted with the ins and out of human existence and its various conundrums. Fortunate, indeed, is he who can say: "I have found the exact center of things. I am so poised and balanced that nothing can take me from my feet or budge me one inch from that fixed point where stillness reigns, although all about me roar the moving waters of uncertainty, doubt, guess-work, theory and opinion."

We are all confronted with a series of problems from the moment we are ushered into the world to the time when we lay down the mortal veil which serves us well while it is ours for use. At first the problems are comparatively easy of solution, but the time must and does invariably come when the outward is discerned to be by no means the Alpha and Omega of things. We discover that there is quite another world, which is far above and beyond the one we have been conscious of and which has meant so much to us.

Then for a while we stand perplexed. Far from comprehending fully at once the relation between the phenomenal and its prototype, the spiritual, we are more or less at sea as to the manner of dealing successfully with both at the same time. Not infrequently a sense of disquietude takes hold of us, for we now have two worlds to reckon with, the one apparently so very near, the other so far removed from us. It is then that we need to strive to gain the exact equilibrium between the Inner and the Outer, the Phenomenal and the Noumenal, for it is only in this way that we will successfully solve other and more complex problems.

To be able to say and to feel that the former strain and tension of life rebounds from us as the ball from the resisting wall is without doubt one of the greatest accomplishments to be attained by the human soul. It is a goal toward which we gravitate with might and main, whether consciously or unconsciously. Is there anything more desirable than peace? Not the lethargy, which is so often dignified by the name of peace, but that tranquility of soul which comes as the reward for battles fought and victories gained. It is that truce with all things which is, moreover the legi-

timate result of well-directed efforts and the intense desire to make for righteousness, whatever the cost and toil. Surely nothing nor no one but ourselves can insure us that state of undisturbed quiet permanently, for, if it does not proceed from our own within, we shall never find it in the without.

In order to reach this desirable goal we cannot remain idle, but must do something on our own account. If we wish to establish peace between all things, it is necessary that we summon to our aid powers and resources that heretofore lay unrecognized in the depths of our within and which alone will prove adequate to the needs required. Balance, poise and self-possession form a mental condition and must be established on the soul side or noumenal plane before they can be truly and lastingly registered on the phenomenal side.

What but the right understanding of self and its possibilities can place us in that desirable position, where we look complacently upon what existence offers and relate it to, that which is back of and greater than it? To be one-sided in our views of life and what it offers may be natural, but to be able to see two ways, and still remain "single-eyed," is the possibility and unquestionably one of the greatest acquirements of the human soul.

So long as we are satisfied that the phenomenal world is all there is and succeed in lulling ourselves to sleep with the idea, there will be little impetus in the direction of a happy medium. When, however, our insight and higher understanding reveal to us that there is a spiritual universe, that it is imperative to consider both the natural and the spiritual, then we cannot afford to turn our backs upon either. We need then to consider both, to be just to both, and even be ready to give "the devil his due," without in any way compromising with what is foreign to the nature of God and man.

There is no gainsaying the fact that we are living in a world of phenomena, which for diversity and mutability is well-nigh illimitable. Neither can we ignore the fact that certain obligations devolve upon us in this world that will not be ignored nor avoided, but must be conscientiously and assiduously met as they present themselves to us. Knowing well, however, that the spiritual is the

greater of the two realms, we are not afraid to face and deal with what natural existence holds in store for us. We rather find ourselves able to make peace and reconciliation between the natural and the spiritual because we have learned to understand their mutual relationship and accord with one another. To lean too much to either side, to be too strenuously engaged in the pursuit of either, to the exclusion of the other, makes us anything but poised, calm and self-possessed. On the contrary, it is apt to plunge us from one extreme into the other and make us lopsided, instead of well-balanced and sure as to the final outcome of things.

When the soul has outgrown its babyhood to the extent that it no longer passes judgment according to sense-evidence, then is it truly on the way to a mighty discovery. It is then traveling towards that happy medium where it can look both ways, see the advantages of both the natural and the spiritual, and embody in its own life the fruits of its labor and wisely governed forces. At this point our ears became attuned to the original rhythm of the Universe, and the eternal fitness of things and the wonderful mechanism of Nature are beginning to be discerned with the true Light shining upon them.

Lack of understanding of fixed principles cannot fail to engender a feeling of unsteadiness, which is sure to shut us out from a recognition of the harmony that of itself prevails throughout life and its many phases. This lack naturally bars the way to the Garden of Eden, where there is strict uniformity of purpose, and where the hand of All-wise Providence has left its ineffaceable mark to be cognized by the one who understands, rather than believes. The fundamental accord between God, Man and Nature does not exist for us as a practical fact, so long as ignorance keeps our gaze turned in one direction only, whether it be on the purely natural or the exclusively spiritual side of creation. This is by no means the way to adjust conditions and to annihilate the enmity, which, judging from sense-evidence, appears to exist between the Natural and the Spiritual.

On the contrary, this ignorance tends to prolong the reaping of thorns and thistles, in place

of the fruit of the land. These remain out of the soul's reach so long as it only believes, and confines itself to, one or the other side of life. With the certainty gained from the understanding that all in existence has its place and purpose, we are the better prepared to keep pace with the onward march of conditions in general and to finally reach the converging point where all that is best in life is retained to be enjoyed for evermore. "To him that overcometh will I give of the tree of life, which is in the midst of the paradise of God."—*Josephine Verlage in The Exodus.*

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### HAD TO.

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"As a man thinketh in his heart, so he is."

"In his heart." Mind the phraseology. It is not what a man thinks in the circumference of his being in the changeable, superficial part of himself, but what he thinks in the supply house of veins and arteries; what he thinks in the deepest and most alive part of himself.

These thoughts are taken up in the circulation and distributed to every part of the body. They become material fiber. They petrify or loosen, according as they are bond or free.

It is a serious thing to think in the heart.

It is life more abundantly or death inevitable.

It is sickness, sorrow and distortion, or health, joy and symmetry.

The "had to" is the thought that petrifies.

It has filled the earth with graveyards, and, when dirt became scarce, invented the fiery furnace.

Release from "had to," is escape from all that hurts and binds.

You have been taught in the school of "had to" and "got to," but you are the only one in the universe who could make the personal application of the lessons.

The banishment of "had to" must be by the knowledge of "I will to."

The I is mighty and will prevail

The I is God; and his stuff and his tools are always ready to work with.

"Had to" is the child of ignorance, and must be driven out by intelligence.—*Eleanor Kirk's Idea.*



## IF HE KNEW.

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we would find it better,  
Purer than we judge we should;  
We should love each other better  
If we only understood.

Could we judge all deeds by motive,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To o'erthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment,  
Understood the loss and gain—  
Would the grim, external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah, we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good;  
Oh, we'd love each other better  
If we only understood.

—*Psychic Review.*

## THE PHYSICIAN.

The doctor, who was a red-nosed gentleman, with a great bunch of seals dangling below a waistcoat of ribbed black satin, arrived with all speed, and, taking a seat by the bedside of poor Nell, drew out his watch and felt her pulse. Then he looked at her tongue, then he felt her pulse again, and, while he did so, he eyed the half-emptied wine-glass as if in profound abstraction.

"I should give her," said the doctor at length, 'a teaspoonful, every now and then, of hot brandy and water.'

"Why that's exactly what we have done, sir; said the delighted landlady."

"I should also," observed the doctor, who had passed the foot-bath on the stairs, "I should also," said the doctor, in the voice of an oracal, "put her feet in hot water, and wrap them up in flannel." "I should, likewise," said the doctor, with increased solemnity, "give her something light for supper—the wing of a roast fowl, now—"

"Why, goodness gracious me, it's cooking at the kitchen fire this instant!" cried the landlady. And so indeed it was, for the schoolmaster had ordered it to be put down, and it was getting on so well that the doctor might have smelt it if he had tried; perhaps he did.

"You may, then," said the doctor, rising gravely, "give her a glass of hot mulled port wine, if she likes wine—"

"And a toast, sir?" suggested the landlady.

"Ay," said the doctor, in the tone of a man who makes a dignified concession. "And a toast—of bread. But be very particular to make it of bread, if you please, ma'am."

With which parting injunction, slowly and portentously delivered, the doctor departed, leaving the whole house in admiration of that wisdom, which tallied so closely with their own. Everybody said he was a very shrewd doctor, indeed, and knew perfectly what people's constitutions were; which there appears some reason to suppose he did.  
—*Old Curiosity Shop, Chap. 46.*

Prayer does not consist in words, but in actions; and the gods help him who helps himself. But he who expects that the gods should do for him that which he ought to accomplish for himself, does not know how to pray, and will be disappointed. Prayer means the rising up in our thoughts and aspirations to the highest ideal; if we do not rise up to it, we do not pray. If we expect our highest ideal to come down to us, we expect an absurdity and impossibility.—*Franz Hartmann.*

## LOVE.

Who lovest most is nearest kin to God.

—*Ella Wheeler Wilcox.*

No word is more in thought than this word—Love. No word is dearer to Life—none so sweet upon the lip. The highest expression of Life is in the affirmation—I love!

So highly has man esteemed it, that he has made it the crowning quality of Deity and those who would not name God as any other personified passion say, God is Love!

Since Man has thus enthroned Love, it must be the Great Passion in himself. But what is Love? This question rates with that of Pilate to Jesus, "What is Truth?" From the vantage-ground of twenty centuries, is the answer, Love is Life transformed through the Human Soul into Conscious expression.

I love! O the power of that I! I live! I think! I love! I am! Who is this I? What is this Life? What is this Thought? What is this Love? What is this Life that loves, this love that thinks, this thought that says I? They are one!

Beyond the I, besides the I, there is only Power—Omnipotence.

In and through this I, Omnipotence is able to manifest as Life, Love and Thought—as I.

In the Absolute, there is only Power, the possibility of Being. From this primal condition, Power evolves into another manifestation of Itself, and in plant we have Life. Through the vegetable, Life evolves in animal into Consciousness, where the Absolute Power acts, instinctively, the Intelligence that it is.

Through the brute, Power having taken these primary steps, Attraction, Life, Consciousness, takes in Man the next step that gives to Itself a Conscious Individuality. It becomes Self-conscious, becomes an I! This I is Nature's masterpiece. She can make nothing higher. This I has infinite possibilities for expression, for unfoldment. Beyond infinite possibilities, there is nothing to gain. In this "I," the Absolute finds unlimited expression. Life in the Human Soul is transformed into Love. Through the Human brain, Love is transformed into Thought. The mere

attraction in the rock has been evolved into Love; the life of the Plant, into the power to think; the consciousness of the brute, into the I AM.

Until Man, no love; only the instinctive feelings and actions that develop into Love. Man alone can love and say, "I love."

There is, therefore only Power in the Absolute. To man it is not Power or no Power; it is more or less power. Love being Power transformed, it follows that it is not Love or no Love; it is more or less Love.

Love being only Life transformed, it follows that Life and Love are limitless. It is with the individual himself to say how much. The more he loves, the more of God he expresses. Therefore the poet is right in saying that we are most kin to God when we love Him most. God is Love expressed through the Human Soul. There alone Love is. There It, the Absolute, is Love. The measure of a life is its measure of Love. Where Love is, God is. The cure for all ills of body is more of God; that is, more of Love. To cure industrial ills, more Love. To cure national ills, more Love. For "Love is the fulfilling of the law." Love is the law.—*Now.*

People are beginning to seek the perpetuation of life more. "How may I live forever, or at least as long as I wish to?" is becoming a popular question. There is no death," is to day an earnest denial in the hearts of many thousands. Significant fact! It points to a principle, an incentive that lies deep in human nature. The results must be in accord with the active causative principle. They are already beginning to be seen in the lengthening of the human span of existence, in many cases of "green old age," in theories of perpetual youth, etc. Shall we win? We shall. The universal effort to perpetuate life in the body is not meaningless and cannot prove futile. Let us steadily forge ahead. We who were born and reared in the old mortality ways may not win the prize for ourselves, but we will help our children to win.—*The Life.*

Have to do with nothing but the true,  
The good, the eternal—and these not alone,  
In the main current of the general life,  
But small experiences of every day.

## A WAITING RACE.

BY BLANCHE TRENNER HEALTH, IN OPPORTUNITY.

Young Adolphus O'Delay  
 Sat him down one summer day,  
 On the pier 'mid toil and traffic's busy hum;  
 "All things come to those that wait,"  
 Did he muse, "as sure as fate,  
 And I mean to be here waiting when they come.

Men and ships went speeding forth,  
 East and West, and South and North,  
 But Adolphus like a barnacle stuck fast.  
 "All things come to those that wait!  
 I am booked for something great  
 If I can but keep on waiting to the last!"

His apparel grew so sere  
 That it brought him many a jeer;  
 "Tell us what's the latest fashion in the ark?"  
 "All things come to those that wait!  
 I'll be fully up-to-date  
 By-and-By," was still his answering remark.

As the years went rolling by,  
 Bent he was, and dull of eye;  
 Yet he still continued feebly to repeat:  
 All things come to those that wait!  
 I shall have a fine estate  
 When my ship unloads her cargo at my feet!"

But he grew at last so frail,  
 That a stiff November gale  
 Swept him seaward in a current over-strong.  
 "All things come to those that wait!"—  
 But he found, alas, too late,  
 'Tis misfortune comes to those that wait too long!

## THE BLESSED LIGHT.

BY JOHN P. COOKE.

When the dawning wisdom of our day asks men  
 to believe the glad tidings of Life—that Inner  
 Life that blesses all it breathes on—we are chilled  
 to find so many skeptics who ask: "How shall we  
 know that light is light?"

The sunbeam is surely its own evidence; the  
 star its own demonstration.

"Then beauty is its own excuse for being."

The morning needs no attestation; it is its own

miracle. But intellectual and moral illumination  
 is not so plainly recognized. No revelation is need-  
 ed to vouch for the sunbeam; but we cannot tell  
 whether what claims to be knowledge is really  
 knowledge; whether what presents a shining face  
 is science; whether what immediately attracts and  
 fascinates is truth.

This distrust of all light except the beam that  
 we have comes of our habit of using no other.  
 The instinct for universal truth is impaired to the  
 degree that it will not act. The hunger and thirst  
 for knowledge decays. Men get to say: "Well,  
 if this opinion of ours be not knowledge, we will  
 consider it so. It is good enough for us; we are  
 content to be no wiser than our fathers were. Find  
 more if you can, but bring none of it to us." Thus  
 the result is that our faith is not in light, but in  
 what we have accepted, just because we are com-  
 mitted to it.

But the Light in Nature does not cease its re-  
 generating offices; it redeems the world wherever  
 it is permitted to fall. Point after point touched by  
 its beam glows with radiance. The cold mountain  
 peaks burn with beaten gold. It touches problem  
 after problem and the darkness disappears! Touch-  
 ed with its loving ray men become human in their  
 affections, care for their families, build homes, and  
 slowly emerge from their bestiality into the lot of  
 human beings.

Thus we may well celebrate the blessed, creative  
 power of the All-Love-Light; we abhor the dark-  
 ness and gloom and ignorance. Light is the parent  
 of Life; strength, beauty and felicity come with the  
 sunbeams. Light is the reviver, the cheerer, the  
 Redeemer. Light is the universal disinfectant, the  
 cleanser of Augean stables, the foe of disease; dead-  
 ly to pythons, hydras, Nemaean lions, Eryman-  
 thean boars, Cretan bulls, Stymphelean birds and  
 all the monsters of marsh and fen. Light is the  
 modern Hercules! It expels doubt, fear, super-  
 stition, bigotry and that odious theologium—  
 which is so fatal to wisdom and spirituality. Light  
 is the Saviour, the deliverer! "Walk in the Light  
 that ye may become the children of the Light,"  
 was the injunction of Jesus, Himself a child of that  
 Light; Himself led through darkness and horror  
 untold by the Holy Angel Light. The Day-spring  
 from on high always brings healing on its benig-  
 nant beams.

## GREATER WORKS.

While passing by the man born blind, one cries:

"Who sinned that this man should be blind from birth?"

"None sinned," replied the Master, "thus his eyes That God's works might be manifest on earth."

Then, spitting on the ground, he put the clay Upon those eyes and they, when washed, could see.

On that last night, with Judas gone away, To those with him he speaks: "Believe thou me,

"The sick are healed, the dead are quickened, too. The deaf and lame are healed. The blind man sees.

Yet, who believes on me the works shall do— That I do—yea, and greater works than these."

And yet again he saith, when passed a week: "They that believe on me shall, in my name, Both cast out devils and with new tongues speak; Take serpents up, drink deadly things in vain—

"It shall not hurt them. They shall lay their hands Upon the sick and they be forthwith healed. And *these* as signs shall follow in all lands Where as the Truth I am to man revealed."

The blind, the deaf, the sick and lame are here Among us now as they were when these words, Spoke by the Master, reached disciple's ear. The maimed and sick are dying. There are hordes

Of those who think they're living Christian lives, Who do no healing by Spirit Christ. Stay not these signs with sons of God? Do strifes Of ours in time *eternal* Truth revise?

Nay, for the Spirit Christ is now with us. God's kingdom is *within* and some have sought And found and they have power to heal and thus To show the truth of what the Master taught.

Each day the works of Christ are being shown. Lo, Christ is in us all, in each his power, Full soon these "greater works" will be made known.

The time is short. Already dawns the hour

When all shall prove the Master's words are true, When many who know naught of sight or sound Shall see as we and hear as others do

And thus God's power be known the world around.

Him all shall learn and none his friend need tell: "Know thou the Lord," for all shall know the Truth

And feel God's power within and all be well And all in peace enjoy eternal youth.

—ARTHUR P. BUCK.

"A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit."

A merry word is a cheery word, and is heard in earth and Heaven.

"The words of the pure are pleasant words."

Words of cheer are healing to the heavy heart.

What would this world be without religion? What would be substituted for religion? Could we have progress, prosperity and civilization without religion? Is there a highly civilized, prosperous and progressive country that is without religion?

Pessimism is blasphemy, and optimism is Christianity. Throw some light on the night ocean. If you cannot be a lantern swinging in the rigging, be one of the tiny phosphori back of the keel. Shine! "Let your light so shine before men that others seeing your good works may glorify your Father which is in Heaven."—*Talmage*.

Man is of one substance with God, and when he realizes this *oneness* of his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.—*Frank Harrison*.

Many are waiting for the coming of the Kingdom of Heaven on earth. Waiting ones, it is here, enter and enjoy. Live so that you will feel that you would not want a better life. Do not wait for the crowd to show you the way. Each one for him or herself must enter the kingdom or come to a perception of the kingdom within.—*Philo*.

Truly, the love of home is interwoven with all that is pure, and deep and lasting in earthly affection.

What is really best for us lies always within our reach, thought often overlooked.

### GOD.

This is a word that has mystified man since the time he began to reason. If the word *God* were not still a mystery, we would all have the same definition for it. The word no doubt is identical to the principle we call *Life*; that is, we know that we are here, and that we came from some place or source. But the power that has evolved us to this high state of mental and physical development, we cannot describe, see, touch, or fathom.

Wisely, of course, this creative source or force has kept the secret of our creation from us, and until we seek God in the way of reason, we will ever grope in this profound darkness. There are those who may think it wrong to try to find God by tracing back over the trail of man's long journey from a single cell to his present state. I believe that we will never find where God dwells unless we mentally retrace the course made by Nature, through her law of evolution.

I feel certain that man has been evolved from a God-point, and unless he can find the road over which he has come, he will never find *God* in this life.

When the soul is liberated, it can easily retrace and find *God*, which is the creative power. However, we are anxious to find God in this life, and *God* is author of that anxiety, hence it is right and necessary to keep on in our search. God can be found just where he is dispensing human souls, whenever we are wise enough to retrace. Undoubtedly man is on a long journey, and the starting point was God's presence. It is *we* who have wandered, not God. It is for us to seek Him, not He us.

All the races of the earth have different ideas of the abode of God, and most of them have personified Him in their mental conceptions. Were we to call all creation a Universal God, we would be doing the reverse of our predecessors, yet *God* prompts us to do so. I am writing this with as much God in it as He has given me to manifest. The only God in us is our intelligence, which we glean from the Universal God (Good) according to our ability and receptivity.

The road back to creative God is through the spark of God within us—our intelligence. For,

me, I love God, for He is my only friend. I never knew Him till I sought Him from within me. God is our Intelligence, our Conscience, our Life, our Source. We are His creatures. Let us all seek God in good-doing unto His creatures.—*Mental Advocate*.

### A SHORT PRAYER WHICH WILL HEAL YOU.

Inasmuch as I am God's child, entirely spiritual and not material, I must be perfect; I am whole, I am sinless, I am free, I have all I need, I am without fear, without care, without anxiety; I live in spirit, not matter; I am not in danger, no one can hurt me, or deprive me of any good; I have no such thing as pain, suffering or disease, because I am a reflection of Life, Truth and Love—God. No condition of body, or the presence of any one's personality is essential to my happiness, because God and God only is the Spring of all my joy. I am never disappointed or grieved, the harmony of my being is never broken, because I live in the Infinite. My only life is hid with Christ in God, therefore I am immortal, for nothing can be lost or die in God."

Study this until you can see it is The Truth, then declare it, mentally or audibly as you are led, no matter what the mortal sense may say to the contrary. Abide with it until the Truth, which it certainly is, shall make you free from all the beliefs of sense and you realize as Jesus did before you, "I and my Father are one."

The saloon is truly the "poor man's club"—to beat and bruise his poor brain into a state where he cannot think or plan wisely. He frequents it to the injury of his body as well as of his soul. It lures him away from his home on the week day and from the house of God on the Lord's Day. It robs him of his hard-earned cash and begets in him habits of idleness and dissipation, which, in the end, unfit him for the duties of life and make him a drain upon society. Andrew Carnegie once said he attributed much of his success to having never entered a saloon and never allowing the contents of a saloon to enter him.

**"A WHOLESOME MEDICINE IS CHEER."**

A wholesome medicine is Cheer,  
And Hope a tonic strong;  
He conquers all who conquers Fear,  
And shall his days prolong.

A happy heart, a cheerful lip,  
Contagious health bestow;  
As honey bees their sweetness sip  
From fragrant flowers that blow.

Who lives in Love's enchanted hall,  
Where Fear nor Sorrow stalk,  
The melodies of Peace o'er all  
Shall hear though men may mock.

A thousand years are as a day  
To him who trusts the Truth;  
Who shuns the paths of Error's way,  
Attains perennial youth.

Sing on, sing on, forever sing,  
And hope, despite thy lot;  
From heaven thy fervent heart shall wring  
The fate thy prayer hath sought.

Let cheerful thoughts prevail among  
The sons of men alway,  
And sighs shall change to Love's sweet song,  
And night to golden day.

—H. F.

**THE LAW OF SUCCESS IN BUSINESS.**

What is the law of business success? Every business man will give you a different answer, and will lay to that one all his prosperity.

But downy under all this diversity is there not some fundamental law that each one, though perhaps unknowingly, fulfills. Yes. The law of belief or expectation.

One of the laws of the human mind, or soul, is that whatever the soul aspires after, reaches for, and believes it can have, will come to it. Christ knew and tried to teach men this law when he said, "Whatsoever ye shall ask \* \* \* believing, ye shall receive;" and again, "All things are possible unto him that believeth."

It is the rich man's belief not only in himself and his powers, but actually in his success, that makes him successful. A man used to financial gain, expects it, believes that it is one of his rights and the idea of failure hardly occurs to him; and the more he gains the stronger does this belief or expectation become.

"Unto him that hath shall be given," etc., is the great exposition of this law, because "he that hath" sees in his very *having* reason to expect more.

Possession gives faith, confidence. It is easy to expect success with a full pocket. But "he that hath not" is usually expecting another loss; at least he fears it, and thus he unconsciously invites it.

But you say, "If one is a failure, how can he believe in his success?" Very easily. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even against belief at first) eventually will be accepted as true, and the more one tries to believe in it the quicker the process. This is the secret spring of the door of success.

Never allow that you are a failure. Always insist to yourself, mechanically, if need be, that you are gaining, are winning are a success. Let him that hath not refuse to see the loss; let him insist upon it at every moment that he is a success, and gradually he will come to believe it down in his heart. When that time comes he has a guarantee of its appearance in his pocket book.

"Unto him that hath shall be given" is not an injustice, but an equitable law of the human soul, teaching that cheerful, expectant belief is better than worry.

Men who keep the ten commandments intact often consider it hard that the unprincipled scoundrel wins where they fail, but that scoundrel has (probably unwittingly) kept one commandment, as important as any of the ten, while they have broken it—the command to believe—and it is the one of all that they most "need in their business."

In brief, then, insist on seeing the bright side always, look only at your progress, forget your failures, magnify each success, till you come to believe that you *can* win; then the mind or soul "will do the rest."

But don't scan particulars too closely; so that



if this particular wheat deal falls flat, you lose faith. Look at the general trend of affairs and the particulars will take care of themselves.

Use this perscription upon yourself while waiting for the car, walking down town, at every spare moment. Insist that you are lucky, prosperous, gaining; and sooner than you think, you will not need to say it, for other people will tell you so. And if you ever doubt the law, test it by the rich or successful men you know. Did you ever see one who was not confident? Or did you ever see a cheerful, confident man who wasn't prosperous. The formula is simple. Try it.—*Ashley Miller*.

### KNOWLEDGE IS POWER.

"Does the trouble lie in the want of faith, and that virtue of virtues—patience—whilst waiting results? It would further seem that one cannot demand or even appropriate the nature of I am without first gaining those virtues."

Again and again must it be said that the scientist works from knowledge and not from faith. We learn that I am is limitless in every direction, and That an unbounded belief in that limitlessness makes it visible to the eyes. That is the base of all the work done. Every fit of temper is cured through knowing that man is limitless love and wisdom, and knows no anger; every headache through understanding that in Being there is no harmony, and by putting one's self in that mental attitude; every illness cured is cured in the same way—jealousy, malice, envy, and dislike through the knowledge that a Being already full of Love and perfect in every detail cannot envy another. He puts himself into that attitude mentally, and stands by it until it is expressed or manifested.

If a man has eight hundred thousand pounds invested at three per cent., he knows that there must be a certain sum in the bank for him. He draws out that sum, not through faith that the money is there, but through knowledge that it is there.

Even so is it with those who have learned what it means to say I am. They know that within themselves is an exhaustless power, an unerring Wisdom, an enduring Love, and a life which never ceases. They know that when they say "I" it is the same as saying, I am Wisdom, and Love, and Power, and Life. They know it, and know that be-

cause of it they can make their conditions correspond to that claim, "Knowledge is Power,, indeed.—*Alma Gillen*.

### EIGHT REASONS.

The probability that God would provide for the healing of His people is evident in view of the following:

1. He is able to do it.
2. He sympathizes with them and takes a tender interest in their welfare.
3. They can do Him better service well than sick, the same as a whole tool is more effective than a defective one.
4. Divine healing displays His power, convinces His divinity, and is also further evidenced by the following:
  1. He bore our sickness and carried our distresses.
  2. He provided it on conditions under the old covenant, and the new can cover no less than the old.
  3. Christ came to destroy all the works of the devil, and to deliver all who are oppressed by him. This embraces disease, which is one of the entailments of the fall, and mightiest agencies through which Satan seeks to distress people and hinder God's work.
  4. Christ and the apostles exercised the gift of healing.
  5. It is catalogued among the illustrious nine gifts which God declares to be the permanent heritage of His Church.
  6. The word commands us to pray one for another that we may be healed, and declares that the prayers of faith shall save the sick.
  7. Multitudes have been healed in response to the prayer of faith in all ages of the Christian church.
  8. There are many living witnesses to the power of Christ to heal where human help was baffling.—*Exchange*.

## THE MODERN CHURCH.

BY ELAINE GOODALE EASTMAN.

The Holy Church was once a thing apart—  
 A thing of vested priests and chanting choirs,  
 Of mystic language and symbolic art—  
 Condemning life and all its warm desires!  
 The modern church is made for human need;  
 Its ministers by men are understood;  
 They preach an open book, an honest creed,  
 And every day a day for doing good—  
 And no cathedral, with its climbing spire,  
 Fitter for worship than yon grove, whose blue-  
 arched roof is higher.

And God was once a King upon a throne—  
 A Being far removed from sinful men;  
 Veiling his face in deep displeasure shown—  
 With gracious favors shining forth again.  
 But neither hope of heaven, nor fear of hell,  
 Nor a vague awe of One who dwells above  
 In starry realms, remote, invisible,  
 Can cleanse the soul, or kindle saving lore!  
 Eternity is now—to-day the judgment doth begin;  
 And God is nearer than ourselves—His kingdom  
 is within!

—*The Independent*...

## MIND MOULDS BODY.

With or without our knowledge and consent, our thoughts are echoed, as are sounds among mountains, from brain to body and back to brain again. We see this impress of thought upon the face and form of every person we meet; we hear it in the tone of his voice and we feel it in the grasp of his hand. Emerson long ago called the human body "a telltale." He said: "It is full of tongues. We read its private history in its looks, its gait, its behavior."

If thought life affects the body in general so forcibly, we must conclude that it is either a helpful or hindering force in the physical and moral development of every individual. Which it shall be, depends evidently upon two things, his heredity and his environments. Heredity provides the foundation—the warp, so to speak, of every life. Par-

ents who would transmit to their children the brain structure capable of producing happy, helpful, noble thoughts, must themselves live earnest, unselfish and noble lives. An impure fountain cannot give forth pure water, nor can men whose lives have been spent in vice, and women whose minds are habitually filled with vain and foolish thoughts hope to endow their offspring with a physical structure which shall be capable of elevating the standards of our race. Physical beauty—that dear inheritance of childhood—passes away, as we all know, if, as the brain develops, the child's thought-life becomes selfish or impure.

Ill-governed children are usually unhappy in mind, and not infrequently their bodies as well as their moral natures suffer permanent loss through their mental unrest and irresolution. Parents who are moody and variable in their decisions react unfavorable on the thought-life of their children, as also do those who by too constant and too solicitous an oversight limit the child's power of originating trains of thought. On the other hand, to permit too much freedom of thought on the part of a child, too many independent desires to be made by the immature mind, sooner or later brings to him disappointment and mental unhappiness.

Fear is a tyrant under whose lash no child can develop healthfully. The timid child may everywhere be recognized; indeed, the body marks of timidity in early life are usually carried into manhood and womanhood. The elevated and forward thrust shoulders, the downward eye, the wrinkled forehead, and the walk with slightly bent knees, tell the story of a thought-life in which timidity and sensitiveness predominate.

Hopeful, cheerful thinking are the most powerful allies which the body at large possesses. Give these to the child of the gutter, and he will thrive physically under almost any outward conditions. Take away hope, replace cheer with melancholy, and the most luxurious surroundings are incompetent to produce vigor of body, and personal attractiveness.

Among the forces most useful, as well as most harmful to the body, is the power of habit. Habit may be defined as the repetition, in a more or less involuntary manner, of an act at first performed under the will and often with effort. For instance, a child learns with great effort to walk and talk, but

and less difficult, until he does both without conscious effort.

Suggestion is another compelling force in human life. Every human being who associates with others is influenced more or less profoundly by them. One cannot read a book without receiving suggestions which modify his thoughts. The importance of presenting right suggestions to the mind of the developing child can scarcely be estimated. The mature man acquires through experience a power of self-suggestion which neutralizes, more or less, the influence upon him of the suggestions of others, thus limiting the power over him. The child, however, has not yet developed this controlling influence over himself and is at the mercy, as it were, of those who surround him, who by suggestion may build up in him a noble thought-life or make such impossible.

The training of eyes to see and the mind to take notice of the best things in our surroundings inspires to healthy, happy thinking. To this end "nature study" lends itself with great helpfulness.—*Eliza M. Mosher, M. D., in Chicago Record-Herald.*

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### FAITH.

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"According to your faith be it unto you."—Matt. ix:29.

According to the words of Jesus in the Gospels, we are to find out what our faith is and then carry it out in our actions. We all have faith in God, the power all present and all knowing. We believe that we are the children of this power; we believe that our neighbors and friends, relatives and mankind universally are equally the children of this great Creator. We therefore believe in the divinity in ourselves and in all humanity. If we are to live out our belief, we cannot help believing in the success of all that we undertake. Our faith heals us of fear. We "fear no evil for Thou art with us." Our faith enables us to work, hope and trust. It keeps us in active sympathy with all that concerns our fellow men to-day. Our faith keeps the mind full of Christ ideals, and enables us to carry them out in every-day life; in full accord with the necessities and conditions of the day in which we live. Our belief in the unity of all goods keeps us in that happy, hopeful, trustful state of mind that

belongs to all who realize that they are the children of the All Good.

In demonstrating our faith in the deeds of every-day life we are enabled "to prove all things and hold fast that which is good." If our belief is impracticable it will soon be proven to us. One of the heroes of our age carried out his ideals of faith in freedom for children in the school room. He believed that children should only study those things that were of great interest to them. So he would begin with a certain study, and, if it did not appeal to the school, he would take up another and another, until he found the one that gave the pupils delight. The only inconvenience in this method of teaching, he declared, was the demand of the children for so much of it, that they were unwilling to leave the school room until far past the hour for closing. Thus, to demonstrate his faith in this method, he was obliged to sacrifice much of his time beyond the school hours, which we imagine, he did gladly. How many school teachers in our present system must give much of their time beyond each afternoon session, in compelling children to study the lessons that they rebelled against learning during the study hours? This same teacher's great faith in non-resistance was carried out by teaching children to give material blessings to those who struck or sought to injure them. Teaching them indeed how to forgive those who were against them, and how to bless them in a way which they could plainly understand meant "I forgive and love you."—*Harmony.*

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I feel sorry for that man who has never known the love of a woman or the affection of a child, sorry to feel that in this life a great void has been left untenanted. There is something about such affection that language cannot express, a subtle understrain of sweetness that only the heart can feel. Life has not dealt kindly with the man who has missed its highest expression. Successful in the worldly meaning of the word, he may be, but such success is crowned with bitter failure in the end. In time he comes to realize all this, to feel and know that in his brief existence he has passed and failed to garner a treasure of human love grander than Golconda's fabled wealth. He sets beside him all his worldly store, the envy of his humble brothers, and measuring beside the sweet contentment of the

poor, the great boon of a woman's love and the trusting affection of a child, he sees through the eyes that burn with blinding tears of disappointment that all life's endeavor is builded on the shifting sands of loss. In a world of strife and feverish haste, he, too, has "heard the music but missed the tune."

I count that man successful who has merited a child's sweet trust. I count him more than worldly rich who has won and kept in sacred faith the trusting love of a woman. So brief this life and yet withal so bitter, but even in its darkest days no man is utterly cheerless whose hearts' horizon holds the glow reflected from the love of some one worthy to be loved.

You toiler in his humble cot, his child upon his knee lisping with baby lips a love whose life is limitless, his worldly wealth deep-seated in the brawn and strength of manhood, a woman by his fireside whose voice to him is melody divine, is richer far than any prince of earth whose life is desolate with the dearth of a human affection.

He who has known such love has fathomed life's deepest conception; to him the chorus of the morning stars, the symphony of the spheres, the endless anthem that is pulsing through a universal lyre, is clear, and he reads God's promise writ in all the love and life that broods about him.—*George's Weekly*.

Elsie, sitting on her father's knee, looked up into his face and said, "Papa, did God make you?" "Yes, 'dear,'" replied her father. "And did He make Aunt Mary?" "Certainly, my dear," replied her papa. "And did God make me too?" persisted the little girl. "Yes, my dear," replied her papa. "Well," said the little miss, "He's turning out better work now than he used to."

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking after him, never within himself, for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—*Ella Wheeler Wilcox.*

## BE PATIENT, WORK HONESTLY AND FAITHFULLY.

People make a great mistake when they try to give or do as little as possible for what they are paid for; this is a short-sighted, suicidal policy, since from a purely selfish point of view, an honorable, active, generous temperament cannot but tend in the long run, to one's personal advantage; if there appears to be inadequate compensation, yet the lessons that may be gathered from experiences alone shall become rightly utilized, of far more value than what the most extravagant demand would expect or call for.

As long as we keep acting, responding to our ideas as they are born in us, continually on the march, not afraid to enter untried paths, we shall not fail to achieve. The explorer will always discover—and this is invention or creation. Though we may not clearly see how this can be so, yet it is true that faithful, unremitting activity never fails. Only the man who stops can fall. True, there may be blockades at the end of some roads, and we often have to retrace our steps; but the never-failing guide of Experience counts all steps as valuable lessons in the spiral rounds of life's evolution; and, indeed, complete development would be impossible without retracted and repeated steps.

While one should not make unnecessary changes in his line of action, yet when seeming failure presents itself, then may be the time for branching out in new directions, instead of giving way to a false notion of one's incapability to meet circumstances. As long as there is any untried field there is no excuse for imagining one's self to be defeated. There are unlimited fields before us; we are simply to choose our own ground, for Desire is a creative force, and will lead to achievement.—*Fred Burry's Journal*.

No matter how long a soul may exist, no matter how much it may advance, no matter how much it may require to satisfy its ambition for knowledge, and no matter what its power of transition may be, even if it were a billion miles per second, the universe is large enough for its movements, grand enough for its instruction, admiration and study; and intricate enough in its unfoldment to satisfy even an infinite soul.—*Leonide Keating*.

## THE DIFFERING WAYS.

A dismal way is a downcast way,  
 Saving up shadows for a sunny day,  
 Nursing sorrow but to make it last,  
 Scowling at joy till it hurries past,  
 Living life as a nightmare dream,  
 Seeing gloom in the place of gleam—  
     O poor soul!

Paying by choice such a bitter toll!

A happy way is the uplift way,  
 Looking for the sunlight every day,  
 Banishing sorrow with a spirit high,  
 Clinging to joy till it can't pass by,  
 Living life as real and sweet,  
 Seeing its beauty and grace complete—  
     O rich soul!

Knowing the truth of God's control!

—Ripley D. Saunders, in *St. Louis Republic*.

## WHEN TROUBLE IS NO MORE.

Every one has trouble, either real or imaginary. It is a thing that is real because we all recognize it, cater to it and help its growth, by worrying ourselves into a state of mind that makes mountains out of mole-hills. We go to bed at night troubled by thought of what the future may have in store for us. Now there is no question but that every man, woman and child has something to do each day that requires some thought and effort, and it is quite true that all work and thought carries with it a certain responsibility and duty that has a tendency to unsettle the mind, keep one in a constant state of tension and thereby results in worry and trouble. Americans are too prone to look for trouble where none exists, too fearful of what may happen, but is not likely. As a people we are restless, uneasy and ever pushing and rushing ahead. This has made us great, made us a strong-willed virile world power that other nations respect and admire, but with it has come an ever menacing danger of going over far, becoming hysterical, excitable and not sure of ourselves.

Constant and ceaseless worry over real or imag-

inary trouble is apt to unbalance the strongest man, make him weak, afraid, timid, and in the end a physical, moral and mental wreck. It is, therefore, a duty to be careful, to hold ourselves in check, to banish needless worry and trouble. Do your best now and always, for that is all you can do. No need to fret and worry and keep the mind in a never ending rush of unrest and excitement. It is this that breeds trouble. And remember this. There are three ways to take troubles: First, forget them. This is weak and senseless, for it cannot help or cure and is the way of fools. Second, worry over them. Many intelligent, able men, in fact, all the world takes trouble thus unwisely. This way does not cure them; it aggravates and increases them. Third, recognize and thus conquer them. See the good and pass the evil by. This is wisdom and it is the course the wise and great man adopts who intends and expects to lead and accomplish. Take trouble so and it will soon be forgotten and be no more.—*Folger Barker, in Freedom.*

The statement is made that the number of indigent insane in the District has increased 35 per cent. in the last three years, and probably the same ratio holds good elsewhere. This generation is handicapped in dealing with the new conditions incident to modern discoveries and inventions because of the drinking and tobacco habits of the men of the last generation. What the nation needs is a reinforcement of moral strength and spiritual serenity and this need is being supplied by the various phases of what is called the "new thought," but which is really applied Christianity. To realize the essential divinity within and its co-relation to the infinite source of power and wisdom; to cast out fear; to think on "whatsoever things are lovely;" to remember that "love is the fulfilling of the law;" to know "all things are possible to them that believe;" all this teaching which is being revived in the Christian Church and received with joy in thousands of groups of people who have not heretofore been moved to spiritual aspirations;—all this is a counterpoise to the fret and rack of our competitive, merciless industrial system, and must tend to allay the nervous stress which leads to insanity and suicide.—*Woman's Tribune.*

## FEAR NOT.

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Fear is a false prophet, a liar; but when yielded to, it has this power: It can help to bring to pass what it prophesies. "The thing which I greatly feared is come upon me," said Job. When Peter, walking on the water began to be afraid, he began to sink. The woman who looked under the bed each night for twenty-five years, expecting to find a burglar at last found him. Her fear invited him. The power of good is so strong that if you have faith in it nothing can prevail against it. Mountains can easily be moved by it. It is so strong that even your fears cannot bring misfortune upon you once in a hundred times trying, but, if you continue to entertain fear as a welcome and honored guest, by and by the thing you fear will come upon you because you fear it. Why be dominated by this tyrant? Cast him out. Front him and he will flee from you. When Grant, at the head of his first regiment, went to meet a southern colonel at the head of his regiment he was afraid; but when he found the southern camp deserted he realized that the other man was more afraid of him and he never knew fear again. When Christian faced the lions in his path he found them chained. Do the thing you fear to do. Think the thought you fear to think. Be what you fear to be. All the lions will be chained. There is no devil, no hell, no evil, except as you create them by your fears. There is but one power, and it is on your side—for you, near you, about you, within you. Trust it. Trust yourself. Trust the universe. Trust the law. All is good, everywhere, all the time. Have faith. And again I say unto you, have faith. And after that, have faith.—*Hugh O. Pentacost.*

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## CULTIVATE YOUR WILL.

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The omnipotent Will of God is holding worlds and universes in obedience to a harmonious order. You stand in the highest order of created beings, and you have the ability to come in direct contact with the Divine Will, to the end that it may ex-

press its purpose of perfection through your whole nature. Develop the divine will within you by exercising it. You can cultivate such a mighty force of will by the constant assertion, "I am, I will," that every temptation will be overcome and every bad habit transformed into good by the awakening of this mighty attribute of your divinity. These affirmations will give you the god-like power of dominion.

I am a living soul of God. I will realize the majesty and glory of my divine soul. I will feel constantly that I am an angel of light and love. I will exercise my dominion over every negative condition of body and affairs. I will conquer all evil. I will resist all temptations. I will live the pure life of Christ in the flesh. I will fill every organ of my nature with healing life. I will express the perfect life and health that exists in my soul. I will become such a magnet of love that harmony and prosperity will surround me on all sides. I praise the Father for this mighty power that is now mine. I praise Jesus Christ that my soul's highest aspirations are now quickened and awakened by His Holy Spirit. I will walk hand in hand with Jesus Christ in making His life and power manifest, and help establish His kingdom on earth. Praise His Holy Name.—*Vitality.*

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"Faith, hope and charity are among the aspects of God, and trust is another link in the chain. 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' There are two conditions, trusting in the Lord, and doing good. When we feel the warmth of divine love we know it is the God within us, and we trust it, knowing it is the activity of God working through us. Let us work in harmony with it. If we do, we shall think, speak and act so as to inspire trust in every one. We owe it to ourselves to conduct ourselves in such a manner that we shall radiate trust. Cultivate the trust of a little child. At this season of the year, particularly, is not every child's heart full of trust? Each child will retire Christmas eve, seeing nothing of what it desires but trusting implicitly in what the morning will bring forth, and when he awakens will he not see the fruits of his trust? Such trust is the kingdom of God. I will trust Principle to do for me all I desire."—*Dr. Kayne.*



## A MATTER OF "PRINCIPLE."

BY MARY VAUGHN.

When a man and woman marry the affections they bear each other represents the real capital with which they start life. It is their "principal."

Immediately after marriage one of two things happens: Either the principal is increased by the interest it draws, or it is diminished by the daily drafts made on it.

Accumulation is the order of the day. Why not take advantage of the prevailing instinct to insure yourself against marital bankruptcy?

"As to the means?" Simplicity itself is an involved process compared with them. You take the original love you bore your husband—or wife—on the day of the wedding. Then you begin to pile up interest.

Every cheerful "good morning," every repressed inclination to grumble; every time you hum; every little gift you buy, and last, but oh, by no means least, all the words of praise you speak—all of these are available assets.

If from a material standpoint it is "a disgrace to die rich," is it not equally true that, from an ethical standpoint, it is a deeper disgrace to die poor in those qualities which would have made for the human happiness of one's chosen mate?

It has been shown how one may increase his stock in trade of joy. Of the other side of the question, how best to deplete it, nothing need be said.

There are those who, with the ripened judgment of mature years, are standing agast at the ruinous drafts presented over their signatures. They are Love's bankrupts—and they know it.

Such will lay down this paper with the thought that, if read ten or twenty years ago, this article might have been effective. Now it is too late.

Long ago the account was overdrawn.

They have no balance.

To those it should be said (with all reverence) in His name create one.

Take pleasant memories as a nucleus for the new account you are to open with happiness. If your wife or husband evinces surprise at your altered course, why, place a marked copy of this paper with artful artfulness where he or she will be sure to

read it. Ninety-nine times out of a hundred you will be co-operated with. At any rate, the experiment's worth trying, and let's balance our books today.—*New York American and Journal*.

## MEDICAL LEGISLATION.

It is well known that the editor of the *Brief* is opposed to all medical legislation, and is not at all backward in saying so. In taking this ground, he is actuated solely by what he believes to be the true interests of the profession. He neither consults nor defers to, self-constituted authorities, for he calls no man master.

Come, let us reason together a little on this much-agitated question. What is the true object of State medical legislation? The people? No; neither the people nor the body of the profession in a State but a few political doctors.

These political doctors ask for State medical legislation because they want place and power. They assign, as a reason, the necessity for protecting the people against quackery. But who is to be the judge of what constitutes quackery? Let human nature answer. In a community of Regulars and Eclectics, the Homeopath who settles among them is the quack; and in a community of Homeopaths, the Regular or Eclectic who knocks for admittance is the quack.

Hydropathy, Osteopathy, Christian Science, and all the other paths and isms which have struggled into life, are all separately and collectively denounced as quackery, but one and all contain *germs of truth*, or they would have died "in the bornin'."

*Laws cannot preserve error, nor destroy truth.*

The wet packs and other measures of the hydropath do undeniable good in certain cases of disease. The rubbing of joints, etc., of the Osteopaths do stir up the stagnant currents of chronic disease. The suggestions of Christian Science do stop the sensitive mind from brooding over its own sufferings.

*When it comes to a question of quackery, there is no intelligent, thinking, reading layman who would not infinitely prefer to be treated by a Christian Scientist, an Osteopath, Hydropath, or any other kind of a path, sooner than trust himself to the tender mercies of modern German serum prac-*

*tice.* The Editor of the *Brief*, himself, would far rather be treated by water or faith or rubbing or anything else that is clean, than to have his blood poisoned by injections of filthy serums.

Medical legislation does not and cannot protect the people. Some of the health boards indorse the rankest kind of quackery. They have exerted themselves to cram the filth products of Germany down the throats of American people, and menaced, with prosecution and moral stigma, practitioners who claim the right of independent judgment in the matter of serum injections.

If medical legislation does not protect the people, will it protect the profession? This question is clearly answered in the negative by the increase and growth of new paths and isms. Medical legislation simply fosters the spirit of sectarianism.

When the collapse of French and German pseudo medical science comes, as come it must, Anglo-Saxon medicine will emerge from the ruins, freed from the deformities and handicaps. In the meantime, the *Medical Brief* and its editor will do all they can do to hasten the happy day by tearing away those legislative breastworks of restricted competition, behind which scientific quackery has intrenched itself.—*Medical Brief*.

The Rev. Charles Oxnam says his son, Ethelbert, escaped death by prayer last Sunday night and Dr. A. C. Bothe, who attended the little fellow, does not contradict the clergyman's statement.

"Prayer is an influential agent in the saving of human life," said the physician, "and I certainly believe it had a very great deal to do with the recovery of Minister Oxnam's child."

The face of the boy became black and his little body rigid at 6 o'clock, and for three hours he writhed in a fearful spasm. Dr. Bothe was summoned, but so tenacious was the grip of the ailment that for two hours it baffled every effort of the physician.

The parents worked with the doctor, and while all the remedies known to medical science were being tried, in another part of the city a little band of earnest Christians were on their knees praying. Long and feverent were their petitions.

The clock of the public hall at 2004 Union street struck 9, and every head bent for the benediction

in behalf of the lad. At the Oxnam home, 15 Belvedere street, the boy lay in his little bed motionless. The timepiece in the hallway sounded the ninth hour and it was while the solemn benediction was being said for him that the child opened his eyes for a moment as if in response to the prayer.

A new Methodist mission, to be called Wesley chapel, was to have been organized last Sunday night at the hall, 2004 Union street. The Rev. Charles Oxnam, who is in charge of the Methodist Progressive movement, was to have been assisted by the Rev. G. B. Smith, of Oakland. The various Methodist churches were represented by C. P. Perkins, of Simpson Memorial; Mr. and Mrs. William Abbott, Central; Mr. and Mrs. L. Poltanchi, Grace; Mr. and Mrs. W. E. Brigden, Trinity.

The service was opened by Mr. Oxnam, but scarcely was the first hymn finished when the minister was called outside to be told by his neighbor, Charles Brown, that his five-year-old son was dying.

The news caused much excitement, but as the clergyman was rushing off he called:

"Friends, don't go home; stay and pray for my boy."

And they did, and when the little band adjourned Ethelbert Oxnam was out of danger.—*San Francisco Examiner*.

A subtle element of mind  
Is waging war for humankind,  
In mighty battles that are fought  
Upon the silent plains of thought.

This soundless struggle of the soul  
Is conquering the world's control.  
Resistless soon to outer force.  
The cause will center in its source.

We vow to strive with heart and brain.  
Truth to instil and love to sustain.  
Exerting life to light man's path,  
And still the storms of righteous wrath.

Awakened be this thought afar,  
This purpose be our guiding star,  
Thus plies the law to fill the plan,  
Designed in God exalted man.

—AGNES MACFADYEN.

## USE YOUR TALETS.

Have you talents rolled up in a napkin anywhere about you? Haven't you, are you sure? Let's search a little. Did some one say to you a while ago something like this: "Oh, you don't know how much good that little talk we had last week has done me. I have been thinking of it every day since and got inspiration from it every time, and such courage to meet my daily trials as has made of them triumphs instead?" Or did you get a letter some day ago in which your friend said, "My dear, your note was such a Godsend to me, coming as it did at just that special time. I don't know how I could have met the problems which presented themselves to me on that very day without the sense of hope and joy which those few words gave me; they infused new life into me, and seemed to be the direct answer to my questions?" Has anyone said any such thing to you? If so, then unroll your napkin, silent one; there is a talent there which should be put into circulation right away, and used for the good of a larger circle of tried and questioning souls around you. If you keep it tied up in a napkin and hidden from those who need it, the first thing you know, these words from the old Bible will be found to apply to your case: "From him that hath not shall be taken away even that which he seemeth to have."

A dear woman came to me a while ago, who was sure she had committed what she called the unpardonable sin, and it seemed when she tried to read her Bible that there were more such tests as the above than any other kind, and she took all the denunciations and applied them in their most literal sense to herself, consequently she had gotten very much depressed. She said she once had the strength of the Spirit, but having used it wrongly, God had taken it away. It was very hard to convince her that she had but robbed herself of the talents she possessed by her denial of them, and that she could regain them by using the power of thought in the opposite direction. Hers is only a case of carrying to an extreme what very many of us are doing on a smaller scale.

One often feels that others are much more capable of saying the proper thing at the proper time than one's self is, and so lets many a golden opportunity slip by, losing the chance of increasing

the value of one's talent. Money hoarded away in a chest or buried in the ground is absolutely worthless; it is not even drawing interest, but worse than that, it isn't moving 'round doing anyone any good, and if it is in any destructible form, moth and rust may corrode it, or "thieves break through and steal," and the very same danger may and indeed is certain to befall an unused talent, for when one has told himself over and over again that he can't do a thing, the time comes when he finds this is a fact; the power which he really possessed but denied, is gone; then he feels defrauded and would like to put the blame on some one or some thing outside of himself, but no! the fault is in the hiding. It has become corroded by the rust of disuse, moth-eaten, or stolen away by the thief of denial; anyway, it is lost, apparently altogether gone! Can it be restored? Yes, but only by a tedious process of scouring and patching, or coaxing into newness of life by persistent affirmation. Much better dig it up before any of these dire mishaps have befallen it, and henceforth keep it bright by constant use.

Now, if you have ever had any such things said to you as I asked you about in the first of this article, you may take it as proof positive that there is something that you can do. So bestir yourself and get about it. It may be hard at first, but keep trying, try for the pure sake of the good, and the more you do the more you can do, and the less effort will be required, while the blessing will grow out of all proportion to your deed, for what can be more blessed than the consciousness of having given some one a "lift." Yes, there is one more and greater bliss, and that is the knowledge that it isn't little *you* that are doing the "lifting," but that you are being honored with the privilege of being used this way, that the Spirit, God, is letting you be His channel through which His blessedness is flowing out for the universal good.

Keep this channel clean, clean and bright, by your willingness to be used, by trying to be so used. Listen closely to the "still small voice," and pass along its messages the best way you can. If, like Moses, you feel slow of speech, never mind, but when the thoughts come, catch them with pen and paper, and hand it over to your brother, Aaron; he will put it in shape for you, for here is the sure promise, "I will be with your mouth and with his

mouth." If you have a message of Truth, it will find a way to be uttered. Even ungrammatical language can be interpreted, if the Spirit of God is in the thought hidden behind the blundering words.

Sometimes one who has a free, fluent and fearless utterances, and doesn't mind "speaking in meeting" a bit, hesitates because she thinks her listeners are not ready for what she can give them, and that it will be like casting pearls before swine. I never hear this excuse for silence without thinking of a remark made by a lady (of blessed memory to me, for she opened my eyes to the *new Truth*.) In one of her lectures she was speaking of this matter, and said that "people who were so afraid of casting pearls before swine were poor judges of both pearls and pork." Perhaps it sounds more forcible than elegant, but it expresses itself. If you have a genuine pearl, it will give forth its own peculiar gleam, and may attract some whom you consider very swinish.

So, my dear one, open your heart and mouth, and let the pearls of divine love and truth drop everywhere you go, and not one shall be wasted.—*Georgiana Nason, in Unity.*

### THE BENEFITS OF THANKSGIVING.

It is more natural, more habitual, to dwell upon our miseries than upon our blessings.

If we ask ourselves the question, "To which am I most prone? To think of my many blessings and give thanks for them, or to dwell upon my disappointments and deprivations, my shortcomings, and to mourn over them," we are obliged to confess that what we feel as a lack in life is more present in our thoughts than the supply of good things. Yet each of our deprivation, every one of our disappointments and sorrows holds and hides a blessing we can find if we will, and, finding, wrest from the circumstances to make it our own.

But to do this we must cultivate the spirit of thankfulness, we must be willing to be thankful.

"What," you ask, "are we not more than willing to be thankful?"

Theoretically, perhaps, yes; practically no; not until we have cultivated the willingness.

All the while we say we are willing, we hug our miseries to our bosom, loth to let them go, binding them more firmly to us because we persistently

think about them. We talk about the good, the power of the good, the omnipresence of the good, and the comparative nothingness of evil; and yet we feel as if evil were a mighty power to be wrestled with daily and hourly, an ever-present foe.

*We need to bring our feeling to the level of our perception.*

This is the art of living, cultivated only after our perception reveals the divine ideal; a work prosecuted within human limitations, but which, finished, far exceeds them.

All, from having wandered in many by-paths, are to walk in the King's highway, turning aside neither to the right nor to the left. All are to cultivate this great art ere they redeem their existence from the evils that have entered into it.

We feel, eventually, what we persistently think. The art of living is the art of thinking. No life is free from pain and sorrow, from some form of evil. All lives *may* be free from them. Between the practical and the theoretical stands what we do for ourselves. If it is abstractly true that good is the master of evil, then application of this truth to our own individual problems is the only way to make the abstract truth the practical truth.

Were we not possessed of two natures, how could we ever know one was stronger than the other? How could we be individuals in the highest sense except from out of ourselves come the proof of what we could do? In the practical sense, how could we know without proof?

We need to be thankful that adverse circumstances confront us, for they stimulate us to effort to master them; thankful that one nature in us suffers, for it rouses the God-likeness in us to save us from suffering; thankful that because we have something to overcome we can help to make ourselves "in the image of God."

Look around you. Here is a garden filled with flowers. They are not alike, though all are blossoms. Some seem to me more beautiful than others; you would select those as the most beautiful. All have place in the garden, but do we not like best those that give thanks? Those that give forth the perfume of their fragrant hearts?

In the trees flit birds, beautiful to the eye, but do we not value most those whose sweet song makes us pause in our toil and lifts us for a moment to where trouble is forgotten in delight?

Natural, spontaneous thankfulness is seen everywhere but in the human kingdom. Our miseries are too great, our sorrows too keen, our suffering too real, for us to feel thankfulness. We do not even see for what we should be thankful while they stand close to us. Only after many days do we learn thankfulness, learn to rejoice and give thanks even while they stand close to us, and find that this is the way to leave them behind us.

The perfume of the thankful human soul is beyond all that the world affords. Its song of thankfulness is the prelude to its song of triumph. A holy incense rises heavenward from those who have felt the divine anointing, who have found and felt the kinship with God that makes the sons of the Father royal princes with right to reign.

We are to become a holy nation, a kingdom of priests. The priests gives thank-offering unto the Lord for the people. Read the story of the children of Israel and see illustrated therein the power of good over evil, a power proved only when they they acted according to Moses' direction.

"Whoever is of a willing heart, let him bring it, an offering unto the Lord." "Every wise hearted among you shall come and make all that the Lord hath commanded." "The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring, for all manner of work which the Lord had commanded to be made by the hands of Moses."

These people illustrate ourselves. "We have a work to do, a work to be accomplished "at the hands of Moses"—according to our perception of the divine ideal. We are to build our lives according to this eternal pattern, perceived by us when we are able to look outside our feelings and discern principles as true.

The Israelites had to give testimony to the power of good over evil, the power that brought them through and out of all that threatened to destroy them. They builded the tabernacle "at the hands of Moses"—perception or insight—before they took possession of their promised land. Willing offerings were necessary before the "ark of the covenant" could go before them to open the way.

Most of us have gained a perception of life and its meaning that differs widely from our early teachings; have gained some measure of proof that

it is practical and valuable. Can we find in ourselves a willing thankfulness for all that is and has been; for the measure of proof that is ours, be it ever so small; for the privilege of living and proving our relation to God, whatever the difficulties that beset us; for the ability to travel on our own feet in the King's highway, even though it lead through hostile lands?

Or are we looking over our shoulders at the pursuing Egyptians, coming to a trembling halt instead of continuing fearlessly our journey?

Because of man's fundamental relation to God, all things are his, but God, because God is God, does not put them in his hand. Man is given a hand with which he may reach out and take them. They are for him, but he must take them to himself, otherwise whatever he may be as the divine ideal, he is not the "made" man he may be.

If one is endowed with power to understand mathematics he may become a mathematician; if with capacity for knowledge and appreciation of music he may become a great musician. Endowments is the first requisite, but results will depend upon use of it. No use, no results. One must "stretch forth his hand and take."

We fear and shrink from evils. We need to take with us the good. We take the larger measure only as thankfulness becomes habitual. Do not brood over the past. Brooding over troubles, present or anticipated, poisons existence. It breeds selfishness and selfishness is always the destroyer of thankfulness. Brooding, we put forth our hand to grasp and hold evil.

Right thinking brings right living, right living brings possession of our spiritual inheritance, the eternal riches. Misery-thinking brings misery into our lives, keeps it there, and prevents this possession. Time spent in dwelling on our trials is worse than wasted. Time given to thanksgiving for blessings is fruitful of results.

Misery-thinking keeps alive the man who ought to die, digs him out of his grave and resurrects him, if perchance he has seemed to die. Right thinking and thankfulness to build a new man, a man after the divine pattern, a man animated and made perpetual by the great Breath that proceedeth from the Father to the Son.

Think of it! God cannot be fully manifested without our help. Co-worker with the Almighty!

Can you imagine a higher office? Our relation to the Infinite Mind endows us with capacities. That is all that God can do for us till we discover and use these capacities.

The sun, moon and stars make obeisance to us, as to Joseph, for we are endowed with power to master all less than our highest selves. But we are shut up in the prison of the senses till we learn to interpret existence; interpret it according to principles instead of the sensations that mean so much to us. Right interpretation brings us out of the prison and places us where we can do the work that is ours to do. Action, not brooding; thankfulness, not self-condolence, will help to make us rulers where we have been servants.

It is not easy to resist strong tendencies. Resistance, purely, is difficult. There is a better way. The better way is cultivation of new tendencies. When resistance is supported by something. It is like pulling on a rope without any purchase, or having your feet well braced while you pull.

Let us resolve that we are done with miseries, that all things and all experiences *shall be to us* but a means for growth into the knowledge and proof of what we are, and to what we are destined, as children of the Most High God.

Let us be clear of eye, steady of purpose, strong of will, loving of heart, with clean hands and pure motives. Then shall our song of thanksgiving outrival the sweetest of the song bird, our soul fragrance the perfume of the lily and the rose.—

*Ursula N. Gestefeld, in Exodus.*

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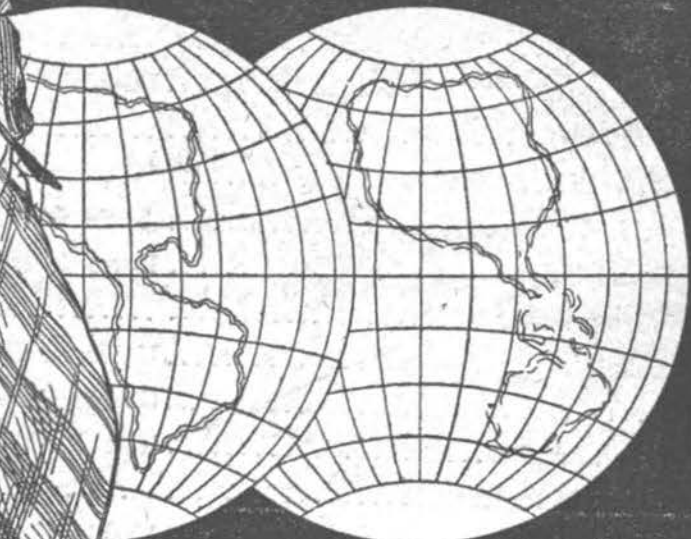


GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.



FREEDOM

TRUTH



BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

• UNCHAIN THE TRUTH. IT SHALL BE FREE.

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# Washington News Letter

VOL. 8.

WASHINGTON, D. C., JANUARY, 1903.

No. 4.

## Lecture—Subject Prayer.

Lecture by Bishop O. C. Sabin before the Evangelical Christian Science Church, Sunday afternoon, November 9th, 1902.

The subject of the lecture this afternoon is "Prayer." The prayer which heals the sick. I am frequently asked by persons in the churches the reason why "my prayers do not heal the sick as well as anybody else's. I pray and I see no results." The answer to all such queries is, that the person who prays does not understand how to pray. Mind you, I do not question the sincerity of those people, because I know them to be good people. I know that they pray from their standpoint with all sincerity, and with the best understanding they have; but their prayers are utterly worthless. God in all of His actions, so far as we have been able to learn, works through absolute scientific principles. Throughout the entire universe so far as we can see, everything goes in exact unison, with perfect harmony. There is nothing, anywhere, which goes by chance. In the subject of religion, as well as in everything else, God has made himself known to us through scientific methods, and unless we can understand the rule through which He works, we cannot accomplish the results. The world of wisdom, from the beginning of knowledge up to the Infinite, the Mind of God, is susceptible of being learned by man, through scientific principles, absolutely, without a variation, any more than there is variation as to when an eclipse will commence to show itself upon the sun or the moon, absolutely. But in order to obtain this information and to achieve these results, we have to study the science which God has given us.

In talking upon the subject of prayer this afternoon, I wish you could forget the speaker entirely, look at what is said and learn these lessons. It is very simple. If you want to get hold of it,

you can unravel it. Forget me entirely and let us talk together upon this subject, and see if I can teach you how you can go to God and receive an answer to your prayer.

Prayer is the working tools of every Christian healer. Without prayer we can do nothing; without prayer we cannot receive an affirmative answer to any petition we make, because the petition is the prayer. God never, voluntarily, gives us anything whatever except through out asking. He created us. He gave us the breath of life, and the air and the water; He gave us those things; and then He gave us the right to select for ourselves what we want. Now, if a young man wants to go down the street after dinner at night and carouse until the small hours of the morning and come home drunk and besotted, he has a perfect right to do it, so far as any prohibition from God, because he is created in the image and likeness of God. He has the right of self-selection; he can do what he chooses; he will be punished for every evil thing he does. On the other hand, he can take the right hand and he can do good; he can love his brother; he can hold out the hand of help to those who are in want; he can give the cup of cold water to those who are thirsty; and he will receive the blessings to which such a life leads, for as you sow you reap. It is just as true in the line of thought or conduct as it is in the material world. If you sow an acorn you get an oak. If you sow a grain of wheat you get a stalk of wheat. If you plant a grain of corn you get a stalk of corn and an ear of corn. As you sow you reap. So in this, if you sow righteously, if you sow honestly; if you sow perfection, if you sow in the right direction, your harvest is right along that line; but, on the contrary, if you sow evil you reap evil, for as you sow you reap. Every person is punished for everything he does that is contrary to God's laws.

Now, I can illustrate this. Suppose I put my hand into the fire, it is burnt, isn't it? Well, I do that voluntarily. Suppose three or four strong



men put my hand into the fire and hold it there, it is burnt, isn't it? That is done involuntarily, but yet it is burnt, isn't it?" Now, in all of this creation you have to keep yourself in line or else you will not get the blessings. If you place yourself in line, or are placed there by those who have control of you where you will burn your hand, you are burnt, that is all. The sins of the parents have been sent down upon us from generation to generation, from as far back as we have the history of man. Once he had a thousand years of life; to-day he has about a third of a century. It is not your fault that you have to die at the age of thirty-three or thirty-four; you had nothing to do with it; your parents, through this universal belief in sin and death have gradually shortened the span of life until this thing called death reaches us at about the average age of thirty-three or thirty-four. The sins of the parents have caused it.

Now, the object of this illustration is to show you this, that you have to sow the right kind of seed, you have to make the right kind of prayer, and you have to do it scientifically, if you are going to be heard. I do not care what your intentions are, how honest you may be, if you are ignorant and do not know how to make the prayer, your prayer will not be answered. As proof of this I will refer you to the whole Christian world. For one prayer that is answered there are thousands that are never heard.

The question comes up, "What is prayer?" I am not going into long definitions of it in this course of lectures. Prayers to all intents and purposes as we are to understand it this afternoon is that mode by which you ask your father in Heaven for something which you want; it is the mode by which you ask him for that something. You do not have to stand up; you do not have to get on your knees; you do not have to wallow in the dirt; you do not have to do anything unusual. Only, with a sincere heart you go to God in spirit and in Truth, knowing what you are and knowing what He is, as far as He has seen proper to disclose himself to us, affirming what you have; and that is prayer. I am going to illustrate it. Probably we cannot get through with the subject of prayer this afternoon, nor for several more, but we will go as far as we can and will continue until all is plain.

You have to learn this lesson thoroughly and also you must remember the four lectures which have gone before.

You must always keep in mind what you are. Now, what are you? When you go to God and ask him for something, who is it that is asking? Who are you that are asking God? The reply is you are God's child, created in His image and in His likeness. Now mark you, you are endowed with power and dominion over the earth, and the sea, and all that is upon the earth; you have power and dominion, given you by God; you are the image and likeness of God. We explained this in a former lecture. Therefore, you go to God with the understanding of what? Why, you understand to commence with that you have dominion over everything that you ask for, don't you? Have you got dominion over your body? Yes. Why? Because God gave it to you; dominion was your charter right. Now, a corporation, which is formed in the law, is confined in its conduct by what its charter allows it to do. Some corporations run steamboats, others run railroads, others combine and run them both, and they do this and they do that; but they can do nothing except that which their charter gives them the right to do. That is the point. Now, in making your prayer you can't ask for anything except what you have the right to ask for. You have dominion over the whole world and this was given you, when you were created. The ordinary prayer would be: "Please, Father, give me this or that part of the earth." You have already got it. Suppose I wanted a piece of bread or a meal's victuals and I should get down on my knees and ask God for food? would that be proper asking? No; I would not do any such thing. The ordinary prayer would ask Him for food; would say, "Please, Father, give me some food." That is not the way to ask; not at all. That is the way the world does ask, and that is the reason why the petitioner does not get what he asks for. He asks improperly.

Let me explain to you. If you have dominion, you have got it; haven't you? If it be true that you are created in the image and in the likeness of God, and given dominion at your creation by your Father in Heaven, you have it, haven't you? Then if you have dominion over all, and have all,

you are asking for that which you already have. If you will supplement the asking, as Jesus told you, knowing that you have that for which you ask before you ask, then the answer will come; but without that supplement you can't have it by such asking. If I should come and ask for what I already had, I would, by implication, say that God does give me food, that it is not mine by virtue of my power and dominion, thus denying my gift. I should thank Him and praise Him for it, knowing I had it already. What would be the result? The manifestation of food, or whatever I might ask for, would come. Why? Because of my affirmation of my rights, my charter privileges; and, when I do that, the manifestation comes forth and when I ask in that way the truth is demonstrated by the manifestation of the reality. For example we will say, here is a person who is treating against poverty. In the first place, he like most people, is fearing poverty; he expects to go to the poorhouse when he gets old; he does not want to have to live on his children. Consequently, he starves himself all his life, in order to have something for old age, but usually it is left for his children to quarrel over when he is gone. I have seen some of this world myself. I have seen many such instances. What is the result? Such people are always poor in their own minds while they are alive. Why? Because they are saving what they have and should enjoy now for a rainy day, the some time coming when God will desert them. Don't you see what a wicked thing that is? Just look at it. God gave you everything, didn't He? It is all yours, isn't it? And all you have to do is to reach out your hand and take, claim that which comes to you; but if you are laying up in barns like the rich man, you will meet a like fate. After he filled his barns he made larger ones and filled them, and said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry." What overtook him? That night he passed out. It is wicked, absolutely wicked, this thing of distrusting God, and when you pray in that way you are distrusting Him. You say in your heart that God, when he said "*You shall have power and dominion,*" did not tell the truth.

Let us get closer to this subject of prayer, and

start in with it as best we can, this afternoon.

We divide the prayer, the prayer which heals, scientifically, into four departments. The first we will call the INTRODUCTION. The second part the DENIALS; the third part, the AFFIRMATIONS, and the fourth the PRAISE. Now, one will say that this looks like a machine prayer. I reply it is simplified, you have it all divided into steps, so that you can walk right up the ladder. In other words, it is a scientific division. God created everything, and everything He created runs just as exact as machinery, so that your prayer, unless it runs exactly upon perfect lines, is nothing, it amounts to nothing.

Let us take up this first thought, the introduction, remembering, always, that we have a pattern before us, JESUS CHRIST, who was the WAY, the TRUTH, and the LIFE. Remember, always to follow this pattern. He told you, when you came to the altar, when you come to God, or go to pray, and have hatred and malice in your heart towards your brother, not pray at all. Just stop right there, because you can pray till every hair drops off your head and you will never get an answer, as long as you have malice in your heart toward any of your brothers or sisters. He says "Stop." That is the end of your race, you will never be heard. What does Jesus say we must do? He says lay your gift upon the altar, go and be reconciled to your brother, and then come back and offer your sacrifice. That is the point. You have to go to God with a pure heart, in His image and likeness. God is love, and unless you do image Him in His love, you have no part or parcel in Him, not one particle. You are going along the road that leads to destruction. You are living with the dead, you are one of the dead. After you have cleared your heart of every malice, cleared it of all worldly surroundings, as far as you can, enter into the holies of your innermost soul, and there tell God what you want; then he will hear you and answer your prayers. I will tell you how by and by, so you can make your prayer in accordance with the rule, and when you comply you are just as sure to receive a perfect affirmative answer as that the water is sure to run down hill. In other words, there is no possible doubt; and the only reason why we do not receive perfect an-

swers to all of our prayers—instantaneous answers—is because of our lack of perfect understanding, or the lack of receptivity of the person who is being prayed for.

But the time is coming, and it is coming rapidly, when we will heal as Jesus healed, by the spoken word, all the time. He said we should do such things as He did, and even greater things, because He went to the Father. What He said will always be fulfilled. There is never any doubt about it. The time is coming when all healing will be by spoken word; and, a little farther on, there will be no sin or sickness, and finally, the last enemy, Death, will be overcome by us. So pray with perfect sincerity of heart and adherence to the rules. We come to God with perfect honesty in our hearts.

The second part of this prayer is the denials of evils. Some Scientists do not believe in denials. My experience is that denials of evil are fully as effective as are the affirmations of good. The rule is this in regard to denials, that you must deny *everything that you do not want*. You can apply prayer to every department of life; it is not confined to sickness; it controls your business. If you want God to lead you in your business affairs, then affirm that God does lead you. If you want good health, then deny sickness. Now, for instance, suppose you are attacked with a fever, or you are attacked with poverty, or you are attacked with heartache or worry, what do you do? Do you say, "Yes, I am sorrowful, my heart is broken." Do you talk that way to yourself? Not at all. What do you do? You deny all heartache, you deny that you have unhappiness of any kind. For instance, we will confine our illustrations to a case of sickness. For instance, you have a fever, you are burning hot to material thought. Do you say, "Yes, I have a fever." Is that the proper method? No, it is not.

Here is something that we are abused about more perhaps, than anything else. I refer to the denial of evil. They say, "Oh, you do not believe in sickness. No need to ask you about it, you do not believe in it." Let us look at this a moment in regard to denials. What is the result? Here comes along a "tramp thought" and settles in me, and says, "I am fever." If I say, "Yes, you are fever,

and you will settle in me," what is the result? I have given that "tramp thought" a home in my body, and I will never get rid of it, until I have paid the uttermost farthing. The way to treat that "tramp thought" is to get your mental boot after it and give it a good, strong kick; just kick it out of the window and over into the vacant lot, and let it go to the devil, oblivion, where it belongs. It is no part or parcel of you, nor can it touch you unless you give it a home. If you voluntarily give it a home, it is your landlord very soon and you are its tenant, and it will bury you, sometimes very promptly. Never give evil a home under any condition whatever in your mind.

Have I got a fever? The reply must be, *No, I have not got a fever*. Let us see if I have one. Let us see if this denial is such an idiotic thought as the newspapers and the smart people all over the world say. He who does not know anything cannot have anything. We will see whether you can have a fever or not. You are the image and likeness of God; aren't you? You are created in His image and in His likeness. God is spirit, therefore, you are spirit, aren't you? Can you, the image and likeness of God, a spiritual being, living, moving and having your being in God, have a fever? Can you? Of course, you deny that spirit can have fever. What are you? "I am body." Are you? Let us go back to the old illustration that I have made so many times, of this river flowing on to the sea. You go and look at it, you see the river; you go back tomorrow, and you think you see the same river, but the river you saw to-day has gone on. The body that you see here to-day in twelve months' time will have passed on; and if you were to resurrect the mortal body, how many would you have? Take a man of my age and you could resurrect enough of my bodies to make a military company. It is only a question with me which body I would take. Would I take the healthy, sprightly body that I had in my youth, or would I take the body that was put down in the grave, old and diseased? If you have traveled as much as I have your body is scattered from the Atlantic to the Pacific; part of you may be in a crow, part in a jack-rabbit. You do not know where it is. It has gone on.

In the beginning creation is going on. God Al-

mighty has given you existence, He has given you a body right straight along, a new one; and when you get so you can't believe in death, that you can't believe in old age, that you can't believe in disintegration, then your body will go on into eternal and perpetual youth, and there will be no such thing as old age.

Some people in this audience knew me six years ago, and knew that I was decrepid, unhealthy, poor in flesh and diseased in body. I would not in those days have run across the street to catch a street car for a thousand dollars. If I did I would have expected that I would have died from heart disease before I got across the street. I had a cough that had been with me for four or five years, the result of the grip; had no constitution; I was living on the difference of this universal thought called mortal mind. Now, look at what is the result of this Truth. I came into the knowledge of the Truth and every disease gradually left me, as my mind became enlightened to the fact that there was no such thing as sickness. The muscles of my arm are as hard as that chair, and I am perhaps a stronger man for one of my inches than you can easily find. I feel as young as I did at the age of thirty-five. What is the cause of this? It is because I have learned to deny the existence of disease, to deny the existence of evil, and I utterly and absolutely refuse to give it a home. It has no home with me and shall not have. I take my mental stogies and I kick it out. What is the result? God is with me. He fills me with strength, the strength that comes from the Father.

On the subject of denials, I have time, perhaps, to take up one more thought, that is on the subject of poverty. Poverty and sickness seem to go hand in hand, both the handmaidens of misery. You take the ordinary fellow, he has sickness, and a sweet morsel it is to hear him talk. If he can find a friend to listen he will talk to him about how bad he is and you would think it a lovely thing. Then, on the other hand, he has poverty, these twin maidens leading him in misery over the precipice called death. These are the twin maidens that you will find with more people than anything else. If they have not poverty right now, they are fixing a home for it when it comes. Do I admit poverty when poverty comes to me? Do I say, "Oh, yes,

come in and stay with me. We will go down in rags together to the grave." Do I talk that way? Not at all. I get those mental boots of mine and I kick it out of the window. What do I say? I say, "I have everything, God Almighty gave me all, and I have all, and I can't have poverty." Take as an example the children of Israel when they were coming out of Egypt through the wilderness. Occasionally, one of those Jewish women that was a little more saving than the others, did not believe that the manna would come the next day, and she would save enough for two days. What was the result? What she saved one day would be spoiled the next. "Give us this day our daily bread," not "Give us next winter our daily bread;" don't give us bread so that we can live away from our children; don't give us bread to keep us away from the poor house forty or fifty years from now. There is no time but now, and no presence but here. God is omnipresent love, He is with you here and now. Make that realization, and you have all the world, you can't feel poverty; it is impossible.

What did Jesus do? One of the disciples came to Him and told Him that they had demanded taxes. What did He do? He found that He did not have any money. He just said, Go down to the sea and cast a hook and the first fish that comes up, take a piece of money out of its mouth and go and pay taxes for thee and for me. We can do what He did. Why? Because He said we could. You always want to be consistent. Are you a consistent Christian, to deny anything that Jesus said that is for your benefit, and affirm all that appears to be against you. "Whatever you ask of me in faith you shall have." He did not mean that, you say. That is what you are taught, you cannot get that. When He told His disciples to go and preach the Gospel to all the world and "these signs shall follow those who believe," did he not mean that to all, or did he just mean that those who were there should have the "signs following." He told them to go into all the world, and preach, and these "signs would follow those who believed."

Now, in the interpretation of the Bible always interpret it on your side, and, whenever there is anything going your way, interpret it that way, because you are entitled to it, it belongs to you, and you have this by virtue of your charter rights.

You were given power and given dominion.

Now, how do I know these things to be true which I say are true? By actual results, actual results. The signs following. How can you know that these things are true? Get in line, and make this prayer as I will tell you before we get through, and you will heal the sick, you will have results. Sometimes you will get them so quickly that they will astonish you; yes, astonish you. That is about the only way a person gets into this work. He gets a smattering of it, he commences to ask, and here comes an answer as quick as a snap of the finger. He will say, is not that wonderful? Is not that beautiful? And he will go on in the work and become stronger and stronger.

I remember the first case of appendicitis I ever treated. I thought, Well if God will hear my prayer so I can only cure a case of appendicitis, Oh, how wonderful. That case was cured between three o'clock in the afternoon and supper time—almost instantaneously. God Almighty's work is perfect, it is perfect when you make the realization in that way.

The subject of prayer is the whole subject of Christian healing, for all healing is done by God in answer to prayer. When you understand who God is, so far as He has given power to understand, and understand our relations to God, when you take the lectures given heretofore on the subject of prayer and understand them, then you heal the sick. Always bear in mind,—every one of you—that you are God's favorite—every one of you. God loves us all—every one of us—exactly alike, and what He will do for one of us He will do for all of us, if we ask with the spirit and with the understanding. Never think that it is simply for this man or that woman to heal the sick. God is no respecter of persons. He loves us all and He will do all of these things for all of us.

Now in this audience I can count more than a half a hundred people who are excellent healers of the sick, who, two years ago, as far as I know, knew nothing of the subject. They have been taught in these lectures, and God hears their prayers and heals their sick. I believe that in this city of Washington there are two thousand people who are healing the sick by prayer to God.

Always remember that what we call a treatment

is nothing more nor less than a prayer made with the understanding. The understanding means this, that you are the image and likeness of God, and were created in that way, and are perfect, a spiritual being living in spirit; and when you have that understanding, then ask through that understanding, and you can see, as you will be taught how to ask later on, and you can see why you cannot have disease. When you have made that realization in your consciousness, the sickness, so-called, is gone. It never was.

Now, it seems singular to say that there is something in existence that never was. I must talk on that a moment. I want to illustrate that doctrine of annihilation. Here, for instance, comes a telegram that one of my children has been seriously hurt. What is the result? What is the effect of that telegram upon me. It strikes my mentality, it goes down through my body instantaneously, and I become weak, physically overcome. Suppose that telegram is not true at all. Still it has all the effects of truth on me as long as it is undenied. Just like the fever, it has all the effects of truth until it is destroyed by the truth. But here comes another telegram from the young man himself. He has hurried to tell me that the first telegram was false. What is the effect of the last statement. It kills the first story doesn't it? It simply annihilates the first one. The story was a lie, it never existed. What was the first story? That my boy was hurt. What was the last? That he was not hurt. The last story annihilates the first. The boy was never hurt. Suppose the telegram was that he had the fever, and the next one came saying that he had not. That first story would be annihilated by the truth in the last. Wherever there is error in any shape or form, mark you, touch that error with the real truth and it annihilates it, just as if this room was dark, and I come here and turn on one of these electric buttons; the darkness is gone instantly, it did not go anywhere, it was a lie. Simply the absence of light—nothing.

It is so with every kind of error. It is the absence of truth; and you touch it with the truth, and you annihilate it. It does not go anywhere, it is blotted out, it never was. Therefore, when I say that sickness cannot exist, I mean what I say,



that there never was any sickness. All the sickness and misery that ever existed in all the world is but the creation of this so-called carnal mind, nothing more nor nothing less. Destroy that so-called mind and you have annihilated the so-called evil. Evil is nothing, for God is good and God is all.

God bless you all.

### LECTURE—PRAYER, (*Continued.*)

Bishop O. C. Sabin delivered the following lecture before the Evangelical Christian Science church Sunday afternoon, November 16th, 1902.

Before commencing the lecture this afternoon I want to speak of a case of local notoriety. I refer to the case of which the papers have been full, of the young lady who came from Illinois and died under treatment of a Christian Scientist. I suppose that during the past week the doctors have had forty or perhaps fifty patients who have passed away in this city. The Lord takes them when they die under doctor's treatment, but if a Christian Scientist ever has a patient who dies, of course such patient is murdered. If you will note the situation you will see that it is the very highest kind of a compliment to this Divine Healing, that there is so much fuss made over a case when one of their patients happens to die. It is very rare that you ever hear of anybody dying under Christian Science treatment, and if you do, all the newspapers from New York to San Francisco have it reported through the Associated Press and all the world knows about it. We rarely ever lose a patient because God's power is omnipotent.

About this case I want to talk a little. Remember that the lady healer who had charge of that case is not of our school of Divine healers. She belongs to what is called the Eddy branch. Their *modus operandi* is very different from ours. In the first place they do not allow you to have a physician. Now, what killed that young lady was this universal thought, "Oh! she has no doctor, and she will die!" The healer did not have power enough to defend against this universal thought of certain death which existed in the minds of the people, and she simply was over-

whelmed with that thought. If the healer had called a doctor, the young lady would have recovered. If I had been called to the case, the first thing I would have done, I would have had them call a doctor, and I would not have treated the case under any other condition, and then I would have treated in such a way that the doctor would have treated in harmony, and God would have healed the case. Mrs. Linscott did not dare to do that, because that was contrary to the rules of the church.

I am going to say a word in regard to Mrs. Linscott. I have known her very well for five or six years, and I have found her, and I believe her to be a thoroughly honest, good woman. I believe her to be the best healer that is in the Eddy church, a woman who is as brave as a lion and perfectly sincere; but the force which she had to combat was beyond her power. I was afraid of it. I hoped that it would not prove true, but it did, and mortal mind killed her patient.

Now, while on this thought, I want to talk a word about medicine. We may take this up at more length later on. There is a great deal of good in medicine. Away back a good many years ago, there were some travelers in Peru who found that the waters of a certain spring were being used by the Indians to destroy what we call malaria. They investigated, and they found that the waters of this spring were saturated with the elements of bark of the tree cinchona, which we call Peruvian bark, from which quinine is made. From that discovery quinine was made from the bark of that tree and the root of that tree. Quinine has been and is now one of the great remedial agencies of the world at large.

My father, at one time was hoeing in the garden in the early days in Illinois. He reached down and pulled up a weed by the side of a bean, a bunch bean,—farmers will understand it—he put down his hand and a rattlesnake bit him, and hung on to his forefinger.

He held it up and shook it off and killed the snake. He then took his hoe and went about fifty yards to the fence where there was virgin soil, and dug up a plant and chewed the plant and put it on the place where the snake had bitten him. He afterwards took the rest of the plant and bound it



up in a little poultice and put it on the snake bite. The finger never inflamed, and the poison was truly and literally killed. Wherever there is a disease there is that in the vegetable kingdom that will destroy the disease. This is understood by all the students of Botany and educated physicians.

If you take a cat as an example. He may have been raised in the house all his life and never have seen a blade of green grass. Give him a bunch of catnip and he will roll in it, tumble in it, go into ecstasies over it, and he will eat it. Why? Because there is something in that plant which his physical nature craves, and he eats it.

The dog, at certain times, will eat grass. Out in the Western country, where the plains are broad, animals will come at certain times of the year hundreds of miles to lick at what we call the salt licks. Why? Because there is something in their physical nature that requires that component part to make it perfect. The salt water fishes in the sea, become encrusted, so to speak, with a certain kind of vermin, and they will rush into the fresh water streams sometimes hundreds of miles for relief, for the fresh water kills that which is killing them.

Now, I have always tried to impress upon my students,—and you are all my students, because this is nothing but a lesson,—to remember one thing: Always have common sense. You can be forgiven for almost anything else, but you never can be forgiven for the lack of common sense. If I have a case of contagious disease, the first thing I do, I have them get a doctor. Why? Because the law of the land requires that that shall be done.

There was a lady over in the Indian Territory whose family was taken with the small pox,—three young children and her daughter, the mother of the children. The old lady went with them out to the woods where they were quarantined in a tent with a lot of other people. I do not know whether they were part Indian, or whether they were not, but numbers of people died, but the old lady's daughter and her children got through all right. She threw every bit of the medicine away. She wrote me, and depended on God for the healing, and they were all healed.

Now, Mrs. Eddy has issued an edict to her disciples that they must not treat one of those cases because the law requires a doctor. That is not

right; that is a bad rule. Let us have common sense, and, wherever there is a necessity for anything, use it.

Now, you may think from what I say about medicine that I am a great champion of medicine and probably taking it all the time. I have not tasted it for over five years and a half because I do not need it. I do not want it. But if a member of my family should be sick, and they wanted a doctor, they should have what they wanted. I never would say no to them. You shall not have what you want. I think with these particulars I am willing to go on record as they will indicate.

Continuing our lecture of last Sunday afternoon upon the subject of prayer, you will remember that I left off while we were discussing the subject of denials. That is to say, here comes a manifestation of fever into my physical body. Carnal mind tells me that I have a fever. I feel my pulse and it runs up to 120, and I get one of these thermometers and I put it under my tongue, I pull it out and it shows 106 degrees. In connection with that I have what mortal mind says is headache, a tremendous headache. My bones are racked and my muscles are full of pain to carnal thought. Now, what must I do? Must I say, "Yes, I have a fever, and I have these other manifestations?" If I do, I fix them upon me, and, as our Savior says, I will never be released until I have paid the uttermost farthing. What I should do and what I would do, if I had a case of that kind of my own, or anybody else's, would be to realize in my consciousness that I am the child that God made, a spiritual being, living, moving and having my existence in God. That being true, I would realize that such a being could never have a fever. Therefore, I denounce this manifestation as a lie of carnal mind, of mortal mind, a physical manifestation which is false and untrue. What is the result? Why, sometimes the healing comes quick. Sometimes it takes longer, but the thought kills the so-called fever, etc.

Now, I am going to illustrate that, if you will bear with me. Here are two fingers. This finger, we will call the physical man, and this other finger we will call the spiritual man. It is generally agreed that man is formed of two parts. I do not agree to it, but that is the general thought, that he

is both spiritual and material. I have a fever, we will say, and I am going to pray to God to destroy it. As you will see, later on in these lectures, we do not ask that God do so and so, but we realize that so and so is true. That is the prayer which heals. Here is the finger that represents the material body that has the so-called fever, and I am going to treat that case so that the fever will leave that carnal or physical body. What do I do? The physical body, of course, is the only one that any one thinks has any fever. The spiritual man has no fever, it has no belief of substance, so to speak. What do I do? How do I treat? We turn this physical or carnal man down. He is not in it at all. Now, mark you, here is the gist of this whole business. If you can realize it now, you have it. In my prayer I realize in my consciousness that this spiritual child which God made can't have a fever. It does not take any argument to prove that to my mind, that a spirit being cannot have the fever, because it has nothing that we call substance. I am talking from a material standpoint. There is no substance there for fever to work on. I make the realization that there can be no fever. What is the result? If I have made the realization perfectly it causes this physical man, so-called, to respond also and to say, "I have no fever either." When I make the realization that this being can't have the fever it destroys this manifestation. Can you catch that thought? There is the whole business right there in a nutshell. It is the realization of your perfect spirituality. When we say that the body is formed of a physical and spiritual existence, the two of them, it is not true; it is absolutely false, but we have always been taught that it was true, and that is the basis upon which all of our education has been formed!

I dislike to go over all of these old illustrations so often, but I find you another. You go to the river,—take that illustration. You look at it, you go again to-morrow and look at the same river, and yet, the river that you saw to-day you do not see to-morrow. Why? Because it has gone on. In the beginning creation is going on. So with this body, it is going on. The audience that I see before me to-day, in twelve months if I were to see you before me, would be the same beautiful people that God made, but these bodies would have gone

on; like the river, they are constantly passing on. The human body is nothing more nor less than a spiritual manifestation of God's creative power. In the beginning, creation is going on with you and with me, and with everything that breathes the breath of life, constantly and all the time. When we talk of two creations, the spiritual and the physical, we are talking falsely; but we are all spiritual. God is all, and God is spirit, and we live, move and have our beings in God. As we showed you in the lectures upon the Deity, God is omnipresent life, everywhere, with center everywhere and circumference nowhere. In the beginning creation is going on.

Therefore, when these manifestations of disease, so-called, come up, deny them; never in the world acknowledge them. If you do, you are simply bowing down to the kingdom of matter and the day that thou eatest thereof that day thou shalt surely die. That is the meaning of that old Bible story. When you acknowledge that there is life, truth, substance and intelligence in matter, that day you have chained yourself with death, you commence to die, that is death. But the thought that lives in the tree of life, is the understanding that you are the child of God Almighty, created in His image and in His likeness, endowed with all power and with all dominion; and when you make this realization you have passed from death unto life, and you shall never see death unless you voluntarily want to.

I had a good friend a few years ago who took me to task when in a lecture I made the statement that a person need not die unless he wanted to, and he really became offended at me that I would not consent to say that a man had to die. It did not make any difference what Jesus Christ said. My friend stayed away from the lectures I think one or two Sundays. I told him, "You can die if you want to, any one can die that wants to." It is only the fellows like me that are enamored with this world and do not want to die, that do not have to die. You fellows that like death better than life, you can die all right." He said he thought it hurt the cause to talk that way. Jesus Christ said it. What was the result of this man's idea? He was a stronger man to all appearances than I was at the time. I have gone on getting

stronger and becoming more useful and more perfect. He had been out to hear a lecture in the upper part of the town from some of these Indian occult teachers, and with some friends was walking down by the Arlington hotel, and he said that he would go in there and wait while they went down town and came back. When they came back in little over half an hour, he had passed on, he was dead. As a man thinketh so is he.

Therefore, always deny. Here comes a person who says, "I have rheumatism, I have dyspepsia, and I have I do not know what else, I am chuck full of disease." The men are just as bad as the women. I think they are worse. They will insist that they have headache all the time. They will detail their ills as long as they can get anybody to listen to them. It is a morsal sweet to their tongues to tell how beastly sick they are. Now, let me tell you what you are doing when you do that. You are fastening every one of those ills right on your body. That is what you are doing. In the old parlance you are nailing the lid right down on your own coffin; you are digging your own grave. There is nothing more sure or more certain than that this is true. Such persons are acknowledging all of these evils and all of these ills. As we will tell you later, there is a certain rule which you should always adopt and never fail. That is this. When you are talking about yourself *never say anything concerning your own self, your surroundings, your affairs, your family, or your friends, except that which you wish to see realized in truth.* Now, do you understand that? Let us understand it. If this audience, each one of you, could understand and practice this rule, there never would be any one of you sick in the world. It is absolutely a panacea.

For instance, here comes this same material thought that I say I have a fever. The question is, do I want a fever? Do I want this headache? Well, now, it does not take me long to make up my mind that I do not want them. What do I do? I say I have no fever or headache. When carnal mind hears me say I have these things, it says "Oh he has not got anything, he could not have anything," and makes fun of me and laughs at me. I had people, away back yonder when I was coming into this thought and had the belief of a bad cold

that I could not get rid of, who delighted to make fun of me. I had a friend, a lawyer, and he would say, "If you ever happen to have a cold, be sure to go to a Christian Science healer, because that annihilates it. The healer will show you that you never had a cold and never can have a cold," and then the whole crowd would laugh. Well, now, when we say that we have no disease, what are we doing? We are following a philosophical rule, which, if we follow, makes us perfect. If we disobey we have that which we do not want.

It is easy for the skeptic to make fun and to talk of something of which he is as ignorant as the beasts of the fields. But it is another thing to know what you are talking about, to realize the Truth and to realize the benefits. Therefore, in all of your transactions, make this the rule, *deny everything that you do not want.* Do you want sickness? No. Well, deny it. Are you sick? No. And you will see the pain of so-called manifestation of sickness pass away. It sometimes takes longer, sometimes the manifestation of health is instantaneous, hundreds and hundreds of times has such been my experience and a like experience is that of every person in this thought.

When mortal mind says you have a headache, give it a denial and it is gone, and that is the end of it. But if you say, "Yes, I have the headache, I have it bad," you will fasten the belief on you and you will be sick. I think that the strongest manifestation that I ever had, was something that we call diphtheria. It was very bad to material thought, it took me some little time to destroy it; but I never went to bed, I went on with my work, I did not acknowledge it; but I everlastingly denied it, and it never got its fangs fastened in me, and the manifestation, so-called, went away in three days.

We now come to the next or third part of this lecture on prayer, of this general division, which is the AFFIRMATION'S. When you affirm that you have something you have it. Now, you want to understand the basic rule of this affirmation. I will not be able to get through with all of it this afternoon; but, when I affirm that I have happiness, that I have health, that I have wealth, that I have all that this world has to give, why do I affirm it? I simply go back to the realization of what I am, as I said in a lecture a few Sundays

ago regarding what man is. In the first place, I am created in the image and likeness of God; in the next place, I have power and dominion over everything on the earth and in the sea. God said, Let us make man, let us make him in our image and after our likeness, and He did make him in His image and likeness, and He gave him power, and He gave him dominion. Now, remember God never made one man different from another. We all have the same rights and the same power, His children all have power and dominion; and we all live, move and have our being in God. Therefore, when I affirm that I have health, what do I mean? I mean that I live, move and have my being in God. God is eternal life and eternal health, and we live in eternal life and eternal health, as the image and likeness of God. Well, I do not have to realize very hard, if I believe the Bible, believe God's word, to realize that I have perfect health. It is mine by nature, it is mine by inheritance. Then, I realize that truth, and when I do realize it, the proof of its correctness is that any so-called manifestation of material diseases passes away, and God's harmony is restored in my body and everything else is perfect to a manifestation. Do I say, "Please Father, give me health?" I do not say any such thing. I say "I have health, I have harmony, I am God's child, and I live, move and have my being in God and must be perfect, and nothing but perfection can come near me, around me or about me, and God gives me this realization, in the name of Jesus Christ;" and that realization gives me harmony.

Suppose my so-called material mind is racked with sorrow, my environments all around me are working apparently against me, what do I do? Do I lie down and cry, so to speak? Or do I stand up as God's child and affirm my perfection in God Almighty. If I do, these material manifestations go away as the dew before the morning sun. It is the most beautiful thing in the world to make this realization of the allness and perfection of the Father, and see this so-called thing called evil pass away, nothing, nothing! When you turn the button in a dark room and let on the light, harmony is restored, the blackness and darkness are annihilated. They never were anything except absence of light. So with all kinds

of inharmonies, sickness and sorrow, they are nothing but the absence of Truth.

I find that my time will not permit me to go any farther with this lecture this afternoon. We will continue with the subject of prayer next Sunday afternoon, because the important part of all this teaching is to learn how to pray. If you learn how to pray, then you have everything, and all is yours, and the manifestation comes to you. But, if you do not know how to pray, then you are like the world at large. They will pray for something they already have, thereby denying their birth-right and nullifying every possibility of a fulfillment. It is the realization of what you are, and what your rights are, that gives you power to know what you have; and when you make that realization, God Almighty's beautiful love comes down over you and covers you as the waters cover the fishes of the sea.

#### LECTURE—PRAYER, (*Continued.*)

Bishop O. C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, Nov. 23rd, 1902.

In teaching how to heal the sick of course these lectures partake of the nature of a teaching. There is no attempt, here, at pulpit oratory or anything of that kind. We are simply trying to teach, in the plainest possible way, in the simplest language, the mode of healing the sick by Divine methods. We have been teaching you for a number of weeks, bringing you up, so to speak, to the culmination which we are on to-day, the subject of PRAYER.

We first showed you that you must not be governed by prejudice, that you must let the Truth wherever it is found be your sole and only guide. Next, we took up the character of God, so far as we are able to know, and showed you that God is omnipresent love, life, goodness, and that God is without metes or bounds, center everywhere, circumference nowhere, filling all space; that God is life, not that he is alive; but that God is life; and wherever life is, that is part and parcel of God; that the life is within us, as our Savior tells us, "I am in the Father and the Father in me," "You are in me, and I in you." Wherever you have

life, that life is God, for God is life; and wherever you have life, you have God, for life is God.

God is spirit. We do not know what spirit is, because we are environed by these material surroundings; but we are promised that, by and by, we shall see Him and know Him as He is, because we will be like Him.

God being the Creator of all, and all that he created being good, therefore, there is nothing in existence but good. You can't wring a dark streak out of a sunbeam; you can't twist the truth into a lie; you can't make the light into darkness; you can't make anything out of God but good, for God is all and God is good; therefore, all is good.

The next lecture was upon the subject of man. I am rehearsing these for the purpose of culminating this lecture upon the subject of prayer this afternoon, and hope that many of you will understand me; and, if you do, you can go from this audience, this afternoon, healers of the sick. God created man, *male and female created He them*, in His image and in His likeness. God is love, man images God in love. God is life, man images God in life. God is good, man images God in goodness, and all of these various likenesses is portrayed and brought forth, as you understand, the perfect child that God made. Therefore, man being the image and likeness of God, is perfect as God is perfect.

I was looking at one of Tasso's pictures wherein the Savior was talking to His disciples. He put His fingers one upon the other. He was illustrating something. I thought it suited my illustration, that I gave you on last Sunday. Here are two men, these two fingers. I am talking as He appears to us in this material world. This one we will say is the spiritual man—that is the child that God made that never dies. This other one is what we call the material man. The material man, as I showed you, is a perfect myth. I showed you why the material man is a myth; but I am going to show you how to treat the sick, right here. Now catch the thought. You are called upon to treat a person for headache, we will say. You want to treat me; each one in this audience is going to treat me for the headache. You look at me, the form of me, I am two persons you will see, as represented by these two fingers, the spiritual and

the physical man. Of course, the physical man is the only one that has any pretence of having the headache. The spiritual man cannot have any pretence of headache. Now catch the thought. You are going to treat me for headache. How do you do it? Do you say, "God, please remove the headache out of this physical man's mind?" Not at all. What do you do? Why, you simply turn the so-called physical man down, he is nothing but the manifestation of God's spiritual power. Then you realize that the child that God made, the spiritual image and likeness of God, this spiritual man is perfect. If it is the image and likeness of God, it can't have the headache; can it? Anybody can see that. You realize that truth in your consciousness, and you declare that you, O. C. Sabin, have no headache, and can't have, because you are the image and likeness of God, and are perfect, and I thank God that you are perfect, and I thank Him in the name of Jesus Christ. What is the result? This physical man asserts his perfect cure by saying "I have no headache, either." In other words, the spiritual realization of perfection destroys the physical manifestation of evil.

Why do we turn the physical man down? Because there is no physical man,—none whatever. There is a manifestation called the physical man only. You go to the river and look at it. What do you see? You see it going on. You go to-morrow, and you see the same river; but you do not see the same thing that you saw, to-day.

Take this physical body, it is constantly passing on. If this audience should be before me a year from to-day, and I should be lecturing to you, your physical bodies would have passed on. The river of life, so to call it, carries you on towards the gulf, the boundless ocean. In the beginning creation is going on all the time. God creates in the beginning. The beginning is to-day, there is no time but now, there is no place but here. All is omnipresent life, good, love; and, when you come to hold this spiritual manifestation called the body the real man, that is error; and, when you do that, you can't heal the sick, because you are basing your argument upon an erroneous foundation.

But when it comes into your consciousness that God is all, and God is spirit, and man is His image and likeness, then you are upon the bedrock of this

whole healing. I see I must hasten on.

The third part of the prayer is the part upon which we are lecturing to-day. The prayer that heals we divided you remember, those of you who were here, into four parts: First, the introductory part; second, the denials. You were told that you must deny all evil. If there is any manifestation that comes up before you that you do not want, deny it, deny everything that you do not want, and everlastingly and eternally keep denying it.

Here is a truth I had illustrated last night. A few years ago a prominent United States Senator a friend of mine. Had an accident, which from a material standpoint was very serious, which was a blow to his leg just below the knee cap. The doctor put him to bed, sewed the place up with a silver thread, charged him a thousand dollars, and kept him in bed five or six weeks. Now, yesterday afternoon, I had just such an accident. The first thought that came to me was that I almost dropped to the floor from belief of pain, as though I had been shot; and the second thought that came into my mind was that it was a lie, that there was no sensation, there was nothing to hit and I could not be hurt. The pain so-called stopped. I was very busy after that during the day. I simply gave it the thought mentioned, and went on with my work. After the people left me and I woke up to the physical realization that I had one of those tremendous ailments that my old senator friend had to material thought it was in belief very painful. It was put under treatment, and, in thirty minutes every belief of pain was gone, and every particle of the belief of soreness also. The treatment was that the child of God had no leg to hurt, that this physical material body is but a transition, a spiritual manifestation that "in the beginning creation" was going on, and therefore this manifestation of so-called pain was a manifestation of error, and was not true and could not be true. The result was that it healed the limb. Now deny all pain and when anything comes to you which is evil you *deny it*.

One time I ran my right hand through a pane of window glass. I wanted to push the window up. At the top it was tight and I did not know it. I used too much force, my hand slipped off, ran

into the glass. The first thought was that it was very painful, the second that this was a lie, that there was no sensation in matter and it could not hurt me. I put a rag around the place, so I could not see it, and it never was sore. Such healing is done by denials.

Now, we take up the third part of the prayer which heals, the affirmations, which are almost the opposite of denials. Do you want happiness? Affirm that you have it. How dare you affirm that you have happiness when all the world around you, to your material mind, is dark as can be? How can you realize that you have happiness? You have to go back and realize what you are; you have to know that you are the child that God made, perfect, a spiritual being, living in spirit. Then, when you can do that can't you realize that you have happiness? If you live, move and have your being in God, aren't you happy? Could you be anything else than happy? Certainly not. Then you have happiness. Therefore affirm it. Take the rule and affirm everything that you want, and deny everything that you do not want, and the manifestation, so to speak, will exhibit itself. Do you want health? That is what you all want, or you would not be here learning how to heal the sick. Do you get health when you meet your friends on the road and sit down and talk to them until they are black in the face, listening to you telling about your ailments, your pains and your aches, your dyspepsias, your rheumatisms, and all that? Is that the way to get health? Don't you know that every word of that kind that comes out of your mouth is a prophecy against yourself? You are nailing the coffin lid down. Every one of these things that you say, every word and thought you give along that line is making you worse. Is that the way to get health? I have known people, and I have no doubt that is the experience of everybody here, who felt abused if you would not sympathize with them in their sickness.

What is sickness? It is error; there is no truth in it. It is error; it belongs to the kingdom of evil, and it is error. You are absolutely the architects of your own conditions. Now ought I to pity you? What would be the result if I should pity you? I would nail the coffin lid down a little tighter on you.



I have a friend who carries this just exactly to the right point. When he comes to see me he will talk to me about this one's or that one's illness. He is always saying, "That is not true," "Tht can't be true." He is just the reverse, always denying so-called evil. I talk frequently with my friends who come to see me and they tell me of their evils. I mentally tell them what they say is unreal and is not true, that there is not a word of truth in what they say; nothing but a carnal mind, that it is false. But, mind you, I am not telling these friends that they are falsifiers. I am only denying the existence of evil.

Here is one, for example, who is troubled with the belief of a severe headache. What is that so-called headache? Nothing but a lie! it is not true. Why is it not true? Because the very moment that you disabuse his carnal mind through the sub-conscious thought and affirm the perfection of spirit, the headache is destroyed. It is thus shown to be nothing but falsehood. Take this oft-repeated illustration that I have made. Here comes a man with a story of disaster. He thinks it is true, yet it is really false, say it is such a disaster as appals everyone in this house. Then comes the real truth which destroys the false story. What is the result? The truth annihilates the story of the disaster. It never was the truth; it never was anything but a material lie, a mortal mind, so-called lie, and that is nothing. It is nothing but a lie of a lie. It is a lie that asserts itself by telling another lie.

That is what that headache is, and what is true of one disease is true of another. Whenever you meet the situation, be whatever it may, with the perfect realization, you will do as Jesus Christ did, you will never fail. The only reason there ever are any failures is our lack of perfect understanding. Christ said we would do greater works than he.

A lady in the audience spoke up and asked the following question: "How about a broken leg?"

Bishop Sabin—There was an old lady, living in Milwaukee, Wisconsin, who had a broken hip. As I remember, the doctor said that she could not be treated by them surgically; because of her extreme age and weakness, the operation would kill her, that she had not the strength to stand it. I think

she was seventy-eight years old. She telegraphed for treatment, was put under heroic treatment, and in seven or eight weeks God set the limb and she became perfect.

A wagon ran over a little boy in Oregon and mashed the bones of his arm for about four inches. Of course the doctor could not set the arm because the bones were smashed. The mother telegraphed to know what to do. We telegraphed to her to place the arm in position and that God would cure it. The broken arm was set and the parts were perfect in the ordinary time.

A little child in this city,—it may have been eight or nine weeks ago,—had his hand on top of a shotgun, when the gun went off. I am not familiar with the details now, but he sent the load right through the hand, shooting away the center of the member. Well, the result was that he was put under treatment, and I understand he is now substantially well, and that God has furnished bones again for the center of the hand. The doctor said he never saw a case like it. He did not know the child was treated, but he said "The bones are coming back." On last Sunday, the parents told me that the child could then work all of his fingers.

I could give you a long list of such healings where God did the work, but those cases ought to satisfy you.

I find that I can't finish this subject to-day. We are inaugurating a new service, and I won't be able to go any further along this line of teaching at this time. On next Sunday we will have everything clear, and we will go right on.

#### LECTURE—PRAYER, Continued.

Bishop Oliver C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, Nov. 30, 1902.

Continuing our lecture course on the subject of prayer, this makes the fourth lecture; and the student who has carefully followed our argument, ought now to begin to realize what is meant by the understanding.

You remember that we divided the prayer into four parts, first the introduction, second, the

denials; third, the affirmations; and fourth, the praise. We are now dwelling upon the third division of it, not having concluded our continuation of the subject last Sunday. I can't take time to recapitulate; but those of you who will carefully read these lectures will have them all in proper form.

We are told that we must worship God in spirit and in truth, that we must pray with the prayer of understanding. Now, what does that mean? You should understand that by this time. What do we mean when we ask God with the spirit and the understanding? As I remarked in some of my former lectures, the reason why the Christian world are not healing the sick in answer to their prayers, is their lack of spiritual understanding. They are as sincere, honest, and good people as any in the world. They want to do right, but they are environed and hedged in by the heresies of the past ages until they are nothing more nor less than blind leaders of the blind. They do not understand. Now, let me see if I can make this plain in a moment. Understanding, you must know, comes, yet Jesus says, "If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." But that faith which he talks of is a faith which amounts to the understanding. Before I came into this condition of mind—what we call the spiritual understanding—I had a very strong faith, a faith that amounted to a conviction that, whatever I asked God to do, would be done. Now, if you can have such a faith as that, you want nothing further, because that is the understanding. The spiritual understanding amounts to this, the certain knowledge, that, when you ask God for anything, you know that God is going to grant your request; and the form of asking is a mere matter of detail. But, where we find one who has sufficiently advanced in spiritual mind or so blessed of God as to have this faith and understanding to enable him to heal the sick, you will find a million who can't touch them. Therefore, it is a difficult thing to obtain under the past rules of theological teaching; but, under this rule which I have been teaching you in these three past lectures on how to pray, and the four previous lectures as to what God is and man's relations to God, you ought to be able now to understand in

your consciousness what is meant by this spiritual understanding.

If the whole science of God's healing was to be compressed into as few words as it could be, it could be all written on a page of a small book. It is so simple that the prophets say that a wayfaring man, though a fool shall not err therein. When this understanding came to me, the first thought that came into my mind, was, How simple it is! The next thought was, Why had I not always known it? And I laughed for very joy at its simplicity; and from that day to this there never has been a cloud, so far as I know, to dim that understanding; but it has been growing brighter and brighter; and so it will with every student who takes up this work and follows it as he should.

I want to say to those of you who are here, today, that any person who will face this weather and come to this church for the purpose of obtaining this knowledge has the material out of which Christians are made, and you ought, every one of you, to go home and hug yourselves because you are so good. Persons who face the inclemency of the weather have the second or new birth in them, as a rule. Now, with me, the weather does not cut any figure, whatever; not the least particle. I do not care whether it snows or rains; whether it is sunshine, or whether it is cloudy. The weather is but a detail for which I care nothing; and it is so with all those who come into this very Truth. They care nothing for the elements, whatever.

Well, now, we will go on with this subject of the understanding. I want to make every one of you understand and I want everyone who reads these lectures to understand and know how it is obtained. If I can succeed in doing that it will do you and do them good.

First, you must know that God is all in all; that God is life, eternal life. Eternal life means eternal health and eternal harmony. God is eternal good, eternal wisdom; and all that you have comes from God. Now, remember this. Second, you must know that man is created in the image and in the likeness of God, being endowed with power and dominion, living, moving and having his being in God; is perfect as God is perfect. Now you could not live, move and have your being in God, and be imperfect, could you? Understand.

furthermore, that God, being spirit, you are a spiritual being, and that all is spirit and the manifestation of spiritual power; that these so-called material surroundings, including the human body, are nothing more nor less than the manifestation of God Almighty's spiritual power. Mark you, God being perfect, you, his image and likeness are perfect as God is perfect. I repeat this. You realize that in your consciousness, your inner self, your spiritual nature.

Now, when you realize that for yourself, what is the result? These so-called material manifestations of evil are passed by; they are annihilated; they are simply destroyed; they are rooted out; and the place that knew them knows them no more forever. In other words, that is the germ of Truth, that you, the image and likeness of God, dwelling in the Father, are perfect as the Father is perfect; and when you make that realization, you are in the possession of the spiritual understanding.

That looks as though it ought to be plain. Do you understand it? Now, in the degree that you are enabled to fix this understanding brighter and brighter, in that degree can you manifest the harmony which God Almighty has given to each and everyone of us. Then when you worship God you worship Him how? You worship Him with the spirit and with the understanding; and, when you do that, God hears you and answers your prayer.

God answers all prayers by reason of fixed law. One law is that, if you ask, seek and knock, placing yourself in line where the blessing is to be received when you pray, you will receive it. I can pray till I am black in the face and my prayer will not have any effect unless I am in line where I should be when I am praying; unless my heart, as has been said before in these lectures, is pure, and that I come to God with an honest purpose, affirming, and bringing myself in perfect harmony with His promises. Then I get them. But, if I do not, I get nothing. If the sunshine is necessary to your health, you have to get where the sunshine can hit you; if you do not, you will die. Therefore, in our affirmations, we must affirm that God does give us the ability to pray with the spirit and the understanding.

Now, there is another thought that I will give you, which you will meet in various phases. There is a certain class of Scientists, some of them are beautiful healers, who do not believe in the denials, but believe altogether in the affirmations. For instance, here is a case of fever they are treating. They affirm that this child, being the perfect image and likeness of God, is perfect. They do not say the fever is nothing, because that would be denial, but the child is perfect, and as such perfection has perfect health and perfect harmony. That will heal the sick; but some of the most beautiful demonstrations that I have ever seen in my life have been manifested while denying the specific disease. I think in all of my experience I have never had any person speak up and say, "I am healed, You can stop," while I was making the affirmations. This has always happened while denying in my consciousness the possibility of the child of God being sick of that disease. Now that is my experience so far as I remember; but I say there are Scientists who do not believe in this. They believe all in affirmations. It is only a variation in the manner of prayer. The gist of it is the spirit and the understanding which you have. When you pray to God in any way know that you will receive the results; not only in the affirmation, but in the denials as well.

Then realize this. When you want anything, you do not ask God to give it. Why? You already have it given to you by your charter rights, as we heretofore explained, when you were created, and given power. God gave you all these things and they all belong to you. Then you affirm that which belongs to you. Then you affirm that which you have, don't you? Why? The Savior said in substance: When praying, pray for that which you already have, knowing that you will receive it, or have it, or words to that effect. How often is that true! You affirm I have happiness. Suppose you sit down with the blues, the worst you ever had in your life; the very earth seems to be sinking under you in darkness and blackness. Sit down in the presence of God Almighty, nobody between you and Him, affirm that you are God's child and are happy, repeat that for five or ten minutes to yourself in a room alone. What will be the result? You will be the happiest

child in the world, and there will not be a wave of trouble across your peaceful breast, because you have brought yourself in harmony with God's laws, and happiness will be manifested to you.

Suppose you have in your heart hatred, and I will say that of all the demons outside of the so-called hell, hatred is the worst. Malice, hatred, jealousy, vindictiveness, along these lines,—they are the thoughts that destroy the human mind, as I will show you later, and destroy the human body as well. Suppose you have a feeling of hatred against John Smith, or Sallie Jones. How can you destroy it? Sit down in the silence in a room by yourself in the presence of God, and affirm in your heart, "I love John Smith, I love him, I love him, I love him; He is God's child and I love him." What would be the effect of that treatment? It makes you love him. And as for him, I do not care where he is, if he is on this side of that place called death,—we do not know what is beyond the vale definitely,—but, if he is on terra firma, it makes no difference where he is, he will love you, and you will love him, if you have been honest in your declarations. That is affirming, that is the prayer, "I love John Smith, I am talking to God Almighty. I image God because I am created in His image and in His likeness. God is love, therefore I have love. I image Him in love. Therefore, I do love; I am love, for God is love, and I am like Him." Therefore, the manifestation of love makes itself apparent in answer to this prayer.

You can carry this thought along on every line that you want. Affirm that you have it always, and remember why you do this. Remember always that you had it given to you by God before you were created. God said: Let us make man; Let us give him all these things. Then, after He was created He did give man those things, and every man that ever was created in all creation, has like power; and the idea that is held out, and as has been held out since the history of man has been written, that this one or that one is more favored by God than some others, is false in toto. If some persons have more power with God than others, it is because they have applied themselves in spirit and in truth more diligently than the others. We are all God's children, created in His

image and in His likeness, endowed with all power and all dominion, and we all have it. Therefore, when you find some person who has false wings that he pulls up before his congregation and declares that he is the third coming of Elijah; or another who is the second or third or fourth coming of Jesus Christ, know that he or she is a fraud, that he or she has no basis upon which to found their theory, but all such are frauds. That is all.

If you want happiness affirm that you have it, and know where the happiness comes from in the spirit and in the understanding. If you want money, prosperity, contentment, affirm that you have them. Take the example of this man in London, George Miller. He had a very large hospital; he finally got two or three of them, for the care of orphans. He never asked a cent, not a cent. Everything that came to that hospital, came because of his perfect trust in God, that God would give him all. I have read that, sometimes, he would sit down at the table with three or four or five or six hundred orphan children, and there would not be a morsel of food on the table, and he would thank God for the food that was coming, that would be there, and in a few minutes, before his prayer was ended, people would come into the doors loaded down with baskets of food; and the history of that man and his charitable work is one of the most phenomenal illustrations of this power of trust in God. He simply trusted God for everything, and he got everything; and his charitable institutions are still running, the most successful in that great metropolis. What was done for George Miller will be done for you if you trust in like manner. But it will not do to sit down and say "I trust." That is not the way to get anything. It will not do to sit down and say "The sunshine will heal me," and sit in the shadow. If I want the sunshine I must get into it. If I want God Almighty to demonstrate to me perfection and plenty, I have got to do my part. What is that? Affirm that I have it. Affirm that I and you have it.

I have told a very comical occurrence that happened in my own family, a sort of an old story, but I am going to tell it again this afternoon just to give an illustration. In my business affairs

I trust to God, and I affirm that I have everything; and when I have done that I let the details take care of themselves. My son, who was my business manager then, and is now, it seemed had some bills to pay, something like seven hundred dollars. He and his mother had been down to breakfast before I was, and I suppose he had been talking to her about it. I do not know; I never asked. I presume that he told her that he had some bills to pay and did not have the money.

When I came down my wife said, "You have several bills to pay, to-day."

I said, "I don't know." I asked my boy. He said he had about seven hundred dollars to pay. I said, "That is all right; pay them."

He said he would pay them if he had the money. I asked him how much he had. He said he had about nine dollars. I said you will get the money this morning.

I wish to say that we do not get seven hundred dollars every morning. I can remember some mornings when we did not get seven hundred dollars or seven hundred cents.

My wife says, "Suppose you do not get it in the mail?"

"I do not suppose," I replied, "for God has promised it, and it will be there."

But, she says, "Suppose it does not come."

They finally got me cornered, and I said, "If your money does not come, I will go out on the sidewalk and kick up a brick and it will turn to greenbacks, and you will have the money to pay your bills."

They stopped talking to me. The result was that he went down to his office, paid all his bills and had sixty-five dollars in the bank at night.

There was a demonstration. That is only one of a great many that has occurred in my history, and a great many like it have occurred in the history of others. You take any Scientist,—there is a gentleman sitting in this audience to-day who got into a financial difficulty.

He finally demonstrated and the money was shoved in under his door. He did not know who it was from, and his wants were relieved.

I think one of the most beautiful demonstrations is to get where God Almighty's love does reach down and take hold of you. It is the sweetest

thing in all the world. Sometimes, I have said that I almost wished that I would get into the position where God would feed me right down. I do not want to get hard up, I never have been, and I do not want to be; but it seems to me that the man who gets to where he can just ask God, and know that God is going to feed him, has the happiest part. It is one of the sweetest things in all the world to see that demonstration. That is one part. Another is to see your family affairs, your worldly surroundings all in harmony, because God Almighty's love covers you.

I see that my time has expired much to my surprise, and a will have to close my lecture this afternoon.

#### PRAYER.

Father, it is with inexpressible joy that we come to thee, claiming our birthright, claiming our power and our dominion, for we know that we have it, and we know that it is ours, and we know it comes from thee. Oh! God, thou dost give us wisdom and spiritual understanding, and dost teach us how to utilize this blessed beautiful gift. Thou dost make us strong and mighty; thou dost fill us with righteousness and with holiness, dedicating and consecrating our lives to thee and to thy work of gathering in the sheaves. Thou dost give us more power, more wisdom and spiritual understanding and dost make us stronger and stronger as the work goes on.

Oh God, thou dost bless every one of thy children here to-day. All of us that look to thee, know that thou art our Father and that from thee comes every good and perfect gift. We know that all is good, because thou art all, and we have nothing but perfect harmony, happiness and contentment, perfect health; and all these seeming beliefs of material manifestations are but the work of evil thought, nothing, nothing, nothing, for thou art all and thou art good. Thou dost give us the realization of this blessed Truth; thou dost give us power to worship thee in spirit and in Truth; thou dost manifest to us the affluence of thy glory and the affluence of thy love, and the affluence of thy goodness. Thou dost give that to each and every one of us; thou nurest us; thou comfortest us in all of our affairs; thou givest us joy, contentment, rest, peace, with perfect trust.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty!" The Lord is our refuge and our fortress, and we have trust, absolute trust for everything, and all from thee. There is no such thing as fear; there is no such thing as doubt; no such thing as questioning can come within our consciousness; but we are an open book read by thee; and we read thee, our Father, because thou art love, and thou fillest our hearts with love. We ask everything in the name of Jesus Christ, our Saviour. Amen."

### BOTH WERE SHOCKED.

Little Elsie was a faithful attendant at Sunday school, and had listened earnestly when plans for a coming Christian Endeavor convention were discussed, her interest increasing to enthusiasm over the mysterious affair when she learned that her auntie was to attend as a delegate.

Coming into the library one day, auntie saw the little maid busily engaged in writing a letter to her cousin with whom she kept up a juvenile correspondence. She scrawled industriously for a moment, then stopped. There was a puzzled expression on her fat, ink-stained face, as she dangled her short legs and wriggled uncomfortably on her high perch.

"Auntie," she said, "how do you spell 'devil?'"

"Oh, Elsie," said her auntie, "I am shocked! Why are you using such a word as that in your letter? Nice little girls never say such things!"

"Why, auntie," she cried, "I am only telling her about the Christian and devil convention!"—*Harper's Magazine*.

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade,—in all life, indeed,—the children of God called by a Savior's voice, will wish to live in the common cause. They will live for the common wealth,—this is the modern phrase. They will bear each other's burdens,—this is the phrase of Paul. They will live the life of Love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His righteousness.—*Edward E. Hale*.

### QUIZ MEETING.

(Evangelical Christian Science Church, Nov. 25,

Bishop Sabin.—The first question is a request "to give the exact treatment for bringing business to one in his business affairs."

In reply to that I will say that there is no necessity for any exact treatment, because all treatments should be given with the spirit and with the understanding, and they can't be made to follow an exact rule, or should not, for in the end an exact rule will blunt the spirituality of the thought. The questioner doubtless wants a treatment given which may be in substance what should be given, in order to have financial prosperity.

In giving a treatment of this character, as like every other, the petitioner must understand, when he asks God for what he is going to receive, that he must ask with the understanding and the spiritual realization that spirit is all, and that all so-called materiality is but the spiritual manifestation of God's creative power. He must also realize farther that in the creation of man he was endowed with all these things, given to him as his charter rights, so to speak, and that what he asks for he already has. Our Savior tells us to ask for that which we already have, or words to that effect, knowing that we have that for which we ask. If we do that, the so-called physical manifestation will come to us. For instance, I ask God to give me business, money,—we are entitled to money because it belongs to us, and we are entitled to everything because everything belongs to us and is ours. That is true because of our charter privileges. Therefore, I do not ask God and say "Please, Father, give me money," but I affirm that God does give me money; He gives me business success; He leads me; He directs me in everything that I do; and He prospers me in all of my ways. I do not have to pinch, I do not have to have any lack; but, on the contrary, all such things are error. God gives me means, opulence; I have everything, and everything is mine; it is mine by virtue of my charter privileges, therefore, I affirm that God does give me money.

Now, I will give a short treatment along this line, and the students will understand. I will give it in the first person singular.



"I am created in the image and in the likeness of God, and endowed with all power and with all dominion. That dominion and that power is mine by virtue of my inherited rights,, and I accept of it, and I thank God for it. God gives me wisdom and spiritual understanding; He teaches me how to use this power and this dominion, and it is made manifest to me in my life here. There is no such thing as want; there is no such thing as poverty. All belief of want, and all belief of poverty is error and false and untrue, and does not belong to any of the children of God. I live, move and have my being in God, I am God's heir, a joint heir with Jesus Christ. Therefore, I have everything, and everything is mine, it is mine now, and God manifests this allness of mine to me. He gives me an abundance of money; I do not have to pinch; I do not pinch; I do not stint myself; I have everything I want; it all comes from God, and I thank God for it. I have everything, and it comes to me abundantly. God leads me in the ways I should go; He brings business to me; He opens up ways and means for my advancement. God teaches me how to use my money, to use it for the good of my fellowman, for my family and for myself. He gives me money in abundance for all my wants and for all my work; and He fills me with righteousness and with holiness, with spiritual understanding and spiritual wisdom; He directs my every thought; purifies me absolutely; perfects me; I am perfect, and nothing but perfection can come near me, around me or about me."

I would suggest now to the student to go along this line. He can make it as long as he chooses. Close that prayer with a quotation from the 23rd Psalm, and always remember to close every treatment or every prayer with the words, "This I ask in the name of Jesus Christ."

You can take another plan and give another treatment along this line. "I thank God that I am created in His image and in His likeness, and I thank God that I have all power and all dominion. I thank God that I am his heir, and that I live, move and have my being in Him, and have all, and I thank Him for all, and I thank Him that he gives me all. This I ask in the name and through the name of Jesus Christ."

You can run along those lines as far as you like. You can go along the lines of denial. Deny all poverty, deny all want, deny all lack, deny all fear.

All avenues that you take up along these lines, meet at the same point, YOUR PERFECTION IN GOD. Being His heir and His child, you have all, and all is yours; and when you make this realization in your spiritual consciousness everything comes to you.

Question. In treating the spiritual being what thought do you hold with reference to the physical being?"

Bishop Sabin. I will wait now to hear from others on that question.

A gentleman said.—I would judge that I would not have any thought at all with reference to the physical being. I would ignore it entirely.

Mrs. Otte said.—Deny it utterly. Deny that the physical being is anything, that there is any physical being. We talk to the spiritual being.

Bishop Sabin.—Not in the sense that it can be improved. That is simply an enunciation of the perfection of the spiritual being. That in reality is all there is. Then you do not have anything to do with the physical being at all?"

Mrs. Otte.—Except to deny it utterly.

Bishop Sabin.—You see you do not treat God when you are making the prayer. Our spiritual being is perfect as God is, because it is like Him. It is His image and likeness. Therefore we can't treat the spiritual being; but we pray to God affirming the perfection of this spiritual being, and that this physical manifestation of disease is simply error. That is all, there is nothing in it, no Truth in it. If I have to treat my friend, Col. Q., for the headache, even though I put my hands on his head, as we are told, they shall lay their hands on the sick and they shall recover. yet while my hands are on his head, I never think of Col. Q.'s physical body; my mind is away beyond him, so far as his physical being is concerned, affirming the perfection of the spiritual child that God made; and when I have made that realization in my mind, his headache, so to speak, has been killed, because it has met the Truth, and the Truth has destroyed it.

Question.—I can understand how a person might

heal another by present treatment, by magnetism, or other methods; but how can you transmit this power to absent patients and heal them?

Mrs. Otte.—There is no time nor place with God. We are all one in the spirit, with God. We are able to talk with one at any distance, as well as though he were present in the room with us. There is no distance in the spiritual realm.

Bishop Sabin.—Now this question is assuming an error. It says, "I can understand how a person might heal another by present treatment, by magnetism, or other methods; but how can you transmit this power to absent patients and heal them?" The way I would answer that question is, we do not transmit it at all, we do not use it at all, or any other form of magnetism, mesmerism, or hypnotism; and we do not attempt to transmit it. But if the questioner desires to know why absent treatments could be given as well as present treatments, then that is another question.

As has been said here, there is no distance in God; everything is here and everything is now. There is no such thing as time or distance; all things are now and here, omnipresent; and you must bear in mind that all treatments, so-called, are nothing more nor less than a system of praying, a praying by the spirit and the understanding, IN SPIRIT AND IN TRUTH. God being here and everywhere, He hears us and He answers our prayers, and distance is nothing. I remember when I first heard of this work, that there was such an idea in my mind; I could see, I thought, how they might mesmerize a person, hypnotize him, magnetize him, go through manipulation and heal him, make him feel better, through the various kinds of systems that are used; but when they said that they could heal an absent patient, in that way, it seemed to me that they were going too far, I did not believe it, and I could not believe it. Of course I had nobody to teach me. They called it treatment, and I did not understand that all treatments were prayers. After I found that out I could believe it. We can pray for the President of the United States every Sunday, and he does not have to be present in the house to receive the benefit of the prayers, not at all. You can pray for the King of England in one place as well as in another. You can send prayers everywhere, and they are answered.

Question.—In your lecture you take the position that there is no evil. How can you reconcile that statement with the almost universal evil surrounding us?

Bishop Sabin.—I want to hear from some of the ladies on this subject.

(No response.)

Bishop Sabin.—Now, let us analyze that question. What is evil? It is the opposite of good, to use plain language. Well, then, what is good? God is Good. Then we go back again and ask what is evil? It is the opposite of God. Is there anything opposite to God? God is all in all. Can there be any opposite, if God is all in all? If all is good, then how can there be any evil?

A gentleman asked.—According to that line of reasoning, is murder God? Since murder is evil, since God is all and in all, and everything, and since murder is a thing, or a thought, or an action, therefore God is murder?

Bishop Sabin.—Now, here you are making a reality out of nothing. What is murder? Murder is the supposed taking of human life. That is what the law calls it. Can life be taken? No, it can't, for life is eternal. But there is a manifestation surrounding us, as this question indicates, that we see with our material eyes, that, if the evidences of the senses are true, then evil should be true. Murder would be an actual fact, or then would be an actual fact, or an actual truth, and any other kind of so-called evil would be real.

Now, for instance, here is a room that we are seated in. Suppose the lights were turned out, we would be in darkness. Would that darkness be real? To your physical senses, yes, it would be real; but the very moment that we turn on the electricity and let the light fill the room again, the darkness is destroyed. Where did the darkness go to? It did not go anywhere. It was nothing, it was simply the absence of light.

For instance, take it another way. Here comes a message to me, that one of my friends down town has been seriously hurt, and I feel very much wrought up over it; but on the next car there comes another messenger from the man himself, stating that his name was mixed up with somebody else's, and he was not hurt. What is the result? The second message, which is the truth, kills the first message. How does it kill it? It annihilates

it, by *touching it with the truth*. The instant it touches with the truth it annihilates it. It did not go anywhere.

Now, for instance, let me explain further. Suppose here comes a person who wants you to treat a person for fever. How will you commence to treat that fever? If it is an acute case the probabilities are that that fever will not last sixty minutes after treatment is commenced. Very rarely you will ever find one that will hold out that long in an acute case. The fever, when you commence treating, is manifest to the physical senses. The person may be delirious. I knew a lady at one time who had the diphtheria; she was hot with fever, out of her head, her throat was swollen, the tonsils were almost as large as hen's eggs on both sides. When the treatment ceased the fever was gone, her consciousness was restored, and the patient within an hour was out of bed. The destruction of that manifestation was done by the Truth. The Truth is, that matter is nothing, that spirit is all, and that the so-called manifestation was error; and when that Truth was thoroughly realized by the healer, it destroyed the manifestation of sickness, because it touched it with the Truth; and the Truth annihilated the error.

Now, you believe in murder. So long as you really believe in the reality of the existence of human life, and that there is such a thing as the physical, and that all is not spiritual, then of course, you have murder. But when you get beyond that, and realize that everything is a spiritual manifestation of God, then you must realize that all is good, because nothing can come from God that is not good.

But in making this realization, we also recognize society as it is. Jesus paid the taxes when they were asked of Him. We are commanded to be obedient to the powers that be. That means that in this so-called material world; and as long as we are apparently surrounded by these so-called evils, we must understand that every commission of every so-called crime is sure to be punished in this so-called life.

That is what is causing the death of the whole human family. That is what is causing the so-called material death. If the realization was in the minds of every person living, that he or she is the image and likeness of God, perfect, and that

there could be no death, there never would be another death; there never would be another so-called sin, because the whole bundle of error would be touched with the Truth, which would annihilate the whole business. You have either got to understand and recognize the Truth that God is all and God is good, or you have to deny the whole system of God's teachings to man. Now, we know we are right. And how do we know it? We know it by the "signs" following. The man who believes in the reality of murder, can't heal the sick, it is utterly impossible. He has no more power to heal the sick than he has to cause water to run up hill. It is only those who have a realization of the allness of God, and the allness of the spiritual, and the nothingness of matter, who can heal the sick; and in the degree that they are brighter or duller in that realization, in that degree are they proficient in the healing or disease.

We have a perfect test left to us, by which everything can be proven. Jesus Christ says, "Believe me for the very works' sake;" and when He told His disciples to go forth and preach the gospel to all the world, that these signs should follow those that believed, it was, so to speak, the witness of the spirit that the doctrines that they taught were true, because the signs did follow.

This is a very abstruse question and it is one that unless a person is very deeply versed he is liable to be troubled with; but yet it is really the gist of the whole business. It is the realization of the allness of God, and that is the basis upon which the whole fabric rests. I think that is all I want to say on it.

#### THE TONGUE INSTRUCTED.

Guard well thy lips; none, none can know—  
Prov. 13; 3.

What evils from the tongue can flow;—James  
3; 6.

What guilt, what grief, may be incurred,—Judges,  
11; 35.

By one uncautious, hasty word.—Mark, 4;  
22, 27.

"Be slow to speak," look well within,—Prov.  
To check what there may lead to sin;—James,  
1; 28.

And pray unceasingly for aid,—Col. 4;2.

Lest unawares, thou be betrayed.—Luke, 21; 34.

"Condemn not, judge not"—not to man—James  
4; 2.

Is given his brother's faults to scan;—1st Cor.  
4; 5.

The task is thine, and thine alone—Matt. 7; 3.  
To search out and subdue thine own.—John  
8; 7.

Indulge not murmurings; oh, restrain—1st Cor.  
10; 10.

Those lips so ready to complain.—Lam. 3; 22.  
And, if they be numbered, count—Ps. 103; 2.  
Of one day's mercies the amount.—Lam. 3; 23.  
Shun vain discussions, trifling themes;—Titus,  
3; 9.

Dwell not on earthly hopes and schemes;—Deut.  
4; 4-7.

Let words of wisdom, meekness, love,—James,  
3; 13.

Thy heart's true renovation prove.—Luke 6; 45.  
Set God before thee; every word—Gen. 17; 1.

Thy lips pronounced by Him is heard;—Ps.  
139; 4.

Oh, couldst thou realize this thought,—Matt.,  
12; 36.

What care, what caution would be taught!—  
Luke, 12; 3

"The time is short," this day may be—1st Cor.,  
7; 29.

The very last assigned to thee;—Eph., 5; 16.  
So speak, that shouldst thou ne'er speak more,—  
Cor. 4; 6.

Thou may'st not this day's words deplore.—  
Rom., 14; 12.

It is said of Moody that when he had prayed the prayer of faith for anything he would immediately go about acting as though he had received it. That is the kind of active and aggressive Christians that is needed; not men who flaunt about here and there and everywhere without purpose or aim, but Christians whose hearts have been prepared by prayer for the accomplishment of a definite purpose. We need to be divinely aggressive in this age to reach men. We ought to be wiser in our generation than the children of this world are in theirs.—Rev. A. N. Metzger.

## THE LIBRA LESSONS IN LOGIC.

### PREFACE.

Dear Fellow-Students: The following course of lessons was given the writer by the Eternal and Only Teacher, the Spirit of Truth or Comforter, of whom it is written—"And it shall lead you into ALL TRUTH, and show you things to come." "SEEK, and ye shall find; KNOCK, and it shall be opened unto you; ASK, and ye shall receive."

The desire to seek comes to every one in time, when all external, earthly avenues of search have been explored, and explored in vain, for that *verity* which holds *comfort* for the restless mind; the desire to knock at the portals of the unseen grows when all visible doors close with a menacing hopelessness; the desire to ask of the Spirit of Truth for *realities* arises when all we look upon seems to reflect falsity alone to the aching eyes.

But this must needs be; for if the earth and its avenues, doors, and answers were all sufficient, there would be neither need nor incentive for seeking a Spiritual Comforter. Then, to the Truth seeker, this period of earthly darkness and apparent hopelessness is but the herald of a glorious spiritual dawning, in the radiance of which all the hidden meanings of immortal life are revealed to the awakened intellect and enraptured soul. The height, the breadth, the depth of infinitude appear as an open book before the spiritual vision, and on its pages is read the never-ending story of the *good-will* of God—the *blessedness* of this will, done *in earth* as it is *in heaven*. This experience brings the realization of a *new* heaven and a *new* earth, for in it *all things* have become new.

This experience is known as illumination, or the awakening of the subjective faculties to the *Light* of the *Truth*. In the ordinary individual these are latent or slumbering. To awaken them, a strong desire to know the *whole* truth is necessary, since illumination, being an exceedingly *fine* electrical phenomenon, requires obedience to the *law* of electricity, which demands a *whole* electric circuit in order to produce *light*. Then, to the vibration of this light the *spiritual* faculties unclothe as the objective faculties awaken in the light of the ordinary day.

In these lessons, the writer gives that which she beheld, heard, and felt, but recommends that each individual should possess the joy of this experience for him or herself, since to each one, according to *their ideal*, the Spirit gives special teaching, which no one student can give another.

In receiving these lessons, the writer seemed to be looking upward and inward into a clear space, or globe, filled with a crystalline, white light. Outlined against this luminosity, she beheld the symbols here given, with the explanations of their meaning. The lessons began daily at sunrise, and ended at noon; continuing even during the time her sub-conscious mind was engaged in household duties.

Thus she beheld the VISION, and heard the still, small VOICE. When all had been received, digested, assimilated, and *applied*, a NEW NAME and TITLE was conferred, as a sign of faithful attention and application; confirming the scriptural promise, "To him that *overcometh* will I give to eat of the *hidden manna*, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving he that receiveth it." The stone, in this case, was a clear crystal, symbolic of the *pure or open vision* of God, and in it was the name "Electa."

The meaning of this name, given at the regenerate, or second birth, is "A Lady of the Light," or one who *elects* or *chooses* the Substance or *Light* of Truth, instead of the shadow. With this signet was also given a title, Ph. D. This signifies Doctor of Philosophy and Philology—Philosophy, the love of *Intelligence*, and Philology, the love of the *Word* by or through which the Eternal Intelligence expresses Itself. But this was not all the wealth conferred upon the searcher for understanding. The *Scales*, evenly balanced, and the *Sign of the Earth*, were given, signifying the attainment of ability to administer *justice* in the earth.

This wealth of the Spirit she esteems above all worldly honors, for it is of the deathless nature of That which confers it. Rust cannot corrupt it, nor thieves break through and steal; for verily, it is treasure laid up in heaven. The blessedness of this treasure lies in the fact that it is inexhaustible,

and *equally free to all*, so that none need covet that which is his neighbor's.

I am,

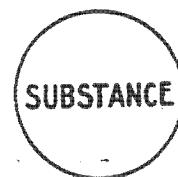
In the Light of Love,

Your Friend, Sister, and Fellow in Christ,  
ELECTA, Ph. D.

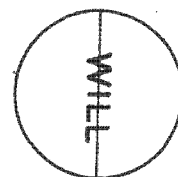
LESSON.

CHAPTER I.

UNITY.



The ALL in ONE.



The ONE in ALL.

The course of instruction in the Celestial Figures begins with the UNIT, the symbol being a perfect Circle inclosing the figure 1, or letter I; for letters, figures, and signs originate simultaneously in the PERFECT CONCEPTION of the Infinite Being which we call God. The Circle symbolizes the CIPHER of SUBSTANCE, and is the first conceivable outline in a concrete series of forms. As a *figure*, it is NOUGHT; as a *letter*, it is O; as a *sign*, it means ALL; and as a *musical term*, it stands for the WHOLE NOTE. This is the beginning of all form. In space, the circle would be translated as a sphere, or Crystal Cell, the Universal Sphere of Substance, the KINGDOM of GOD.

THE NATURE OF SUBSTANCE— Substance, as it exists in the beginning, is a perfectly pure fluid. Even in its most solid or condensed form, it still retains its ability to flow, and is pure GOD-ESSENCE. This is admitted by advanced chemists, who recognize, through all varieties of form, the ONE ESSENTIAL ELEMENT, and in its ABSOLUTE INDESTRUCTIBILITY the

GOD-LIKE nature of that element. That its innate PURITY has not been recognized is due to the fact that being under the belief of evil, men do not yet KNOW GOD nor that all things are necessarily made from GOD'S OWN SUBSTANCE, and this cannot be nor become impure. When the misbelief of impurity is eradicated from the mentality of man, disease will be an impossibility.

By means of SUBSTANCE, which FILLS ALL SPACE, we recognize the OMNIPRESENCE of God.

THE NATURE OF WILL.—Will is the universal ENERGY, the ONE and ONLY POWER which molds and shapes Substance into the infinite variety of forms we see about us. As substance is ONE and INDESTRUCTIBLE, so Will is ONE and INDESTRUCTIBLE, the beginning, middle and end of all creation—the FIRST or eternal I—the EGO.

By means of WILL, which INHERES IN ALL SUBSTANCE, we recognize the OMNIPOTENCE of God.

To the union of OMNIPRESENT SUBSTANCE with OMNIPOTENT WILL all things are due; substance yielding FORM, and will the LIFE of forms—and the will of God is EVER-LASTING LIFE.

In this symbol, expressing in miniature the most stupendous universal truth, we behold the beginning of Mathematics, Languages and Alchemy, with conception of all possible forms; for all FIGURES, LETTERS and SIGNS are produced by an infinite variety of combinations, in which the principle of the circle and the straight axis or diameter is used. This is equally true of the human figure or a figure of speech; for the symbol of the KINGDOM and the POWER is made FLESH and dwells in our midst as the foundation of form which has existed with God from the beginning. How it is made flesh will be shown in later lessons.

It is sufficient to show here that it is the beginning of ALL life and form. This symbol is described by the term or syllable OI, which means ALL of ALL in ONE—the ALL-EGO, or infinite SELF-HOOD.

To get the perfect conception of the ALL in ONE, intone this syllable upon rising, at noon, and on retiring, for 10 minutes, and in the key of C

major. This should be done with the utmost reverence, and may be silent or audible. It is really an invocation to the good-will of the Creator for the fullness of your own kingdom of substance and power of will. The O should be round and full, and the I long and soft. The breath may be inhaled through the mouth, for the mouth needs airing as well as other portions of the body. There are three sub-divisions of the breath, the lung, abdominal and solar plexus or stomach portion. The perfect or whole breath, which must be acquired in order to produce the whole or holy tone in the body, is the stomach or solar plexus breath. This is a balanced breath which includes the other two. It is obvious that the wearing of tight bands about this region will effectually prevent any individual from attaining to this tonic state. As you inhale, shape the mouth and throat like the letter O and mentally count 4 rather slowly, dilating the stomach, lungs and abdomen equally and easily. Do not strain, and do not attempt to draw the air in. Simply make room for it by pushing out the muscular walls of the body and let the air flow in. Then relax the muscular tension and the air will be expelled without further effort on your part. Count 4 as you relax or exhale.

The object of this exercise, which is one of untold value, is the acquirement of the whole tone, in conjunction with the vibration of the whole note, and the establishment of 4-4 or march time, in the key of C major, which is one of the Lost Chords.

It is not enough to have the Word, if the tone-color, vibratory rhythm, time, and key-note be lacking. We should have poetry unwedded to music; a silent harp; a useless organ.

In using the sacred Word, which is the Name of Anointing, remember that it cannot be bought nor sold for money. It is purchasable, but only with your life. Yet, when you know its full value, you will gladly pay the price without a murmur. Those who seek to make merchandise of it otherwise are debarred from the use of it, for their understanding of its use will be closed by their own mental attitude.

There is another Word, OM, which is the sacred syllable of the Orient, and its vibration, in conjunction with the appropriate color and chord, will produce certain results; but it is the Word of the



Old Man and of the Old World, and *this* is the Word of the NEW MAN and the New World, the Occident, and its vibrations maketh *all* things *new*.

In school we are taught that there are many units. The Spirit of Truth teaches that there is but ONE, the PERFECT INTEGER or WHOLE NUMBER, comprising the *sum* of all its parts. The unit is never more or less. All productions of form, eternally changing from the simplest, through the process of evolution, to the most complex, are carried on *within* it, without diminishing *wholeness* or disturbing the infinite *harmony*. Thus the will of God is the Supreme Actor, holding forever the center of the universal stage. More, the Will of God is the CHRIST WILL, since God's *Own Self*, Will and Substance, is given *whole or wholly* to the loving labor of creation, and to *ministering* to the necessities of the created. CHRIST, then, in its *universal* sense, means the *giving of self wholly or holy to a labor of love*.

The *germ* of all wisdom attained, or that may be attained by man, is here in the *conception of perfect unity*. Without it life is a chaotic waste, and man a riddle that none can solve; but with this conception, chaos becomes *order* and man the *child of harmony*.

#### PRACTICAL APPLICATION OF THE LESSON.

There is a world of meaning in that word *practical* and it appeals most strongly to the average American; for we are above everything else a practical people. We respect theories, but we want to see them *applied*, and the *good* in them scientifically demonstrated. As a student of the course of lessons furnished by "Electa" for the columns of THE NEWS LETTER, I wish to give my experience in demonstrating their practical value in daily life for the benefit and encouragement of those who are now to become acquainted with them for the first time in this form.

"Electa" has been a teacher for ten years or more, but choosing to give the results of her illumination to the world, for the benefit of the whole of humanity, regardless of sex, race or condition, she did so through the power of the Silence, preferring to remain unknown except to that invisible Helper, who taught and directed her in her labors. Now that the work given to her to do has been ac-

complished as far as the invisible part of it is concerned, the Seal of Silence has been removed, and she has consented to emerge from the retirement she felt was best suited to her purpose.

The lessons are called the LIBRA Lessons in LOGIC for a number of reasons. Correct or LOGICAL reasoning can only come from an understanding of the *root* of logic, that is, the LOGOS or WORD. Logic is really the *scientific analysis* of the WORD of God. The Word of God we call Theology, therefore logic is the understanding of Theology.

The word *Libra* has a number of meanings which have to be properly compounded in order to arrive at its full sense. It means variously a *book* (from which sense we get the word library,) *free* (from which sense we get the word liberal,) and the *Balance or Scales*. In combination we find the meaning as a *free or open or liberal book of accounts* in which the *universal debit and credit* is kept *perfectly balanced*. But it is also a *musical book*, for the chemical action through which the Great Alchemist *balances* the universal accounts in the wide open book of Nature, produces a continued series of musical tones or notes, which we may appropriately term "running the scales" or more poetically, "the music of the spheres." Moreover, it is a *law book*; because through the attentive study of its pages we arrive at a knowledge of the *law* of Balance or Equilibrium, and can manifest our knowledge by a *greater appreciation* of the balanced, well-ordered life of the Creator, and its infinite range of harmony.

While the Libra Lessons are invaluable to everyone, they are especially adapted to the needs of the Minister, Lawyer and Physician; for "Electa," by her training, has become one of the most comprehensive teachers of Theology; and Law and Physics are really branches of that Tree of Life whose *root* is found in *Theology*.

In attempting to grasp Mrs. Eddy's statement of the *nothingness* of matter I was quite at a loss; but in taking this course of lessons from symbols I could readily see why the substance of God (that is, the stuff out of which the manifold *forms* of God were made,) should be represented by a *cipher*. This is because substance cannot formulate itself, and is therefore *nothing* as to *Power*,

while at the same time it is *all* that Power has to work with in order to produce *forms* within the universal sphere, after its own Image and Likeness.

When the conception of the *real character* of God came to me through these lessons, my whole relation to the things about me became revolutionized. When I realized that *every bit* of Substance I saw or felt was *truly* a part of the *bodily presence* of God even the dust beneath my feet became *sacred* to me, and I trod more lightly and less recklessly, then and there forming the habit of *looking* reverently and attentively where I stepped. The habit thus formed has been the means of my salvation.

I began to understand the meaning of the prophecy that the pure in heart should *see God* at *all times*, in *all places*, and in *everything*.

Can one *see* the presence of God in a chair, for instance? Yes; both the *presence* and the *will* of God, and I will tell you *how* to look. The chair is made of wood, we will say, though it makes not the slightest difference what *name* we give the different *appearances* which the Substance of God assumes; for the *character* of that Substance is not altered in the least thereby. Wood is an association of minute particles called atoms. Each atom *binds* itself or *clings* to its neighbor. If it were not for this binding or clinging the whole chair would fall apart, and instead of a solid support would be so much fine dust or ash. *What* is it in each atom that *makes* it cling to its neighbor? It is a *Power* of some sort, is it not? For if each atom were *Powerless* no *form* would be possible. Then each atom possesses *its own tiny share* of the ONE SUPREME WILL-POWER, which, acting after this manner as the close association of atoms, we call *cohesion*.

Now, seeing the *substance* and the *will* of God in that still form, I look upon it with reverence and affection. It has gained a dignity in my sight that could have come in no other way than by the opening of that *spiritual vision* by which I *recognize* the chair for what it *REALLY IS*—a materialized *thought of rest* in the mind of God.

Does this elevation of a chair to a dignified plane belittle me? By no means; for it is only through my *own* elevation that I can so elevate it. When I am lifted up, I draw ALL THINGS unto me, and I *am* lifted up when I recognize, beyond the

shadow of a doubt, the *same Substance*, the *same Power*, and its perfect *coherency* in my own bodily structure.

In the chair, then, we may learn to see the *still life* of God, and we may learn through the chair if we are meek and lowly enough, the lesson of *rest* in God. We may learn how to "hold still" when we want to rest the atoms of the mind or body.

None of us can comprehend these symbols and their Divine meanings, until we are willing to *conceive* the *character* and *form* of God; for conception is primarily an *act of the mind*, and only the "virgin" mind can conceive the *purity* of the God-Character, which we give as the Logos, or Word of Words. Therefore it is necessary to take these lessons in the ABSOLUTE, in order to obtain that *Absolution* which restores the human mind to its lost estate of virginity. Not only the *state*, but the *meaning* of the word "virgin" has been lost in the dust of ages filled with superstitious fears. This word means simply "*pure life*." It does *not* mean "unmarried;" for if a man and woman are married in the *holy sense* of that term, both *increase* their "virginity" by uniting the *volume* of "pure life" which belongs to each. And here again we find the *practical* use of the Word; for its reverent intonation will eventually restore the "pure, or virgin tone" which is left by every Adam and Eve at the Gates of Eden, when they pass outward into the merely *material* sense of God's holy ordinances, leaving behind them the *holy spirit* of the letter. This restoration takes place *first* in the mind, and *through* the mind is communicated to the body. May God grant you perfect absolution through the Sacred Word of the Anointed Christ Child!

CARRIE D. McLAUGHLIN.

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The inner side of every cloud  
Is bright and shining;  
And so I turn my clouds about,  
And always wear them inside out  
To see the lining.

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The Bible does not say that "man was made or created out of the dust of the ground." It says the "Lord God formed man of the dust of the ground." The form of man and man himself are two different considerations from a scientific standpoint.

## BARRED OUT.

Miriam and Naaman, lepers,  
Both were healed in the days of old,—  
God healed through the supplication  
Of those men whom Truth had told  
How to speak the Word that made them  
Whole and perfect. Now, no doubt,  
Since the M. D's "cornered" ailments,  
God is legislated out.

At the prayer of old Elijah,  
God restored the widow's son—  
Brought him back from out the shadow—  
Death was cheated—victory won!  
That was in the days old fashioned  
Ere man's greed and woman's doubt  
Let the M. D's form a lobby,  
Fool mankind, and rule God out.

Christ healed blindness, death and dropsy,  
Impotence and flow of blood,  
Fever, lunacy and dumbness—  
Lepers, too. And sent life's flood  
Coursing through the land all withered  
On its long-abandoned route.  
Pharisees began to clamor;  
"By our law he is barred out!"

Christ spoke true for all who followed:  
"All of those who shall believe  
Shall do all these works and greater,—  
Blind and sick and lame relieve!"  
Now the M. D's have a "corner"  
On all ills from grief to gout,  
And so Christ no more is in it—  
He is legislated out.

John and Peter at the temple  
In Christ's name the lame man healed;  
Thus did Peter heal Aneas;  
Philip thus Christ's Truth revealed,  
Curing lame, demented, palsied—  
Lame men leaped and dumb ones shout—  
But, alas, by modern "doctors,"  
Christ is legislated out.

Some one under other treatment  
Than the M. D's lately died,  
And the doctors are all howling—  
Roaring like the angry tide—  
Crying: "They've no legal license!  
What on earth are they about?  
Let the law deal with them firmly!  
Hang the rascals! Freeze them out!"

Search revealed that M. D. treatment  
Of the very same disease  
Lost not *one* but *fourteen* patients!  
Providence, they say, killed these.  
Oh, these wise and lordly doctors!  
How they do twist things about!  
Blame the Lord for all their errors  
But in healing bar him out.

We've no quarrel with the doctors.  
They have proved staunch friends in need—  
Patient, kind and sympathetic,  
Faithful, helpful. Who, indeed,  
More than kind big-hearted doctors,  
Offer aid for pain or doubt?  
It's the greedy Mammon servers  
Who would bar all others out.

For their helpfulness, God bless them,  
But they are not *all there is*.  
Lobbyists will find that Mammon  
Does not hold eternal bliss.  
I've been told the day is coming  
When these lordly ones will shout:  
"Rocks and mountains, fall and hide us!  
*Congress cannot help us out!*"

—Arthur P. Buck.

Let us all enter deeper and deeper into life and  
try to conform to the mighty will of Him who  
is the source and cause of all life—He who is Life.  
Then we will begin to realize the Fatherhood of  
God and the brotherhood of man, for all things  
in the universe are strung on the thread of Life—  
the Blessed One. Every atom is a part of the  
beautiful whole. We are all children of One All-  
loving Father.

Love is master of all arts,  
And puts it into human hearts  
The strangest things to say and do.

## THE MISSION OF WOMAN IN THE NEW THOUGHT.

The value of the work of woman in the present era can hardly be over estimated. In order to clearly comprehend its scope and wonderful possibilities it will be necessary to outline briefly the vital difference between the old thought and the new, and the relation of woman to them in her varied capacity as child, sister, sweetheart, wife and mother.

As a child she is the woman-to-be, and even in infancy is being prepared to add her portion to the weal or woe of the world. The teaching which she receives from other women, whether parent, friends or teachers, during the first ten years of her earthly life, usually determines the quality of her sisterhood, wifehood and motherhood afterwards, and her work in and for the race.

The child, in the old thought, is taught to look upon itself as the product of the marital union of its parents, and subject to all of the limitations, peculiarities and beliefs of the race to which they belong, through inheritance. In its education, it is immediately introduced to the two great mental race errors, the ideas of shame and fear—shame for itself and fear of some or a great portion of the Infinite Omnipresence.

The body of the child, being composed of the chemical elements of the earth becomes the garden in which these seed-thoughts eventually fructify; shame manifesting as fever, and fear as chill. In this way, through false education the foundation is laid for the manifestation of that long train of diseases to which flesh is supposed to be the inevitable heir, and the helpless little one prepared for a sickly girlhood or wifehood, and the pangs of motherhood, unblest by a knowledge of the utter falsity and nothingness of these original twin errors of belief.

If we consider the etymology of the word shame, we find it composed of the root sham, and the terminal e, which means out of, and we arrive at the psychological significance of the term, out of sham (erroneous belief) grows shame, and the diseases to which it gives rise, such as all impurities of the blood, eruptions, tumors cancers, etc.

It was through the ignorance of woman, if the Bible story may be believed, that these twin errors and their numerous progeny were introduced into the history of the world, but if man had not been quite as ignorant of his true origin in Deity, and the purity and perfection of that origin, he would have refused to partake of these false ideas and their fruits of suffering, and these original errors of belief would have been corrected at their inception. So we may leave the blame (if blame we think there be anywhere) just where it belongs, with that Creative Will which chose to make the man and woman ignorant instead of wise, that through ignorance they might grow in wisdom, learning gradually the glory of the truth of their own being and its Deific Source, by which these original errors and their results are corrected and nullified.

\* Then the mission of woman has been clearly outlined for her by the Deific will. In the old thought, it was to lead the world into error and suffer with it the fruits of error. In the New Thought, it is to awaken to a realizing sense of the Truth of Being, to think, speak and act from this realization; thus banishing the old fruits and producing from her New Thought of Self and Deity, the perfect fruits of righteousness. Being born again in consciousness of the Spirit of Holiness, she is destined in the happy time to come, to bring forth in her children and children's children the Fruits of the Spirit, Wisdom, Gentleness, Courage, Charity, with that peace of mind and health of body to which these spiritual elements contribute.

"By their Fruits ye shall know them," the old Woman and the New.—*Carrie D. McLaughlin.*

## THE BEST DAY OF ALL.

On weekday mornings father had gone to work when you came downstairs, but on Sunday mornings when you awoke a trifle earlier, if anything—

"Father!"

Silence.

"Father!" a little louder.

Then a sleepy "Yes."

"We want to get up."

"It isn't time yet. You children go to sleep."

You waited. Then—

"Father, isn't it time yet?"

"No, you children lie still."

So you and Lizabeth, wideawake, whispered together, and then, to while away the time while father slept, you played Indian, which required two little yells from you to begin with (when the Indian You arrived in your war paint) and two big yells from Lizabeth to end with (when the Pale-face She was being scalped.)

Then father said it was "no use," and mother took a hand. You were quiet after that, but it was yawny lying there with the sun so high. You listened. Not a sound came from father and mother's room. You rose cautiously, you and Lizabeth, in your little bare feet. You stole softly across the floor. The door was a crack open, so you peeked in, your face even with the knob and Lizabeth's just below. And then at one and the same instant you both said "Boo!" and grinned, and the harder you grinned the harder father tried not to laugh, which was a sign that you could scramble into bed with him, you on one side and Lizabeth on the other,, cuddling down close while mother went to see about breakfast.

It was very strange, but while it had been so very hard to drowse in your own bed the moment you were in father's you did not want to get up at all. Indeed, it was father who wanted to get up first, and it was you that cried that it was not time

Weekdays were always best for most things, but for two reasons Sunday was the best day of all. One reason was Sunday dinner. The other was father.—*Harper's Magazine.*

There is religion in everything around us; a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement; it has no terror, no gloom in its approaches.—*Ruskin.*

Talk health; the never ending tale  
Of mortal maladies is worn and stale,  
You cannot charm or interest or please  
By harping on that minor chord, disease,  
Say you are well, or all is well with you,  
And with your words disease will flee.

## A PETITION.

Thou God of love,  
From heaven above,  
O, breathe into our soul  
That peace and joy,  
Without alloy,  
That Thou dost e'er control.

Give us to feel,  
As we may kneel,  
The strength we so much need;  
Cause us to grow  
In spirit so  
That we thy will shall heed.

Make us to find  
A wholesome mind,  
And heart full of belief,  
That we may see  
How weak are we,  
And seek Thee for relief.

So in Thy voice  
We may rejoice,  
At mercies that doth blend,  
And never fear  
For Thou art near,  
A constant loving friend.

*Emeline A. Wilson.*

## ISREAL WAS FED ON PILLS.

In a western Sunday school, the lesson was the story of the wandering Israelites, who were miraculously fed on manna. The young lady who taught the class didn't just know what manna looked like, but she used a little bottle of homoeopathic pills by way of illustration. She made the story interesting, and every little face was turned upward expectantly as she proceeded. She told of the cloud by day and the pillar of fire at night, the coming of the quails, and the fall of manna, then rapidly reviewed the whole, asking questions to test the attention of her audience. "And what did the Lord feed the children of Israel upon?" she asked. "Pills!" they all shouted, without a dissenting voice. Then for a moment, there was silence, while the teacher bent low, to look into her reticule after something which was not to be found.

## THE UTILITY OF THE NEW SELF-IDEA.

Surely at no time of the world's growth has the worth of ideas been so thoroughly investigated as at the present day. Their practical utility, their adaption to the wants and needs of our strenuous life, decide their length of days. So universally is this recognized, that even our religious teachers are awakening to the fact that dogma and theology do not prepare a man either for life or death; that dogma or theology that will not stand the test of practical application is not the religion that meets our present day needs. The wise teacher or preacher is the one who is able to show the people how to live and embody the glorious doctrine, "the Fatherhood of God and the Brotherhood of Man" instead of a sentimental and obsolete creed or ism.

This need for a broader, deeper, greater religion than any creed can possibly embrace is what has led the people into the so-called "New Thought Movement." But it is nothing new, it is still the same "old sweet story," yet presented in such a practical way that all the sick, sorrowful, sinful and dying can utilize it and make it their own.

To bring our life into harmony with the Christ-life we must follow the Christ-ideal. Jesus stood as the individual incarnation of this Ideal; he showed us that we too can attain "unto the perfect man, unto the measure of the stature of the fullness of Christ." Jesus followed this ideal, making it actual in the world. This is our destiny also. It is ever the loadstone that draws us upward and onward. Consciously or unconsciously we are ever trying to conform to it, yet we do not reach it. We may reach to-day the ideal of yesterday, only to find that our present ideal is a still far away point of perfection beyond our present achievement. Because of man's inherent nature, "Son of God" as well as "son of man," life is a progress and not a station. Man must grow, evolve. Ever expanding, he refuses all limitations less than the circumference, the absolute God. Consequently he must forsake the ideal of to-day for the ideal of to-morrow, like the shell-fish that leaves its beautiful pearly home, and with infinite pains and

care builds yet another and more beautiful chamber that will permit of more growth.

"Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from Heaven with a dome more vast

Till thou at length art free,

Leaving thy outgrown shell by life's unresting sea!"

As we gain more understanding of the purpose and aim of existence, we see that Jesus, the Christ indeed, prepared for us many and glorious mansions by his exalted life, his conformity to the ideal. And an ideal, what is it? It is the self-idea of what man conceives himself to be.

There are two fundamental self-ideas, the natural that is first, and afterward the spiritual, the true conception of our nature and destiny. The natural self-idea is, "I am this fleshy body, and I am limited by it. So far as I can see, it is all there is of me, and I must take great care or I shall be destroyed." This self-idea fosters an exaggerated view of the importance of the body. To feed, clothe, and house it in comfort and luxury is our aim; and we become more or less a slave to it, working so assiduously for what we believe to be its interests that we defeat our object and often become nervous wrecks, manifesting sin, sickness and death.

The natural man is the sense-man, who believes and knows only according to the evidences of the senses. He localizes himself in the body he sees. He gives the same power of life or death to an invisible microbe and wild beast. Either can take his life. But this natural self-idea must give place to the higher as man gains more knowledge through experience. His faculties begin to operate and he is led to seek a way out of the bondage to sin and suffering he has ignorantly made for himself. Then he becomes the seeker for the pearl of great price, the truth of being. Gradually his understanding becomes illumined and at last he conceives of a possible higher self, one that is master rather than servant. Then he begins to build his life after another pattern. His standard is the perfect man. He conceives himself to be not flesh, but the living, thinking reality; and in the first overwhelming joy that this revelation



brings, he cries out, "Abba, Father!" For this conception of self is the Christ-child, a new born, struggling babe. Ah! but its name is "Wonderful," "Counsellor," and the government of human life is now upon its shoulders. It brings to the soul the freedom it craves, self-mastery, dominion over all flesh, for this is the soul's birthright. No wonder Paul said, "My little children, of whom I travail in birth again until Christ be formed in you."

When we are ready to follow the new ideal, we begin to view the body as a beautiful piece of mechanism, the soul's fine instrument, the harp of a thousand strings that can be brought into harmony, into tune with the infinite, by our right understanding of the relation soul and body bear to each other. This harmony is health of both soul and body, a restoration of our original birthright. This true self-idea carries with it knowledge of how to overcome our limitations. It will lead us into perfect health and strength. If we are in want of supply for daily needs, it will bring to us recognition of powers that will help us to control circumstances and compel, by right thinking, the universe itself to yield to us our daily bread, our portion of good things both spiritual and temporal. If we are held in bondage by a secret sin, a weakness of character, we will find that to honestly strive to follow the new self-idea, is to rise in the morning with the determination to put it from us and walk in the wisdom's ways, even though we stumble and fall over and over again.

At first we are passive souls, drifting without rudder or anchor in the great ocean of mentality in which we are immersed, allowing its currents to use us. Bitter experience drives us to the point where we are willing to see that we can use and direct them. We work out our salvation, with fear and trembling if you will, but we overcome evil all the same. It is a matter of thinking. If you wish to be well and happy, prosperous and good, think yourself so, and it will be done on earth as it is in Heaven. Thousands of men and women stand to-day as living proofs of that possibility. It is not by our human will that this is accomplished, but

by the conscious blending of our will with The Will. Our will, because it is a personal force, is limited. "With God all things are possible," but this "with God" compels some understanding of the nature of Principle. The new self-idea brings to us this knowledge, quickens in us the Christ-consciousness, shows us our true and real selves, and imbues us with assurance that we, too, can become the perfect man—*Sarah J. Watkins, in Exodus.*

#### THE TRADITION OF ST. SWITHIN'S DAY.

Somebody at Boston has taken the trouble to expose Saint Swithen, who is shown to be a pious old fraud, and incidentally some rather interesting figures are collected showing the number of rainy days in various summers since 1872.

Saint Swithen's Day, it will be remembered, is July 15, and the reputation of the Saint is staked upon the tradition or adage which runs to the effect that if it rains on Saint Swithen's day it will rain on each of the forty days following. This did very well before the days of rain-gauges and weather bureau records, but now it does not go down. In point of fact, the tradition came nearer being true this year than for twenty years past, says the New York Evening Post. Out of the forty days this year it rained on twenty-two. This was nearly equaled in 1896, when it rained twenty-one out of the forty days. In 1889 and 1900 the record was nineteen days, in 1872 and 1891 eighteen, in 1886 seventeen, in 1892 fifteen, and so on. As to the amount of rain, 1872 was much the wettest at this particular season, nearly twice as much rain falling as in any of the years since. The next rainiest year was 1884, when St. Swithen's day was fair and clear with not a drop of rain in Boston at least. There seems to be no relation between the amount of rain on St. Swithen's day and the amount of rainfall following. The best the saint could do of late years was in 1886, when .99 inches of rain fell, yet it was only an average wet season for the next forty days. This year's St. Swithen's day was rather wet, .70 inches falling at Boston, yet since August 1 the rainfall has been only about the average. The year 1884, when the Saint's day was dry, had 13.65 inches of rain during July and August.

# Washington News Letter

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OLIVER C. SABIN.

## Unchain the Truth.

Our readers are informed that we have taken up "The Baby," published by Mrs. Carrie McLaughlin, we to send THE NEWS LETTER to each of the subscribers to that journal. We also commence a series of LESSONS, written by Mrs. McLaughlin, the first number appearing in the present issue of THE NEWS LETTER. These lessons are well worth many times over the yearly subscription price of THE NEWS LETTER, and all should read and study them.

In the study of this Truth, the students should

first learn how to heal the sick according to the simplest methods adopted, and that is the method taught by Jesus Christ. After learning this lesson they should go on in the Higher Thought, until finally they arrive at that degree of knowledge which only those can enjoy who are in the realm of the superconscious thought.

We call attention to the fact that those who wish to learn the lesson of how to heal the sick, should subscribe for THE NEWS LETTER, commencing with the December number. A quantity of those are yet on hand, and they will be preserved until they are all taken, with the hope that hundreds and thousands may embrace this offer and be taught how to heal the sick. The lectures given in THE NEWS LETTER are not as exhaustive in the minutiae of detail as the Lesson Course, but they are especially valuable to the students who have already taken the Lesson Course, or who are taking the Lesson Course sent out by mail, as they have a tendency to fill in and make full the correspondent course.

It is my desire that those who can, will hurry on the establishment of their churches and perfect church organizations everywhere. The better way to do this is to appoint a place for meeting, and if there are only two or three who can meet together to establish the church they should do so, and get together and read their lessons and go through the church service as laid down in the Manual, and gradually these numbers will be added to, so that they will expand into a good church organization.

The church Manuals are now ready for circulation, and will be sent to anybody who orders ten at a time for twenty-five cents a copy, otherwise they cost thirty-five cents. That includes the postage.

Looking back over the year since January 1st, 1902, until the present January, the work of the Evangelical church has prospered wonderfully.

In the city of Washington our friends are numbered by thousands, and all over the country, in fact, all over the world, more or less, there are many adherents of the new faith. Ours is the doctrine which Jesus taught, pure and simple; We are all His followers, and all striving to teach the lessons He taught and do the work He did, and God is blessing us wonderfully with the "signs following." Many mighty works are being done.

The adherents of the New Thought, taking all the various branches of those who believe in Divine Healing, are now numbered by the hundreds of thousands; and it would not surprise me if there were more than a million in the United States alone, and these numbers are being added to daily because the works themselves are the recommendation which makes the propaganda rapid. Every one should make it a point to circulate the reading matter of the church, including all of the books and periodicals and push this Truth. God will bless all such efforts.

Our readers will be pleased to notice that we have added the name of Mrs. Carrie D. McLaughlin as one of our assistant editors. Her domain will be along the line of woman's mission in the propaganda of the New Thought. I believe the new editress will be very much to the benefit of the readers of THE NEWS LETTER.

In closing I give my benediction to all subscribers and readers of THE NEWS LETTER, that God does bless them and will bless them, not only for the year 1903, but forever and for aye.

Lovingly yours,

*Oliver E. Sabie*

AFTER LONG AGES.

This is the order of man and all history.

Descending, he runs to and fro over the world, and dwells (for a time) among things that have no sense.

Forgetful of his true self, he becomes a self-seeker among shadows.

But out of these spring only war and conflict and tangling of roots and branches.

And things which have no sense succeed things which have no sense—for nothing can have any sense but by reason of that of which it is the shadow—and one phantasmal order follows another and one pleasure or indulgence another—and one duty or denial another—

Till, bewildered and disgusted, finding no rest, no peace, but everywhere only disappointment,

He returns (and History returns) seeking for that which is.

Toilsome and long is the journey, shell after shell, envelope after envelope, he discards.

Over the mountains, over the frowning barriers, undaunted, unwrapping all that detains him,

Enduring poverty, brother of the outcast and of animals, enduring ridicule and scorn.

Through vast morasses, by starlight and dawn, through dangers and labors and nakedness, through chastity and giving away all that he has, through long night watches on the mountains and washings in the sunlit streams, and sweet food untainted by blood, through praises and thanks and joy ascending before him—

All conventions left aside, all limitations passed, all shackles dropped—the husks and sheaths of ages falling off—

At length the wanderer returns to Heaven.

Then all those things which have vainly tried to detain him—

When he comes who looks neither to the right nor to the left for any of them,

Not being deluded by them, but rather threatening to pass by and leave them all in their places just as they are—

Then they rise up and follow him.

Though thorns and briars before—in this path they now become pleasant fruits and flowers,

[Not till he has put them from him does he learn the love that is in them.]

Faithful for evermore are they his servants—and faithful is he to them—

—and this world is paradise—*Edward Carpenter in Towards Democracy.*

## CHEER UP!

Cheer up! The rose is redder  
 Than the ones we saw last year;  
 The mockbird's song is sweeter,  
 And happier to hear;  
 The grass is getting brighter,  
 And fairer yet to see—  
 The world is growing better  
 Than it ever used to be.

Cheer up! The sky is bluer  
 Than it was a year ago;  
 The very smiles are gladder  
 And have a richer glow;  
 The raining and the sunshine  
 Are helping you and me—  
 The world is growing better  
 Than it ever used to be.

Cheer up! The rose is sweeter,  
 The birds have newer songs;  
 We find more things to please us,  
 And dream of fewer wrongs.  
 There's always lots of honey,  
 So let's be like the bee—  
 The world is growing better  
 For folks like you and me.

## THE SPIRITUAL LIFE.

The Spiritual Life is the life of love. While all life is spiritual, it is the consciously spiritual life that is being considered, the life of conscious love. And love is the recognition of mutuality, harmony, correspondence, unity.

The generally accepted belief was that the spiritual Life was one that incidentally neglected, ignored or disdained the physical and the material. Those who mortified their flesh, who mutilated their physical forms, who separated themselves from their fellow-beings, or who immured themselves in monasteries or convents, have been regarded as living the Spiritual Life.

Such is the force of tradition, and so great the lack of spiritual development, that even now the recluse, the monk, the mystic, are regarded as distinctly representing the Spiritual Life. The activi-

ties of spiritual and physical life have been divorced; the physical half degraded in estimation and the spiritual half correspondingly exalted.

Such conceptions are the natural accompaniment of a belief in an individualized personal God who is a God of hate and revenge, in a Principal of Evil and an individualized personal Devil, in a Heaven, the entrance to which is through the Gate of Death, in a theology that concerns itself with the future and ignores the demands of the present.

Such conceptions voice a Duality, or a consciousness of dual principles. They regard physical existence as a punishment and a penance. They look upon physical man as a victim and a slave. They accept soul and body as distinct and separate entities.

The world has not yet consciously progressed beyond these ideas, for the world moves slowly. It is intensely conservative and strenuously opposes every advanced thought and conception. There are a few souls, however, who consciously have risen above these self-regulated limitations. And of these few, there are a handful who live the beautiful truths of the Spiritual Life.

This is a Universe of Love; and God or Good pervades all space, all time, and all life. It is permeated with a kindly motive, and all the principles of Nature or of God are inherently beneficent. All experiences and environments are the manifestations of love. There is no principle of Evil, no Devil; and there are no dual principles. There is no Diety separated from or outside of the Universe, and no distant space reserved as a future Heaven. Heaven and Hell are conditions of mind, and each of us makes his own Heaven and Hell, here and now.

There is but one Life, inseparable and invisible. Ignoring the body, depreciating the material, or mutilating the physical, is a denial of God and a defamation of the Spirit. And whoever is "living in the clouds" and neglecting his physical life and the needs of his material existence, is fretting away his spiritual opportunities.

All that *is*, is spiritual; and all that *exists* is the manifestation of the spiritual. All is Spirit, visible or invisible; all is God, manifest or unmanifest. There is no spiritual life without manifestation, and no manifestation that lacks the life of the

Spirit. As matter and energy are the inseparable attributes of the One Substance, so are the soul and body the inseparable attributes of the One Spirit. To deny the one—the spiritual or the physical—is to deny both; to immolate the one is to immolate both, and to defame the part defames The Whole.

Being and manifestation are One. There are not two separate lives, one the spiritual and the other the physical. There is but One Life; and while that life is fundamentally spiritual, it is also essentially material. The One Life is both manifest and unmanifest, visible and invisible, tangible and intangible, material and immaterial, physical and spiritual.

And to deny, ignor or degrade the manifestations of life, is to deny, ignor or degrade all life.

The highest thrill of spiritual joy is inseparable from and is dependent upon the physical being. We know of no life, of no existence, except as it is physically manifested, and of no harmony or happiness except as it is physically related. And the most exalted moral attributes are necessarily rooted in the most degraded physical appetites. Every mountain peak has its base, and without its base could not be a mountain peak. Remove the base, and the peak inevitably falls, for peak and base are One.

To those whose development has permitted them the vital consciousness of an all-prevading and ever present God, a Universal Spirit, and a Heaven and Hell of individual selection, the worship of an abstract and distant personality has been transformed into a religion that actively concerns itself with the *manifestations* of God—with human beings, and with the forms of life by which man is surrounded.

And one of the necessities of that religion is prayer. Not the service of forms. Not the observances of a special hour and place. Not the prayer of words, but the prayer of actions. And our lives should be unceasing prayers. Not offerings to an imaginary Being whom we cannot possibly assist, but to our fellow-beings who are in need of our ministrations. The Spiritual Life recognizes the Eternal present, and the necessity of living the life now.

The Spiritual Life voices a Religion of Love, a Religion of Humanity. Now is the time to live

the Spiritual Life, and here the place to live it. And there will never be a greater opportunity than is afforded now for a Life of Love or manifestation of the Spiritual Life. Man's duty is to man; his highest duty is to the Self. Higher than the Self there is nothing; for the individualized Self is an inseparable portion of the Universal Self that constitutes God, Infinite Spirit, the Universe. To degrade the Self—the Soul, unmanifest or manifest—is to degrade God.

The Spiritual Life is the life of principle, the life that takes as its guide that which is eternal and unchanging. It manifests a consistency of thought and action, a comprehension of the grandeur of the Self, and understanding of its inherent Godhood. The Spiritual Life reflects the knowledge that every disregard of principle inevitably provokes discord and inharmony, and that enduring happiness may be attained only through the observance of principle.

The Spiritual Life, above all, means a life of Integrity. It means the fulfillment of obligations, the payment of just debts, the faithful discharge of all duties. Forms and observances bear no direct or even necessary relation to the Spiritual Life. Motives and actions alone constitute its vitality.

The one who cheats, who steals, who lies or who hates, does not live the Spiritual Life. Nor does one who lacks in honesty, in fair dealing, in toleration, in love, in integrity. He may be a church member of the highest standing, his intense respectability may be beyond dispute, and his reputation may be the highest, but he is not living the Spiritual Life.

The Life of Principle manifests the Christ Ideal. And this has no necessary relation to the man Jesus, to the Christian religion, or to the Bible. The Christ Ideal is universal and eternal, and it knows neither beginning or ending. It means an ideal life, a Life of Principle, a Life of Integrity.

The Spiritual Life is a life of conscious love, conscious harmony, conscious mutuality. It involves a vital recognition of the principle of Equitable Exchange; that one receives as he gives; and reaps what he sows. Such a consciousness demands and compels full payment for whatever is received. To live the Spiritual Life involves a gladness and a joyfulness in paying



one's debts, and fulfilling one's obligations.

If one unwilling to discharge his just debts, to give full return for what he receives, to pay the price of what he has bargained for—if he is not disposed to transfer that which he has expressly or impliedly agreed to exchange for what he receives—is it likely that he will willingly give to others what is more important, more valuable, more beneficial? If he will not pay in gross material wealth will he render compensation in the spiritual wealth that is far, far more valuable?

Is it possible to do this? Does he not close himself to the consciousness of the spirit when he degrades himself on the material plane? Can he lead a life of beauty in the realm of Cause which he manifests a life or ugliness in the realm of Effect? Is it possible to lead a life of spiritual integrity while violating the principles of material integrity? Are there two contrasting sets of Principles?

The Spiritual Life demands the rendering of full compensation on all planes. The Life of Love requires that one render unto others what belongs to them; and others already own and they are entitled to receive that which the principle of Equitable Exchange has devoted to the payment of one's obligations.

The Spiritual Life requires no outward authority. The Soul is its own authority. It links itself to no special observances; it requires no church or organization; it demands no holy book or sacred scripture. All these have their use, and they all have their place as these agents of growth and development. And all of these instruments are possessed of beauty and value as we discern in them their spiritual significance and discover beneath the form and the word the underlying essentials.

Everything has its beneficial use and purpose. All conditions meet the requirements of the particular time at which they manifest. All forms of worship have their rightful place. Material conceptions and the grossest forms of superstition—as we call it—are all necessary to the growth of the Soul and of its manifestations. And as vegetable life developed into animal, and animal into human, so has the growth of the soul kept apace in its development into consciousness.

The Life of Principle, the life of equitable exchange, the life that gladly gives its full measure

of return, is possible to all. The Life of Integrity of thought and action is at the command of each. It is all a matter of wisdom, all a question of a consciousness of truth. For the truth luminously demonstrates that the happiness that all are seeking is bound up in the understanding of principle and in the thoughts and actions that serve to express and manifest them.

No great learning is necessary; no highly developed intellectual faculties. No; the higher the truths the more simple they are and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is the lack of wisdom or knowledge that is reflected in clouded and obscured expressions of the truth.

It is not sufficient to "love your neighbor as your Self." That is not a full statement of the requirement. When one degrades the Self—when one lowers either the spiritual or the physical force from its high estate—and then 'loves his neighbor as himself,' he is simply *hating* his neighbor as he hates the Self. One must first elevate and glorify the Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self.

The man who lives the Spiritual Life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognizes only love in what has the appearance of abuse and calumny. He is unmoved by the anger or passions of others. He recognizes God and love in all life and all of life's manifestations. He pays his debts, whether they are spiritual, moral mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Having discharged his obligations as he progressed, he is nowise in arrears. He senses the spiritual and the material as One, and infuses into the physical a consciousness of the spirit that inherently pervades it.

Such a one is living a life of Integrity. And this is the Spiritual Life—*Common Sense*.

Don't bark against the bad, but chant the beauties of the good. —Emerson.



## I AM MYSELF.

## FREEDOM FROM THE DELUSION OF REFLECTION.

There is only one God, and this Divine One is not a reflection of anybody or anything. Therefore there is nothing in reality that reflects. My being is God, and not the image and likeness of God. I am what I choose to be. I am no imitation or suggestion. I am not a picture. I am not a counterfeit. I am the real thing. I am It.

Thinking that God's idea, Man, is separate from God, leads us into the snare of believing that Man is only a reflection or a shadow—in other words, a nothing—which is all very well when we are considering the mortal man. But the real man is no shadow or reflection. The truth that I am that I am, manifests as individuality, and all cessation from being whiffled about by the opinions feelings and views of others.

Why should one be played upon by these powers of darkness that are no powers at all? Persistent repudiation of all belief in evil sets one free from being the instrument of darkness, and no one need to be used by the adversary of another and in so doing suffer the throes of hell.

According to the teachings of *destiny*, every one who lives on this plane of good and evil carries about in his or her aura, old enemies, who even were jealous of their birth into this planet. They are described as invisible entities—once were personalities in a previous existence, who feel that they were wronged by this one, and have not forgiven their enemy. For him, or her, they have contempt, suspicion, hatred, jealousy, envy revenge, and all the rest of the malicious feelings. Wherever that one goes, they flock, and if there be any who can *reflect* evil, because of not being redeemed from their own nature, they will feel these impressions towards this one and unaccountably dislike him, or her, and they lend themselves to the whole gamut of false feelings that are held against him, or her. One of the best illustrations that I ever saw of this was in the case of a man who went through all kind of hardships to conquer his carnal nature. At the time I met him he was a street evangelist, full of desire to help people out of their errors, but persecuted on all

sides. One morning he came to me with his face all bruised. He said that the day before the children had tormented him unmercifully, and a man, well dressed, large and strong, had handled him like a fiend, not only kicking and cuffing him, but rubbed his face with his gloved hand until the skin was rubbed off from his nose. And he had been absolutely nonresistant.

Then the truth flashed upon me. The man, who thus abused, had been filled, doubtless, with unaccountable anger at what he felt to be hypocrisy, and a persecuting entity that dwelt in the aura of this evangelist used to him to persecute his victim. And I saw that the children, who are so often negative, reflected the tormenting, scornful, deriding multitude of invisibles who had access to him and to them because of their belief in the reality of evil.

Then I said, "Stand up, and be the man that you are! Must God be persecuted? Are you not powerful enough so that none but sweet and loving thoughts and powers can work through these children toward you?" He realized the point, and from that day was free from such experiences. But the whole thing was not plain to me until one day I found myself feeling resistant and critical toward him. The feeling was peculiarly hellish and unlike my nature. I denied evil; I bent all of my energies to evoke love. When, like a flash, I saw that I was being used by his adversary. Instantly I silently, though vehemently, declared, "I will not be used by the adversary of this man. No devil shall use me. No evil thing can think through me toward anyone." And I was freed. And so much was explained to me through the experience of dear hearts, who are doing their best to live true lives, and yet continually meeting opposition and suspicion on the part of others and having their best intentions misconstrued and their actions and words misunderstood.

The rabble that persecuted and assisted at the crucifixion of Jesus were reflections of invisible foes. Negative ignorant creatures, they reflected more than they originated.

Where do we stand? Are we being persecuted by others? Then the remedy is: *fervent prayer that takes from us every evil thought about another.* Are you tormented by hateful feeling to-

wards others? Then the remedy is: *fervent prayer that takes away from us every evil thought about another*. Let us realize, with Jesus, that the prince of this world can come and yet find nothing in us to use or to be used. I am no reflector. I am God-being, absolutely loving, forgiving, healing, redeeming, saving. I am Christ. I am the God-self, perfect, pure, free, wholesome. Nothing can use me for evil. I am no mirror for devils. I know no adversary. I am opposed to nothing. I am the light of the world, and in me is no darkness at all.

There is no strength in evil thinking, and though the air be filled with these centres of intelligence, who at first are at enmity with us, everyone shall be converted by our persistent radiance of love until every one that worked against us shall work for us. All, both in the invisible and visible, shall love us, because we love them. They cannot resist, any more than the cold, hungry tiger can resist loving the sun that warms it, and the kindly master that gives the warm milk to its famished body. And as the tiger can be trained out of its cruelty and wildness by the wise man, so can every fierce element in our world be tamed and redeemed. There is naught but God in everybody and in everything.—*Annie Rix Militz, in Unity*.

Though I speak with the tongues of men and of angels and have not LOVE, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowl-

edge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is LOVE.—*Republic of Love*.

### EVIL IS, ONLY BECAUSE WE THINK THAT IT IS.

It is time for us to create a world that shall be founded on Faith—faith in the living presence of a living God amidst a living people. Most of us accept traditions of a God who lived down through the Hebrew prophets and the early Christian Apostles. But the idea that God is living now, in the midst of a living people, inspiring and teaching them even more directly than he inspired and taught the people of centuries ago, with revelations concerning our present problems as sure and safe as any revelations of the past, and with judgments as swift and immediate as any judgments of the future—at such a faith we grow pale, or turn from it in anger. The reason, of which we are unconscious, lies deep in the spiritual and intellectual requirements of such a faith. It is easy enough to assent to formulated beliefs, coming from constituted religious authorities, concerning the God of yesterday and the God of tomorrow.

\* \* \* \* \*

Evils is, only because we think that it is. It has no reality beyond our belief in it; no power save such as our belief invests it with. Evil exacts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously worship him as the real power, when we think we are worshipping God. We have strife, competition and struggle because we believe in strife, competition and struggle. We have the palace beside the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites

on the social body, because we believe in all this hideousness and tyranny as real and potent, as having always been, and as therefore always to be. But there is no evil except our belief in evil.

The real faith of man consists in urgent and steadfast fidelity to his noblest ideals. To believe in the practicability of the highest conceivable righteousness in human life, by whatever name we call that righteousness, is to have the faith that makes and remakes the world—the faith that finds the real presence of God in the living people and their problems—whether that God be named or unnamed. This sort of faith is the substance out of which society and the soul get their building material; the substance from which great ideas and lofty ideals rise to lead the world toward perfection.—*Prof. George D. Herron.*

#### EVIL COMPANY.

Sophronius, a wise teacher, would not let even his grown up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill behaved Lucinda—"dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you my child, take it."

Eulalia did so, and her hand was soiled, and as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said her father. "You see, my child, that coals, even if they do not burn blacken; so it is with the company of the vicious."—*From the German.*

"Man is his own star, and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate,  
Nothing to him falls early or too late.  
Our acts our angels are, or good or ill,  
Our fateful shadows that walk by us still."

—*Magazine of Mysteries.*

The News is indebted to Col. Sabin for a copy of his recently-published book entitled "Christology: Science of Health and Happiness, or Metaphysical Healing Exemplified, through Rules, Formulas and Incidents." This is a large book of over 300 pages.

This book, it strikes us, marks out a common ground upon which advanced Christians can meet. Millions of Christians have grown beyond the limitations, especially the credities and absurdities, of the orthodox churches.

They still cling to their Bible as the word of God; they still cling to Jesus as a Savior and to his Gospel as the Truth; they still believe in a personal God who is their Heavenly Father; and now they have (through the modern spiritual movement and the advance in mental science) come to believe in practicing the "gifts," especially of healing, as the Primitive Christians did.—*Los Angeles News.*

#### IS THIS REAL CHRISTIAN SCIENCE?

The News exchanges with most of the advance thought publications, mental science, Christian science, physis science, natural or free thought science, etc. One of the most instructive and inspiring of these exchanges is Col. Sabin's magazine, published at Washington, D. C., entitled the Washington News Letter. It is the organ of the Reformed Christian Science movement as distinguished from the original or Mrs. Eddy movement.

In the November issue is published the "Order of Public Worship of God," as "set for by Authority of the Evangelical Christian Science Church." It seems from this that reformed Christian Science has become organized into the "Evangelical Christian Science Church."

The order of worship set forth here strikes us as the nearest to the real primitive Gospel worship and practice of anything we have seen. It is not complete, but it is the best we have seen. It is a basis upon which millions of liberal Christians and primitive Christians, who believe in practicing the gifts of healing and other gifts, can unite and form a progressive Christian church. All who are interested address Col. Sabin, 1800 Belmont Ave., NW., Washington, D. C.—*Los Angeles News.*

## SING A SONG.

If you sing a song as you go along,  
 In the face of the real or fancied wrong;  
 In spite of the doubt, if you'll fight it out,  
 And show a heart that is brave and stout;  
 If you'll laugh at the jeers and refuse the tears  
 You'll force the ever-reluctant cheers  
 That the world denies when a coward cries,  
 To give to the man who bravely tries;  
 And you'll win success with a little song—  
 If you'll sing the song as you go along!

If you'll sing a song as you plod along,  
 You'll find that the busy, rushing throng  
 Will catch the strain of the glad refrain;  
 That the sun will follow the blinding rain;  
 That the clouds will fly from the blackened sky;  
 That the stars will come out by and by;  
 And you'll make new friends, till hope descends  
 From where the placid rainbow bends;  
 And all because of a little song—  
 If you'll sing the song as you plod along!

## WHERE I FAILED BEFORE.

I was watching a carpenter once as he worked at a board set on one edge in his vise. The edge of the piece of lumber was quite crooked and he was trying with his plane to make it straight. Carefully he would push the plane along the edge, and then going back he would look across it, his eyes on a level with the top of the board. Over and over again this was repeated, until at last the carpenter seemed satisfied. Once across would not do. There would be places where he failed at first to bring the edge down to a level.

"I was compelled to work a long time before I could do that apparently simple thing as it should be done," he said in response to my question. "It looks easy enough, but try it. There will be so many places where you will fail at first."

"Where I failed before."

Ah, yes. That is the story of so many things.

"I wish I had my life to live over. Do you suppose I would do as I have? I can see now just where I failed before. I would like to try again."

God does not think it best we should go back and begin over, but he does give us a chance to make right the wrong we have done; and is not that a blessed privilege? Think what it would mean if we never could say to the one we love, but whom we have injured. "Forgive me! I did not mean to say the unkind word. It came before I knew it. I do love you. I am so sorry!" Think how the heart would ache if the one we have wronged were to be snatched away, leaving us no time to make right the mistake we made! So I say, God is very kind to give us a chance to go over the board again, and take out the crooked places.

But think how unwise it is to wish that one could live his life all over again! What reason is there for thinking that we would be any wiser than we were when we first began? No; there would be too many hard and bitter things all along the way. Let us not ask to go back, and begin again. Let us rather ask for wisdom to shun the evil places where we fell before. And then? Then go on bravely to the end.

Up in the Adirondack region, deep in the heart of the woods, there is a deep well, worn right down into the solid rock. Very true and even are its sides, and the traveler wonders what ever could have caused such a strange formation of the rock. But if he dives deep down into the well, he will find a single stone, round as marble and worn almost to the size of one's thumb. That little stone, carried round and round by the tiny brooklet which made its way down the ravine, ground its way through the flinty stone year after year until it dug that deep cistern. The chafing of the stone as it worked away to get out did it all, but never was that pebble able to rise above the brink and escape the wearing of the current as it pushed remorselessly against its side.

Just like this would be the pain and trouble of living life over, if we were given the power to do so after every mistake we made. Our whole lives would be worn out trying to get away, and all we would do would be to dig deeper and deeper the tomb which held us prisoners.

Let us not ask such a thing; but do let us pray the Father for strength and grace to live better to-day than we lived yesterday; for courage to say from the heart: "I am sorry; forgive me;" for

strength to show by our everyday walk that we were earnest in saying what we did; and finally for His guiding hand to keep us from slipping where we did before.—*Epworth Herald*.

### SOURCE OF GREAT POWER.

Each soul has access to the Universal or Divine Mind. You, dear reader, are "a party to all that is or can be done." Within you is all power, all force, all energy, all hope, all courage and all happiness, if you will but rouse your soul and cast out of your mind all doubt, all fear, all delusion, all censure and all condemnation. Life and Light, Peace and Happiness and Health and Strength are as free as the air we breathe, if we stop all pining and whining and moaning and groaning, murmuring and complaining, and look up with cheering optimism to the all-good. Come, dear brother, let us once and for all time cast out of our being all these dark clouds of despair and let the Eternal Sun of Light and Life heal and strengthen and brighten and sweeten our lives.

We must not take life so seriously. Life in its fullest is not a burden, but a glad song. Calm yourself, eternal child of God, the loving Father of all, and listen to His sweet and calming voice and the songs of the angels who are ever near and trying to soothe and help you.

Let us dwell with the Most High and have peace, freedom, power and grace in full measure. Away, dark and gloomy thoughts! You are no part of me. I am life of all life and light of all light because I am eternal child of the eternal God of all life and all light. Oh, Omnipotent Mind, cast out of my mortal mind all these delusive dreams of an angry, wrathful, avenging Father and the countless goblins and devils of fear and doubt and let the sweet God of Love and Peace forever dwell within, that I may realize I am an eternal soul, ever going onward, forward and upward to the highest.

With realization of oneness with the Eternal One, we become sane and normal and forever dwell in peace and happiness. Blessed soul, dry thy tears; thou art one with Universal Life. Sad heart, become glad with joy; thou art a child of the All-Father. All men are divine! But all men

are not yet awake or cured of their insanity. In our morbid dreams, before we awake to real Life, we magnify and multiply and create all forms of fear and doubt until we are almost fit for a mad-house.

It was Emerson, I believe, who said this world was God's insane asylum, where he sent His deluded angels to be cured. It would seem as if this was true when we see the children of God making so much account of what is trivial and transitory and magnifying temporary ills to great calamities. We are much disturbed by burdening our minds with the insane idea of time—of beginning and end. God knows not time and the emancipated or rather awakened soul has no conception whatever of time. The soul lives in the present—the very now. The soul is eternal. No power in the universe can harm or destroy the soul, because it is the only eternal, pure, simple in the universe. You, blessed soul, are eternal! Realize that truth, and you are saved from all delusion and insane thought about time and creation, a monster God, and a Satan or Devil. Realize you are a part of the Great One, and you will not commit so-called sin or evil deeds. Live in the Universal Mind, and you will live with the true God and the Angels. Live in the Universal Mind, and you are all love all peace, all calm, all power and all force of the universe—you are omnipotent, omniscient and omnipresent. The very first step towards this union with God is to count all teachings false that in any way try to frighten you into the Kingdom of God. The soul enters the Kingdom through Love and not through Fear. Indeed, fear is the great bar to God and eternal freedom. "God is Love."

So brighten up, sweet soul, and bundle up all your fears and apprehensions and imaginations and cast them where they belong—into the imaginary Hell. Then, with love and adoration for Universal Life, calmly and silently and seriously wait for her to enter your being. She will not keep you waiting long. Soon the soul which is your real self will join itself with the incoming Holy Spirit called by many names—Universal Mind, Divine Mind, Universal Life, Breath of Life, etc.—and the miracle of your eternal freedom and emancipation will have been worked.

The Kingdom is within and without, above and

below. We say the Kingdom is within because we must first rouse the soul to act on and stimulate the mind to free itself from its countless delusions and vain imaginations. Through the action of the soul on the mind, the mind frees the mind, and in the end, through this psychic-mental operation, the soul is emancipated and becomes at one with God.

Back of the mind is the real man, soul. The mind is the instrument of the soul, and by its master, the soul, is made sane and normal. So the mind is man's greatest instrument, and all souls on this planet, to a more or less degree, are training and cultivating the mind for one grand, ultimate purpose—the emancipation of the soul. Back of all mental science is spiritual science or omniscience—the Divine Mind. As we said at the beginning of this article, each soul has always access to the Universal or Divine Mind. We are all parts of one grand Whole. We are all of us children of one great God. We all pass through the countless degrees of evolution and finally come to the Most High. Each soul is in a different degree of evolution and is surely working out its salvation. Those who are far on the path give to the world their experience, which is helpful and inspiring. Good and wise men who really live with God speak hopeful words of truth, which is known in these days as cheering optimism. Optimism and pessimism are not two extremes; the optimist is sane and normal, while the pessimist is abnormal. Fanatics and zealots without wisdom frighten the children of God with involved theories of good and bad and an ever-angry and avenging Father. They are not in touch with the Universal or Divine Mind, and consequently see much disorder in the world and the universe. When we let the light of reason shine on our path, and hold ourselves in calm and serene patience, we readily discover that the great intelligence or God back of all and in all and through all in the universe is progressively orderly; that the order of yesterday is not the order of to-day nor will the order of to-day be the order of tomorrow. Blessed Omniscient One, how well Thou knowest what is best. So, dear souls, let us all look at the real side of the Great Evolution and realize that all our petty trials here on earth are only temporarily and can be overcome entirely if

we but live in peace and harmony with the Universal or Divine Mind and be soothed with the Divine Melody that always comes when we listen to God and the Angels. A simple trusting life is full of sublime truth and peace. To have access to the universal mind and thus become at one with the Universal Life, we must cease our fretting and fuming and close the mind to all fear and doubt. The trivial experiences of one day or one life do not amount to much when we realize that we are eternal souls. With realization of what we really are, life becomes real and sublime. With love and faith in our whole make-up, and the passing of fear and doubt, we fall into easy relation with very thing in the universe and are at home with God.

Each soul may be said to be the Radiant Center of the universe when it realizes its oneness with God or the Universal Soul. The advancing soul soon discovers that there is no great gulf between saint and sinner; that all souls are on one path, going to one goal; that he who appears ahead to-day will become spiritually lazy and lag tomorrow and let his tardy, sinning brother overtake him. In a while all reach the blessed goal and look back and smile at their foolish fears. It is well to understand that in our worries and apprehensions we close the soul to light and the mind's access to the Universal or Divine Mind. It is also well to know that we make the journey hard or smooth, that the soul has all power to command all light—all things.

#### HEAVEN NOT ON A BASIS OF CREED.

Whatever service it may have rendered humanity once, theology's heaven is a serious disservice to humanity to-day in whatever degree it diverts the energy of men from the work of achieving the kingdom of Heaven on Earth. Every time a man, whose life is not organized in love for his fellow-men, is promised heaven on a basis of creed, or religious habit, or ecclesiastical connection, heaven is used as a wrecker's beacon to lure human life to its destruction. And every time a man, whose life is wrongfully impoverished, or who is seduced into relinquishing any right or privilege whatever to which, as a man, he is entitled, is encouraged to submit to unworthy limitations of his life here, by



the promise of reward in the shape of heavenly riches, or joys hereafter, faith in heaven becomes a hindrance to the better life of man. Any conception of heaven, any conception of salvation as a matter of reward or happiness in heaven, which enfeebles the purpose of men to make human society heavenly, to establish the Kingdom of Heaven on the Earth, involves a wrong to humanity which sociology must see righted. In a word, if theology is holding and teaching any conceptions of God which, if applied to men, would make men immoral, the interests of humanity solemnly demand that these conceptions shall be untaught. Man is made in the image of God, and as he conceives God to be he will inevitably strive and tend to become. Only as the idea of God is ethi- cized will the powerful influence of theology upon human thinking and character serve its high purpose of divinizing man and establishing the Kingdom of God on the earth.

#### RELATIONS OF BODY AND MIND.

Body and mind react on each other. The process that could keep a patient confident, cheerful and calm would materially enhance the chances of recovery in any sickness, and no sensible physician denies this. The foreign mind that could insure these conditions in the mind of the patient would have a curative effect certainly. But true science cannot go further than this. Perhaps the case is best stated by Professor Sargent, of Harvard, in advocating the need of gymnastics.

If the life one would lead is largely a mental one, the health and tone of the brain are entirely dependent upon the condition of the heart, stomach, lungs and other bodily organs. \*.\*.\* Thus it is possible, through the influence of the will on the nerves and muscles, to start up increased chemical action in different parts of the body, and in that way attract to it an increased supply of blood. In this way it is possible to develop and strengthen different parts of the body or different parts of the brain. If the brain is used excessively it will rob the muscles of their just share of the body's nutriment, or if the muscles are overdeveloped it will tend to impoverish the brain. In both cases the heart, stomach and lungs may be weakened by

the excessive drain upon them and be the first to cry out for less work or more food, for these organs, though of fundamental importance, are the slaves of the master tissues, nerves, muscles and brain.

Our schools and colleges unanimously indorse the use of gymnasiums, and the need of exercise in mental work is as well recognized as the need of some mental exercise when there is a superfluity of muscular exertion. Both should go together—a healthy mind does not long linger in a sick and enfeebled body, nor will the body remain what it should be if the mind is not at rest or is entirely uncultivated. The, well-balanced man is the one that succeeds in his day and generation.

During a western tour, a prominent minister being asked by a press representative what the vital element of religion of the twentieth century would be, without a moment's hesitation answered, "Love!" He said, "*Love will be the slogan of the twentieth century.*" Love, verily, is all, and the only measure of our progress, in time and eternity, that is all *reliable*, is the depth of our love for our brothers and sisters, not a particular few, but all of them. Bishop Brooks says there is one universal religion—the religion of Love. "Love your Heavenly father with your whole heart and soul," he says; "love every child of God as much as ever you can, and remember that the possibilities of good are greater than the possibilities of evil, and you have the key to Heaven." The Law of Love embraces a perfect religion that is in harmony with reason, science and the law of Spirit—a perfect rule of faith and practice, producing the abiding conviction of the Universal Brotherhood of Man, and the daily practice of the divine principle of righteousness in every relation of life.

"Cheerfulness and sweetness of disposition are often as great force in trying situations as sheer intellectual ability. The power of restraining one's temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize."

## EACH FOR ALL.

The harmony and safety of the world is dependent upon each individual living right, just as the harmonious existence of the individual depends upon all the atoms, faculties and organs of his mind and body working in harmony. As a cinder in the eye will make the whole being uncomfortable, so the wrong living of any class of individuals will make miserable the whole body politic.

The attitude of the vast majority is that of careless indifference to all things going on in the world that do not apparently affect them at the time. "I don't care as long as I'm right and safe and have plenty of money" is what many tell you by their actions.

But are you "all right and safe" wrapped up in selfish indifference?

That which gives life and engenders death is invisible to physical eyes. Disease, disaster and death lurk in the food you eat, the clothes you wear, the cars you travel in, the houses you enter and the human beings you come in contact with.

You cannot involve within your life that which leads to happiness if you trample under foot Love, Wisdom, Justice in your daily relations with your fellow beings.

If you make money the leading object in life, that low ideal and idol will permeate the world, and men will set traps for you at every corner, and falsehood and corruption reign supreme. For money your food will be adulterated; even the wife you take to your bosom will have schemed to become joined to you for mere mercenary considerations; your children will enter the world wrongly born; the physician you call in to cure you of sickness may prolong it that his fees may be greater; the slums will send their curses to you through the clothes you wear made in sweat shops; the baker will give you a fit of indigestion, if not worse, with his bread made in filthy surroundings and impregnated with the influence of diseased minds and bodies; the butcher will poison you with the flesh of animals killed in a state of terror; the grocer will sell you canned disease; the minister in his pulpit adds to your danger by coinciding with all your errors in order to get the salary you pay him for doing so.

The present state of the world, and its culminating mental and material inharmonies, are the natural results of idol-worship—money idolatry, clothes idolatry, society idolatry, etc.—*Universal Republic*.

## MEDDLING.

There seems to be a universal proclivity in humanity to be mindful of, and usually busy in, the affairs of others. When two persons meet casually, having disposed of the weather, their several inquiries concerning the health and happiness of mutual friends quickly degenerates into a quizzing match intended to draw out what knowledge the other may possess concerning the private affairs of those same mutual friends, and each other as well. The more petty the item, or the more sacred its privacy should be, the more eagerly it is sought for. If a matter of moral delinquency or business short-sightedness is unearthed, it becomes a text for a preachment in dialogue that would honor and "elect" one.

Every person, either for assumed cause, or on general principles, has been subjected to a vast deal of gratuitous expostulation, advice or exhortation, that either failed of its purpose or, worse, really produced the state of mind it was offered to remove. Such misapplied zeal more often confirms the one who was so unfortunate as to be the perpetrator of a publicly known mistake, in a practice which, otherwise, likely would never have been repeated. A child scolded and threatened for a trifle is impressed that the trifle is important rather than venial (which he knows it isn't. Or, if he becomes "convicted of sin" his self-respect so suffers from the severity he receives that he becomes a ready subject for a similar temptation.

Now, it is a wonder to me that this practice could have become so universal in the face of such marked failure to secure the sought-for good. Good seems to be the principal aim in it all, and good would be attained if the methods used were adapted to the end desired. The method mentioned is one of the precept purely. Undertake to teach a child what a sphere or ball is by giving its exact definition and you fail. Show him several, varying in non-essential qualities, with the name

applied to each, and he quickly catches the idea.

The argument is that example is the true method of instruction. We "children in the kindergarten of God" need this method just as much as the infant. There is no method of demonstrating a moral or social truth equal to that of living that truth. The Universal Good has long enough failed to find its convincing and compelling expression in precept, "for the letter killeth." Let the truth be taught—be lived, out-pictured in relief, "that they may see your good works and glorify your Father which is in Heaven."

Now I conclude that it is the New Thought alone that can teach us and the other fellow to mind our own business. The whole practice is one of erroneous thinking, while its energy is of the Universal Good. If the ones annoyed by meddling will remove themselves from all thought of evil as an existent thing, and realize that Good is the all in all, their peace will not be disturbed. Let those who would instruct, know that they can teach no social or moral problem that they have not demonstrated in their own lives, and that such a life will do the teaching all alone. When I and you shall have attained to these states of realization, meddling will have vanished into thin air as a two-fold nothingness.—*George A. Greene, in Elta.*

### THE LANGUAGE OF THOUGHT.

A word of scorn or of praise hurled into the spiritual universe from a heart that loves or hates becomes a living force, not lost in the general confusion, but going straight to the man or woman against whom or in favor of whom it is directed. That other heart is the receiving station of this wireless telegraph. Your thought, critical or gentle, strikes it with an impact that either hurts or helps. You may not know that your thought has taken its flight, that other person may not know whence it comes, but all the same he is uplifted or depressed by it.

This may seem strange and even incredible, but while it is today a possible fact, it may tomorrow become a demonstrated truth, and the next day it may change the whole outlook of the spiritual world. It has the appearance of a miracle, but

profounder knowledge always seems miraculous.

A spoken thought is even now recognized as a force when speaker and hearer are within earshot of each other. An oath, a compliment, a bit of vocal flattery, go through the ear to the heart and kindle a flame of resentment or of happiness. What you say becomes a part of another man's life and excites passion or stimulates friendship. Why may there not be a quicker transit than the slow and dull ear affords? Why may not the time come when we can convey our thoughts without the coarse medium of words? There are no words between us and Heaven. A prayer is a longing of the soul, "uttered or unexpressed," God speaks to hearts. There are "unseen beings who walk on earth, both when we wake and when we sleep," but they use no words. They make us feel their presence, and we are sure that they are close by as though we heard a trumpet call. What they would say steals into the heart for our poor ears cannot catch it. We hear nothing but we know that they are helping us. Is there any language in heaven except that of thoughts?

When the world grows older why may we not speak to each other without this cumbersome factor of spoken words? We catch glimpses of the possible already. A look, a pressure of the hand, and sympathy or contempt are complete. Enlarge the circumference and you have a new truth.—*New York Herald.*

### TOLERANCE MEANS PROGRESS.

The progress, civilization and prosperity of the United States is due, in a great measure, to our tolerance and charity—to the enjoyment of freedom of thought. Liberty in religion is one of our greatest blessings and makes us a nation of fearless men and women of broad and liberal minds and kind and gentle hearts. In the dark ages of intolerance, bigotry, fanaticism and dogma, men were chiefly engaged in cruel persecution and bloody wars and had little or no energy or time to spend on true religion—science, the arts, literature, invention, commerce and all that makes for the highest civilization and progress.

In this connection Mr. J. P. Cooke has the following to say in a recent issue of *The Sunflower*:

"There was a time when no such thing as liberty in religion existed. Everything was prescribed by "Church and State"—as a pair of Siamese twins—what men should believe in, how they should worship, and what forms and ceremonies they should observe.

"It was flat blasphemy to speak carelessly the name of the One, as churchmen understood it. It was guilt to reject an accepted form of faith, iniquity to abstain from the sacrament. To insult a priest was as great an offense as to kill a man. But that age has gone. Ours is a voluntary system. We have no State church or "doxy." Every man and woman is free to accept such religion as he or she believes in, or none. A man may be a Christian, a Buddhist or an Atheist. He may believe in a hundred images or in no Deity at all; it does not make him an outcast from society if his life, his actions are not unworthy. What then? Is vital religion dead? Has worship faded out? Has true prayer ceased? Do men and women no longer believe?

"I am persuaded that at this time there is more clear, intelligent, earnest, living faith in religion in our land than there is in any other part of the civilized world. If the forms and modes are not more universally and publicly confessed it is more earnest and more sincere. Look at the societies that flourish in this country by voluntary contribution! Their name is Legion.

"Our people are more under the influence of ideas of sanctity and decency than any other people, as a people, on the face of the earth.

"There was a time when the government was regarded as a divine institution planted by the Lord—no matter how hellish or unjust it might be. It was supposed to be ordained of Heaven. To rebel was blasphemy against the highest. The King reigned by divine right. It was a grave offense to say a word against the reigning Majesty. The law could not safely be spoken against or criticized. There was no freedom of the press or of speech. Look at Germany, even to-day, with all of her intellectual strength and development.

"For our country that time has gone. Thank God and his fellow-workers, lately risen from the flesh; His fellow-workers both in the spirit world and in Heaven. The acts of our rulers are freely,

even mercilessly criticised by daily speech in the street, on the platform, in the newspapers. Laws are quickly remodeled—the people make their own government. Yet I venture to believe that there is no land where the laws are more respected or where worthy laws are backed by a stronger public opinion. Do we despise our rulers? How did the people feel toward Lincoln? How do they feel toward Mr. Roosevelt? —men and women of all parties or no party. Let a man show himself a noble ruler, a worthy chief, and where in the world will you find a more cordial, hearty, enthusiastic welcome given to his person, to his name and his dignity? There is no spot on earth where government so readily responds to enlightened public opinion. The enthusiasm for progress and humanity is catching. It runs like wild-fire among the warm-hearted sisters of our Spiritual and indeed of all our liberal faiths."

#### DOES THE IDEA OF GOD AS PRINCIPLE DEPRIVE US OF A HEAVENLY FATHER?

God, as Principle, to many is no God. With this idea, God is but a vague abstraction. To be deprived of the comfort afforded by a Heavenly Father who pities us in our suffering, to whom we can go and pour out our hearts, sure of His sympathy, is to be bereft indeed. Long encouragement of this common idea of God has illy prepared us for an idea that does not appeal to our human weakness and sense of dependence. Our props are stricken from under us and we are left desolate, if God be Principle instead of a Father who feels as we would have Him feel.

This sense of desolation has been experienced by many who have been attracted by the teachings of the "New Thought," and who have welcomed them as long as their idea of God was not radically changed. They have welcomed the idea of God as the All-Good, whose omnipotence makes impossible a controlling power of evil; the idea of man as spiritually perfect and free from disease and death.

They can bear a radical change in their ideas of good and evil, their outlook on life, but when

such change in their idea of God is proposed, and it threatens to overthrow as without foundation what is dear to them, they shrink back affrighted. Or, seeing in spite of their cherished opinions a truth that deprives them of a support, they lose a sense of God altogether and become for the time being God-less.

More than once has the cry, "You have taken away my God," gone forth. Think a moment of what this means. If one can lose his God, he surely cannot have known the omnipotent God.

What is our desire? For what are we seeking and working? For satisfaction merely? Or for knowledge of truth, whether it yields us satisfaction or not? When our first impulse on hearing something new is, "What will it give me," instead of "Is it true?" we need to look for the obstacle in the way of delivery from bondage; for selfishness, even when there is no intent to be selfish, always hinders enlightenment.

No one likes to be bereft of that he has held dear, and yet to lose is often the necessary preparation for finding. While one thinks that what he believes, what he has been taught to believe, is the truth, the whole truth and the only truth, he cannot even examine something presented to him for consideration; for consistent examination must be without prejudice.

The feeling of personal satisfaction enters more largely into our idea of God than we at first imagine. We accept with little or no question whatever gives us such satisfaction. It is not easy to eliminate this element and ask, "Is it true?"

The old and universal question, "What is truth?" and the common question, "What is true to me?" are not identical, do not necessarily have the same answer; yet when the answer to both questions are the same the questioner is admitted to the secret of the universe.

If God, as a Heavenly Father, sympathizes with us in our trials as we humanly sympathize with each other, God must "take sides," for we do this invariably. Such sympathy over-rides Justice through inability to see clearly. It warps the judgment and predisposes to partiality. Having a grievance, we all know how comforted and satisfied we feel when our friends side with us against our opposers and approve our course.

Do we look to see if this friendly approval works injustice to him? Not for a moment. How can we? Are we not right, and is not he altogether wrong? Our self-approval is strengthened and our ability to see clearly and judge rightly is weakened every time we yield to this feeling of satisfaction without candid examination of the claims of our opponent.

For how few is an impersonal examination possible! We are the puppets of emotion, swayed by one after the other, unable to get out of the circle of our own feelings long enough to find out what lies outside such limitation. And God as a Heavenly Father has been a God that could be contained therein; a cramped, confined and limited God, deprived of omniscience and omnipresence.

It is not a welcome thought that our idea of God as a sympathizing Father has been maintained by natural human selfishness. We have been so ready to do His will, so ready to sacrifice ourselves if He required it of us, we are sure this cannot be true. But under all this willingness has been the desire for approval. This desire is the mainspring of every approach to such a Heavenly Father, and the comfort received is from the feeling that we are approved of Him. Of course we include others in our prayers, but self is the most dominant, prominent, and important.

Reason is too cold, it takes God from us and leaves us alone in a frozen valley whose icy walls we cannot scale. The impersonal God is no God, no Heavenly Father, we think. To whom can we go for comfort and consolation? At first, both here and hereafter become bleak and barren, and this last state is worse than the first. Better a God that possibly falls short of the Most High than no God at all, and the impersonal God is practically no God.

But if one is able to lose to find, the feeling of bereavement is soon turned into heartfelt rejoicing. The first thing necessary is desire to know the truth for its own, not our own sake. Whatever it may take away from us, no matter of we may be deprived, though we may stand naked, stripped of all that has been dear, we will face it unappalled and stand by it to the end.

Not many are able to pass through this Gethsemane of the soul to lose all in order to know all,

but the few who are victors are the world's saviors. They are mediators between natural blindness with the unintentional selfishness that strengthens it and the "sun of righteousness," that through them may illuminate and dispel darkness.

Always since the world began has been this necessity—some one must see for the many. Hence some one of the many must first arrive at clear seeing and clear thinking, first free himself from the natural and inherited tendency to judge of God as he feels and judges of himself.

The idea of God as impersonal Principle is too exalted for the many to grasp and follow to what it necessitates, but to those who are able it gives a hundred fold more than was taken away. It brings out of chaos, and places before the conceiver the grand scheme of the universe, human existence and destiny, something more vast and possibly of more importance than the personal aims of the supplicator to a personal God.

Another reason why God as impersonal Principle is unwelcome is because there is a hope, more or less unconfessed, that we can influence God to act as supplicated; if not by persuasion then by the humility of the supplicator and professed willingness that His will should be done. One cannot influence Principle nor induce it to change its course of action. It is inflexible, immutable in itself and in what it compels. No one can successfully say it nay.

Should we then despair? Believe that fate is ruler? On the contrary, this immutableness of God as Principle assures us that God's way is perfect and sure and cannot be changed nor stayed, hence certainty takes the place of a mere hope, a certainty beyond our power of influence.

God as Principle is Cause, creation is the effect according to Cause, controlled by it. The human soul, born blind to this truth, conceives of God according to its own natural feelings, a conception fostered by race feeling and belief. Hence he anthropomorphic deity that feels as we feel, that is moved to action by the same impulses that prompt our action. But with open eyes and the higher conception, this kind of God vanishes from sight and the Most High comes within range of discernment.

Nothing is nearer to us than God. God is the

supreme fact in existence. Nearer than the clothes we wear, the air we breathe, the hearts that beats in our breasts, the omnipresent God is the very substance of our life. Travel where we will, we cannot leave God behind. At the outermost bounds of the earth, of the farthest star God is at hand, so great as to more than fill all space, so small as to penetrate the tiniest flower. Back of our pulse-beat is the God that energizes the universe, the God that is the circumstance of all and is found as the center of all.

Have we doubt, dismay, sorrow? Are we sore beset and like to fail in our efforts to live nobly? We need to find God, we *must* find God to know God. At first we look to a far off throne, for our natural idea of power is to be able to do as we please in spite of obstacles or attempts to hinder us. So God, as an all-powerful ruler is a king on his throne, and we seek his favor that he may be gracious unto us and grant our petitions.

But as experiences yield their revelations, because we have become thinkers instead of followers, we see our mistake and look for God close at hand instead; no one and no thing so nigh, no one and no thing so far off from God as our early conception of the Almighty.

The one who knows and feels God has always shield and support, hears always the voice that is without sound, feels always the guiding hand that is firm and sure. He would rather lose home and friend than the sense of God as ever present; for without it he would be homeless and friendless indeed.

Not the God who, because we have asked it, diverts from us what otherwise would have place in our lives, but the God that is so powerful He can not divert anything we have made for ourselves, anything the human soul has made for itself, even though ignorantly; the God that *can* keep us through any and every possible contingency. The God that accomplishes is more than the God that prevents.

But this view is "cold!" There is no warmth in it! This means that only a God who can feel as we feel, who therefore can sympathize with us—which means approve of us and of our approval of ourselves—satisfies us, and we care more for this temporary satisfaction than to know truth.



For our own sake is more to us than for its sake.

It is inevitable that the higher idea of God must wait its time for recognition and appreciation. The race must grow before it can be conceived, grow still more before its meaning can be felt and the warmth, the joyous glow and gladness of it, supplant the old contentment.

Does it furnish support for the sorrow-stricken and grief-laden? A thousand times yes; for it explains why we suffer and reveals the remedy. There is a communion, a "supper" in an upper chamber" known to the few disciples who have found the way to it, a preparation for what lies before them that makes them victors in every battle. It does not remove them from temptation, relieve them of the necessity for effort, drive all possible discomfort out of their lives, but it helps them to master all these and more, comforting them the while.

Sustenance for the soul while it strives to overcome, and thereby strength for the overcoming are far more convincing evidence of what God is than should be the seemingly miraculous diversion and dispersion of anticipated events, and far more satisfactory. This sustenance is more precious than gold, more to be desired than the combined wealth of the world. By means of its consciousness of the Most High God is built into a glorified body that shall endure beyond time.

Are you desolate? God is your nearest and most powerful friend.

Are you ill? God is your health and strength.

Are you in fear of poverty? God is your great riches and abundant supply.

Do you lack education? God is the intelligence that will illuminate your darkness and make all things plain.

Do you fear to be overthrown by enemies? God is your strong fortress from which you can not be dislodged. Dwell there in peace.

Do you see little use in living? God is the great value you are to find in life a finding that makes life more than worth living.

Are you lonely and cheerless? God is the Father that never forsakes the child, however much the child may forsake the Father.

God is above you, beneath you, around you, within you, never separate from you, always on hand always to be depended upon, always re-

sponding when called upon, the one certainty in life. Rest in the infinite arms that have cradled you from the beginning. God is Love, and love is master of life and death.—*Ursula N. Gestefeld, in Exodus.*

### A BEAUTIFUL DEATH SCENE.

"Precious in the sight of the Lord is the death of His saints." Ps. 116-6.

It was not an aged pilgrim, leaning on his staff, at the end of a long and weary pilgrimage, whose dearest ties were on the other shore awaiting his coming, that went joyfully through the gates of death; it was a young wife and mother, at the period when life holds us most strongly, fondly loved and tenderly loving, who entered the "doors of the shadow of death," not merely with the quiet assurance of faith, but with the gladness of triumph. And the final scene was so beautiful and glorious, that even to her loved ones it did not seem a chamber of death, but a place of departure on a delightful journey, flushed with high hopes and bright with pleasing anticipations. And the bereaved are sweetly comforted by the memory of the hour which was to her a time both of transfiguration and of translation. Mrs. Lila G. Shannon, nee Miss Galloway, of Goldsboro, N. C., had lived from childhood a gentle pure, unselfish, Christian life. Quiet and unassuming, the depth of her Christian character and the sweetness and beauty of her nature were never fully known beyond the home circle. There her life shone with a soft, steady hallowed luster. For months previous to her death, she suffered much physical affliction, but borne with such cheerful submission, that it seems now to have been but preparing her for the near revelation of the conquering power of faith over death.

During her final illness, much weakened by disease, she fell into a quiet prolonged sleep. Upon awakening she looked around the room with a surprised expression, and asked, "Am I dead?" Her sister answered, "No, Lila, you are not dead, you are still with us." Glancing around at those present, she said, "Yes, you are all here," and greeted each of them, as if she had been a long time absent. Then turning to Dr. Cobb, her physician, and Capt. Galloway, her father, she said

"I have been there, but do not speak of it, for doubters and scoffers will say it was a vision, a dream, and it is too sacred to be thus talked about; but I have been to Heaven, and O, it was so beautiful with its rivulets, its streams of brilliancy! This world is beautiful to those who love God, but it is not to be compared with the world beyond."

She was asked if she saw her brother, who had died a few years before, in Heaven. She answered, "Yes, I saw him, but all things were not fully distinct there, because I had not given you all up, and yet I could not return to you until I had done so." And turning to Dr. Cobb, she said: "Dr., you know I love my people, but I had to give them up, and as soon as I did so, I found myself back among them again." This return to them she understood was only to bid them adieu, and with perfect calmness and clearness of mind, she conversed with her loved ones about the near approach of death, and when they would appear sad, and manifest grief she would gently say to them, "You must not look sad, you must keep bright, for I am so happy, so happy."

For several hours her whole demeanor was one of deep, quiet joyousness, and ever and anon she would exclaim, "I am so happy."

She talked to her grief-stricken husband about their children, and the increased responsibility developing on him for their correct training, now that she was going away. Spoke comforting words to her parents, sisters and children, and kissed them good-bye. Her baby was brought to her. Claspng it in her emaciated arms, she said, "My precious little baby Josephine, she has not been baptized, it must be attended to right away," kissed her lovingly and let them take her away.

In a short time she fell into a quiet slumber, from which she soon awoke. They raised her on a pillow. Looking earnestly upward, she exclaimed, "Life, death, immortality, eternity, God. God first, God last, God in everything. I am not afraid to die. I am of the earth earthly, but I can go there. And so can all of you, but you must pay the debt. The way is narrow, but you can all walk it if you will only keep close to God. You must all be cheerful now for I will soon be over. There is only a narrow stream to cross. It is not

all pain and sorrow. O, how sweet." Then again she looked upward as if gazing into the supreme glory that illumines the city of God. She listened, and heard the glad, sweet songs of the spirit world, as if they were chanting a glad welcome across the valley. She cried in ecstasy: "O, the spirits in the air! What exquisite music! If you will listen you will hear it! The glory of God is coming down on the clouds. The light is coming. They say they will lead me over, that it is only a step. They tell me of the coming of Christ. Oh, Jesus, I tremble at thy near approach, but I will reach Thy feet!" As she spoke her pale face assumed an unearthly beauty, an indescribable expression irradiated her countenance, her eyes kindled with supernatural brightness, as if lighted by some invisible glory. She cried, "O the mystery, the mystery! If I could but tell you. Christ's hand is upon each of you, if you could but see it." In a few moments she quoted the stanza,

"There generous fruits that never fail  
On trees immortal grow.  
There rocks and hills and brooks and vales  
With milk and honey flow."

Then she repeated the hymn,

"There is a land of pure delight,"

and as she finished it her spirit seemed to gather marvelous strength for its departure, and raising her enfeebled hand toward the skies, she sang with a clear, strong voice that rose above the sobs of those at her bedside,

"O Heaven, sweet Heaven, home of the blest.  
How I long to be there,  
In its glories to share,

And to lean on my Saviours' breast."

Then the voice of the singer was hushed, the white hand dropped upon the the pillow, she whispered a part of the Lord's Prayer, and said, "I will go to sleep now," and sweetly as an infant is lulled to slumber on its mother's bosom, she fell asleep.

Her life's mission ended, she went, glory-crowned, again through the jeweled gates, never to return to greet her loved, but to await amidst the unutterable glories of the Celestial City, their coming to be with her, and with the Lord forever.—*Rev. F. D. Swindle, D. D.*

## THE INVISIBLE RESOURCE.

And when he had taken the five loaves, and the two fishes, he looked up to Heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat and were filled.—*Mark 6:41, 42.*

Man never had a desire that could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind *is*, and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness*—it has all possibilities which includes the breaking faith of its inferences into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things do appear have any part in that allness is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them it is worked out. Thus in the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance

because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing, but he did say that he had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of his ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death. The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today and ever has been, fighting this monster, death. Oceans of medicine are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it

might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you they are Spirit and they are life."

Here is a chain of actions connecting cause and effect. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the word draws its substance, and its character determines the result.

The "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until the last decade men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed absolutely in his doctrine, and a great industry has been built upon it as a foundation, but who has taken in full faith the very words of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by saturating his mind with them until they reincarnated themselves in his very body? Yet this is the secret of every spiritual demonstration, not only a concept of what is true of Being, but a carrying out in thought word, and act, that concept.

If I can conceive a truth, it follows that there is a way by which I can make it apparent. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies manifest. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processess begin. No one ever fully sees the steps he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to

follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the "highway of the Lord." Will you take that way? It is a broad way, and there is room for everybody. Jesus said it was the kingdom of Heaven, and that all these things should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to *seek*; you must turn your attention in that direction—then they commence to come to you.

This is being proven, by many thousands in this age who have accepted the promises of Scripture literally, and are looking to God for every need. They may not in the beginning of the seeking have a single thing to encourage them to expect that they would be provided for in any particular. They just accepted the promise, and proceeded to carry it out in faith; they acted just as if it were true, and there gradually came to them new ways of getting a living. There were avenues opened up along lines to which they were strangers, but which they found by experience to be pleasant. This encouraged them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of the Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will

gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert and you can discern when before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things are coming your way now where you thought they were stranded.

This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact. They are getting more substantially prosperous and happy. They may not in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever come in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proven his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God in His *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in that supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze through. This is an excellent illustration of the way in which every one has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man unless he also unloads. That unloading is your ideas about money; about its use, and who it belongs to.

Men's ideas about money are index to their ideas about all possessions—they believe that the things that come from the earth, the air and the water are theirs to take control of and claim as individual property, to be held in store regardless how needy for those things other men may be. These ideas are to-day prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end the greatest sufferer from this action, because he has not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses or lands as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the Gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at the narrow way into the kingdom of Heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen—these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary for their fruition. Their power is thus lost, and a weary round of seed time and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the actions of a higher

set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought with some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault-questions and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes—this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshy way. The Spirit does not judge motives. It is Principle, and applies to principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable to more rapid waste, and when the fleshy indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive Spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensations. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and His work. Lay at the feet of the Spirit all your desires and passions, and appetites. Make a definite and de-



tailed covenant with the Father and agree to use it in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Humanity is to-day in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon His altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without Spiritual aid. Jesus Christ saw this, and through Him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of Heaven.

"Seek and ye shall find, knock and it shall be opened unto you.—*Georgiana Nason, in Unity.*"

Many unkind things are said and printed about members of the legal profession, only a few of which are deserved.

"Billy" Saunders is a natural born wit. He is in his eighteenth year, living in New York, and is still working at his trade, painting. On a recent occasion "Billy" and one or two of his mates were beautifying a lawyer's office. The younger partner, thinking to take a "rise" out of "Billy," said:

"I say, 'Billy,' did you ever know of a painter going to Heaven?"

"Yes," said 'Billy,' "I knew of one once."

"And do you think he stayed there?"

"Well, I did hear that they tried to put him out."

"And did they succeed?"

"No. According to the latest accounts, they had not succeeded."

"Why, how was that?"

"Well, sonny, it was this way. They couldn't find a lawyer in the place to draw up the papers."

Weep the thoughts pure, true and wholesome; by so doing confidence is held, and the influence of man's life as a power for good is redoubled. The ephemeral character of thought disappears as one

analyzes its influence upon the lives of men. It is found to be intensely real, and full of power to aid or to harm mankind. When the children of the Soul, incarnate in flesh, think only the thoughts of that Soul-Self, every form of evil is forced to disappear, and only the good, the true and the beautiful remain. No mortal in close touch with his Soul-Self ever thinks other than the purest and noblest of thoughts. As man rises in the scale of being he finds that words are not needed to express the higher sentiments of his being. The Soul has a language of its own, but that language is voiceless—wordless—and can only be comprehended by Soul. If all of the children of earth would but seek to find their Soul-Selves, to live in harmony therewith, only thoughts of love, of truth and of goodness would be sent out to vibrate through the universe.—*Harrison D. Barrett, in Banner of Light.*

#### HE WHISTLED ON THE WAY.

No deeds of fame enshrined his name—

No laurel wreath or bay;

And yet he made earth happier;

He whistled on the way!

When sorrow frowned and stars were drowned

In stormy skies and gray,

He saw the light stream through the night;

He whistled on the way!

And even grief found sweet relief—

Hope shed a brighter ray,

And hearts he knew not blessed him

For whistling on the way!

And when from life's dark shadows

He passed into the day,

They wrote above this line of love:

"He whistled on the way!"

There is no gift or grace like true, unselfish love. Love is God, and God is love. Nothing pleases God like true love. And now abideth, of the blessings of God among men, faith, hope, love, these three; and the greatest of these is love. Why should any of us fail of having and showing the best of gifts in God's sight and in the sight of man?

### THE SHINING COUNTENANCE.

Brighter than the most brilliant of gems electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the Shining Countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine Life.

Take your thoughts away from the swamps of fear and evil; centre them on the ideals of faith and love, on good intentions for others, and your countenance is at once illumined.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

Then such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewed habit of thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in the line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so, this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunshiny days, and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed every-

where; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exemplar of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character's body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite, solar center great stream of life, giving out more vigor, raising the whole realm of existence to the higher plane.—*Fred Burry.*

### POTENCY OF THOUGHT.

It is very true that "thoughts are things." It lives as a part of the individual. It is discoverable by clairvoyance. If people would realize that no deed or thought could ever be totally extinguished, they would think twice before they undertook to commit a crime of any kind.

By the power of soul-perception and spiritual influence hidden things are revealed, and thoughts are deeds considered unknown are laid bare.

Thought molds the body during growth—from childhood to old age. The cells of the body, to a certain extent, are under the control of thought and are constantly changing. It is not one thought that causes changes in the body, but it is continued and often-repeated thoughts that cause changes to become so pronounced that they are visible to the naked eye.

There is much truth in phrenology and physiognomy. A person of good moral character and beautiful ideals will often present a face which perhaps will not be beautiful as mere physical attraction is concerned, but there will be a sort of holy light radiating from and seemingly shining through the mortal. In other words, the spiritual aura will be, to a certain degree, perceptible to the mortal eye.

How quick some people can tell a learned person from an illiterate person; a good man from a bad man. Every part of an individual is pervaded and permeated with his thought. We see it stamped on the face and hands; in the dress, walk, speech, poise, handwriting and daily life and actions. A book

publisher once remarked that he would rather have pen-written than type-written manuscript submitted to him, as he could form a better idea of the author, and whether he had brain or not. In this connection I may remark that a young book seller would predict to his fellow clerks what sort of a book a customer, just entering the store, would buy. He rarely failed, and his successful prognostications were a source of wonder and amusement to his friends. It is probably that he formed an almost instantaneous impression from the dress and general appearance of the customer; and, perhaps, he possessed a certain degree of sensitiveness of which he was unaware.

The power of thought to create health and happiness is highly recommended by many intelligent people, and as thought is at the beck and call of every person, it should be used freely in creating pure and upright characters.

If you have a friend who is in trouble, or if you know any one who is down in the world, send them a good thought. Sit in the silence and send out vibrations of strength and cheerfulness to the suffering in body and soul. By thinking good thoughts of others you increase your own health and happiness.

A sensitive person will feel the vibrations of thought, be it good or bad. By thinking pure thoughts, the sensitive may become positive to evil. When a sensitive person thinks evil thoughts, he attracts and becomes receptive to a low order of astral influences.

If a person uses bad language and associates with others who are on a low moral plane, he will, perhaps find it a little difficult to change his habits. He should avoid contact with bad companions and seek the purer atmosphere of upright people. Most any person will give a kind word to the one who is struggling to reform. Although the path is difficult, and when the person may think he has full control of his thoughts and words, he will often on the impulse of the moment, utter some bad word, which clings to him as a remnant of his old life. He should not be discouraged at this, but he should determine never, never to use the word again. Any one with perseverance can alter their thought and speech.

Our sub-conscious life or subjective mind is always ready to fall in with our own ideas or sug-

gestions. If we are pure in thought it will, with the still small voice of conscience, warn us against committing evil deeds. If we hold wicked thoughts and ask ourselves if we should do such and such a thing, our subjective mind will present arguments, showing the pleasure and enjoyments to be derived by a gratification of the senses, and the deed is done.

To those who have long entertained bad thoughts, the voice of conscience is stilled by the wild clamorings of the lower animal propensity.

There are many people who delight in being ill and talking of their ailments to others. At the start, and for a long time, there will probably be no result. But with the repetitions of thoughts of sickness, the describing of imaginary symptoms to sympathizing friends, the real conditions of disease at last appear and the patient is truly sick.

Many people worry their lives away by perverted and senseless thought, when they otherwise might have lived useful and happy lives.

Profit by the examples around you. Look at those who have harbored evil thoughts, and then at those who have had pure thoughts. The former often end in madhouses and prisons. The latter pass serenely to spirit life, and their influence lingers like the perfume of a crushed flower.

### "WORK ONLY CONQUERS."

Virgil, the great Latin epic poet, was the son of a potter.

Plautus, one of the greatest Roman comic poets, was the son of a baker.

Doctor Samuel Johnson was the son of a book dealer.

Robert Burns, the Scotch poet, was a plowman in Ayrshire.

Oliver Cromwell was a brewer's son.

William Shakespeare, the "chief literary glory of England," was a yeoman's son.

The celebrated American engineer, Robert Fulton, was at one time a jeweler's apprentice.

Daniel Webster was the son of a small farmer.

From the most humble origin, Thurlow Weed became one of the leading journalists of the United States, and a great political leader.

William Cullen Bryant was the son of a physician.

## GOOD THINGS TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business. A very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own heart to be bothered with any of yours.

## YOU WILL NEVER BE SORRY

For living a white life.

For doing your level best.

For your faith in humanity.

For being kind to the poor.

For looking before leaping.

For hearing before judging.

For being candid and frank.

For thinking before speaking.

For harboring clean thoughts.

For discounting the tale bearer.

For being loyal to the preacher.

For standing by your principles.

For stopping your ears to gossip.

For asking pardon when in error.

For the influence of high motives.

For being as courteous as a duke.

For bridling a slanderous tongue.

For being generous with an enemy.

For being square in business deals.

For sympathizing with the oppressed.

For giving an unfortunate fellow a lift.

For being patient with cranky neighbors.

For promptness in keeping your promises.

## DOING HIS BEST.

It somehow seems little enough when you say  
That a fellow "is doing his best."

It means that he toils and he hopes day by day  
That Heaven will attend to the rest.

He is jostled aside by the hurrying crowd,  
Unthought by the lonely, forgot by the proud.

He earns what he gets, no more is allowed  
To the fellow who's "doing his best."

But whenever a crisis arises, we look

To the man who is doing his best.

The prince with his splendor, the sage with his  
book,

Full oft fail to answer the test.

And when there's a home or a country to serve

We turn to the man with the heart and the nerve

The man whom adversity's touch could not  
swerve,

The man who kept doing his best.—*Washington  
Star.*

We all, reflecting as a mirror the character of  
Christ, are transformed into the same image from  
character to character—from a poor character to  
a better one, from a better one to a better still,  
from that to one still more complete, until, by  
slow degress the perfect image is attained. Here  
the solution of the problem of sanctification is com-  
pressed into a sentence. Reflect the character of  
Christ, and you will become like Christ.—*Henry  
Drummond.*

And the inward voice was saying:

"Whatsoever thing thou doest

To the least of mine, and lowest,

That thou doest unto me!"

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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

UNCHAIN THE TRUTH. IT SHALL BE FREE.

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# Washington News Letter

Vol. 8.

WASHINGTON, D. C., FEBRUARY, 1903.

No. 5.

## LECTURE—PRAYER, (*Continued.*)

Bishop Oliver C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, Dec. 7, 1902.

Our lecture this afternoon is a continuation of the subject of prayer, this making the fifth lecture upon that topic. Prayer, as we told you, is the working tools of the Christian; and without prayer, we can do nothing. We are told to pray without ceasing, and in everything give thanks. Our Savior says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The way I interpret that verse is this: Ask, affirming that you have that for which you ask before you ask, and the manifestation will be developed. Suppose you are asking for a certain thing, you affirm that you have it with the perfect understanding that you are God's child, created in His image and in His likeness, and endowed with this thing for which you are asking at your creation as a part of your charter rights, so to speak. You make that realization in your consciousness, affirming that you have it, knowing in your mind that you have it because it is yours, and the manifestation, so to speak, will develop itself. Suppose I am asking for the destruction of a headache either in myself or in anybody else, I realize the perfection of the child that God made, a spiritual being living in spirit, living, moving and having its being in God, and therefore, perfect as God is perfect, and that it would be impossible for such a being to have the headache, or any other disease. When I make that realization in my spiritual consciousness, the so-called headache disappears because it has been touched by the Truth. It was error, and nothing but error in belief, and when you touch error with the Truth it destroys the manifestation.

We are this afternoon upon the last part, or the fourth subdivision, of this subject of prayer. We

divided the prayer, as you will remember,—and I will repeat it,—into four parts: First, the introduction; second, the denials; third, the affirmation; fourth, the praise. You were taught to deny everything you do not want. You were taught to deny everything that is evil, absolutely knowing that the child of God cannot have it; and you can deny it with the spirit and with the understanding. You were told to affirm everything you want. Do you want health? Yes. Well, affirm "I have health." Do you want happiness? Yes. Well, "I have happiness." Affirm everything that you do want that is good. Of course, you can't want anything that is evil. God does not have anything to do with evil. Affirm that which you want, and you have it. Now, you can affirm that. If you will go back to the original creation of man and ask the question, "Who is he?" The answer is that, "He is the perfect child of God." Ever keep that answer in mind. This whole subject is so simple that it could be written on a page of a small book. The whole germinal truths are as simple as can be, and they are very short. You are the image and likeness of God, living, moving and having your being in God, and therefore perfect as God is perfect. That is all there is of it, substantially. You can put on a few embellishments here and there, but that is the germinal Truth. If you are perfect as God is perfect, of course you can't have anything the matter with you. All these manifestations of evil, so-called; sickness, disease, poverty, and want, and everything, are but beliefs. Everything, so to speak, of material mind, is a lie, false, unreal, and belongs to the realm of nothing, and is nothing.

We come now to the fourth part. One time a gentleman who had been troubled with a belief of epilepsy for forty years, was reading along these lines, and the thought came to him, the realization of this Truth came into his mind, that he was the image and likeness of God, that he did

live, move and have his being in God, and was therefore perfect as God is perfect; and he commenced to shout and rejoice that he had found the Truth; and the result of that realization was that his so-called epilepsy never made its appearance any more. It was destroyed. Why? Because it had been touched with the Truth. Whenever you make the realization in your consciousness that you are perfect, that the child God made is perfect, what have you to do but raise your eyes to God Almighty and thank Him for your perfection? You can cure a person by praise as well as by any other mode of prayer. Time and again you take a manifestation of the worst case of fever you ever saw, and make the realization of the perfection of the child that God made, and thank Him for that perfection, and that child has no fever and can not have, and the fever will go instantaneously, if you make your realization perfectly. But why we do not always cure instantaneously? I do not know. One reason is that it may be our fault; another reason is that it may be the fault of something in the sick one; why, we can't always tell. We do not know why Jacob had to wrestle with the angel all night before he blessed him in the morning. The angel could have blessed Jacob in the night and let him sleep; but he did not do it; he wrestled with him and he wrestled with him, and finally in the morning blessed him. Take the parable that the Savior gave about the man who wanted some bread in the night because some friends had come to see him. He went to the man who had bread for sale, and asked for bread, but he said: I can't let you have any bread, I have gone to bed and my children are here with me; I don't want to be bothered. But the man stayed and clamored with him until he gave him the bread, not because he wanted him to have it, but because he wanted to get rid of him. We are told by precept and example, to hang on, eternally and forever keep praying and praying, and in everything give thanks; and when we do that we are promised the blessing.

When our Savior went to the tomb of Lazarus, He said Father, I thank thee that thou hast heard me; and I know that thou hearest me always. When we come to the Father we know that He always hears us, and that He will answer our pray-

er in the affirmative, if we pray with the spirit and with the understanding.

Then when you want anything, after you have gone through with your prayer, after you have cleared your consciousness, after you have gone to the altar of your consciousness and examined yourself and found that you are free from hatred and malice against any person or persons on the face of the earth, you come to God and ask. You first deny all evil and all evil associations, then affirm all good. Then all you have to do, is to raise up your voice and praise God Almighty that you have it. Then you have it, for Jesus says: Whatever you ask believe that you already have it, and you shall receive it.

Now, with these general rules along the lines of prayer, it seems to me that you ought to understand how to pray. The reason why the Christian world's prayers are not answered any more than they are, is because they are asking for something they already have, without the recognition of that truth in their consciousness. That is the great thought.

Therefore, in our thanksgiving, thank God for health, thank God for happiness, thank God for perfect harmony, thank Him for whatever you want, thank Him for whatever you know that you have. You have everything. Always remember that; and all you lack is the realization of this Truth. You have everything, but it is not always manifest so that we see it here in this material world. Thank God for it and the manifestation will come.

We are commanded to pray in secret, and our Father who hears us in secret, will reward us openly. Now, that does not mean, of course, that you have to go into a closet, as it is expressed in other places. People pray who are hundreds of miles away from such a thing as a closet. They pray upon the sands of the desert; they pray in the wilds of the wilderness; they may pray in secret amid an ocean of people. I think about as floody a place as ever I saw of humanity is the board walk at Atlantic City. There you see thousands and thousands of people walking all the time. They have what are called chairs, push-chairs. I used to hire those push-chairs and go back and forth from one end of that long walk

of five miles to the other, praying all the time to God Almighty, and was as much in the solitude, as if I had been in the very jungles of Africa alone with God. That is what is meant by praying in secret. Let all the world be thrown out of your mind, but you and God alone. You are in secret, you ask God and He rewards you openly, so that all the world may see.

We are told that if two agree upon a certain thing it shall be given unto you. Now, suppose that my brother here should have a headache, of which we talk so much, and I and my brother that were going to treat him; he might be here, or he might be in Africa, it does not make any difference where he is; but we come together and we agree you, giving your name, have no headache; we both agree to it, we both know that you can't have it; we both agree in our minds that you do not and cannot have it. What is the result? The manifestation of headache is destroyed, absolutely destroyed; and that is why we have found this system of treating, which we call cumulative or heroic treatment, to be more effective in the destruction of disease than the single treatment system. I have found it so much more effective that I rarely ever have a patient treated alone any more. That is our experience. We learn from our own experience and the experience of others. That is the only way we are taught in any of these things. That is our experience, and that is why it is based upon this thought, where two or more agree.

#### PRAYER.

We thank thee and we praise thee, our Father in Heaven, that we do know the Truth, and that the Truth has made us free. We thank thee and we praise thee for perfect health; that all discord is driven away and shown to be nothing, as it really is; and that thou hast given us perfect harmony—harmony in our minds and harmony in our bodies; harmony in our affairs; and that thou dost surround us with perfect happiness. We thank thee, our Father, that thou givest us the sunshine to walk in; that nothing but love, beautiful love, can come near us, around us or about us; and all so-called discord is relegated into its realm of nothingness where it belongs—nothing, nothing,

nothing, for God is all and God is good. We praise thee that thou hast given us this realization. We praise thee that thou hast given us the understanding that we each live in thee and have perfect health and eternal harmony; and that we are perfect in our bodies; that we have no disease; and that we have nothing but perfect health and eternal and perfect happiness. Oh God, our Father, give us this realization; and we thank thee that thou hast given it to us and dost give it to us more and more. Broaden and widen our minds, give us more and more of the understanding that we may take this Truth in its holy perfection.

We ask this all in the name of Jesus Christ. Amen.

#### LECTURE—HEALING.

Bishop Oliver C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, Dec. 14th, 1902.

For the benefit of the stranger who may be with us to-day, I will state that this is one of a series of lectures teaching how to heal the sick by Divine Methods. The last five lectures were upon the subject of prayer, and this afternoon I thought it would be well to exemplify somewhat along those lines. These lectures are not for the purpose of showing off oratorical ability or anything of that kind; but they are simply for the purpose of teaching how to heal the sick. Here is a great truth that is unknown to the world at large, although many are fast coming into it. That God Almighty has always given us the power to heal the sick is true. On the day of Pentecost, when the wonderful signs came and the Holy Spirit rested upon the disciples' heads, Peter said, then and there, that God did through Jesus Christ heal the sick;—mark you, that GOD DID, THROUGH Jesus Christ, heal the sick. God is the Healer. We have the same power that Jesus Christ had, because He said so; but we have to do our healing through and in the name of Jesus Christ. Now, there is only one line in this divine healing, and that is the line that Jesus Christ taught.

There are systems of mental healing that do more or less healing. You can take hypnotism



for example. There is no doubt but what they heal the sick to a certain degree by that method; but when they have done with their patient, the patient is infinitely worse off than he was when he had the original disease. I was taught in Science along a certain exact line. I knew nothing more about hypnotism than—I was going to say—a newborn child. That is not true, I knew of such a word. I knew in a general way that hypnotism was a system which took charge of another's mind and controlled that mind through material thought, so to speak. It has been charged that I was hypnotizing everybody and healed by that method. Well, I have been studying somewhat along the lines of various kinds of isms since the bars have been let down and I find this to be true of hypnotism that it is the worst possible system that can be practiced by one human being upon another; and I want to say to you, as my students: Never, under any circumstances or conditions, allow anybody to practice on your mind—never. Now, as a rule, no person can hypnotize you unless it is by your consent; I do not think it possible. Never give your consent under any condition, or under any circumstance. No person can be hypnotized until his mind becomes diseased. Even though the practitioner takes a healthy person, man or woman, he must beat that mind into a diseased condition by his mental thought before he can have any power over it. When the hypnotizer has once gained his power over the subject, no matter where that subject is, if he can see him, he can throw the thought and the patient is under his control at once. It is infinitely worse than disease. I would sooner have any kind of disease than hypnotism. Therefore, I do not think you will accuse me of teaching others to practice hypnotism. I want to say that it is bad; the fruit of the tree is bad; the asylums are filled with their devotees and victims; and wherever you go, wherever you see it, one train of disaster follows it. I warn you; under no condition ever allow it to be practiced on you.

We have, in this system of prayer which we have been talking about the past five weeks what we call present treatment. A treatment proper is a prayer, nothing but prayer. A prayer to God in the name of Jesus Christ is the proper treatment. We have

what we term present treatment; that is, the person is in your presence where you can see him with your material eyes. Now, it is a proper thing for you to understand how to approach a patient, how to approach the people. Suppose, for instance, you were called on to visit a sick chamber. There you would see a patient, diseased, lying on the bed, to material thought suffering from fever. You sit down in the presence of the patient, and in the presence of God. You go on and make the prayer in accordance with the rules we have given you. You first give the introduction as we have told you. You affirm all good, then deny all evil, and praise God Almighty for perfection and health. Now, the thought which heals is as simple as a, b, c. It is simply this—I want to see how many of you can get it now: Remember that God created man in his image and in His likeness, made him perfect, and that man lives, moves, and has his being in God. Always keep those thoughts in your mind. Then you realize in your consciousness when you are making the treatment that this being, who is the image and likeness of God, is perfect, and could not be anything else. It could not live, move and have its being in God unless it was perfect. Now, when you make that realization and thank God for it in the name of Jesus Christ, what is the result? Your patient is well.

Take these two fingers, I have given this illustration so often. We will call one of them the physical man, the other the spiritual man. This is a false illustration, because there is no physical man; but for this illustration we will suppose that our physical bodies are real. Here comes up this physical man suffering; he says he has the headache, and he comes to me for treatment for that headache. What do I do? I just deny the physical man's existence entirely. I turn him right down, he is not in it. Then I realize in my consciousness that this spiritual man lives, moves, and has his being in God, is the image and likeness of God, and is perfect as God is perfect; and I thank God for it in the name of Jesus Christ. What is the result? Here comes up this so-called physical man and says "I have no headache either." The spiritual realization destroys his so-called material manifestation. Now, it is difficult for you people sitting here before me to-day in your bodies to believe that your bodies

are not material. It is a very difficult thing for a person to realize that. It is difficult for you to realize that there is nothing in all the world but spirituality. Yet that is true. God is ALL, and God is SPIRIT, therefore Spirit is all. Now, take the illustration of this river that I have told you so often about. You go and you look at this river; you see the river, it looks perfect, it looks real. To-morrow you go to see the same river again. What is the result? You do not see anything to-morrow that you saw to-day. It has simply passed on to the everlasting. In the beginning, creation is going on; the river is being created all the time. That river and all of its environments are nothing more nor less than the manifestation of God Almighty's power—the spiritual manifestation, for all is spirit, for God is all.

You take the human body; it is a constantly moving concern. According to the later scientists the body changes once in eleven months, except the bones; some say the bones last seven years; but be that as it may, we know it is constantly changing, constantly going on, constantly passing out. In the beginning, creation is going on all the time. The human body is nothing but a manifestation of God Almighty's spiritual power. It looks real, it is real, because God is all and spirit is substance. All there is is God and God Almighty's power. Therefore, when we call anything material in distinction to spiritual and not of God's creative power, and not constantly being created, then we err; we are teaching error.

You can take all the world, and you will find that there is nothing in the world that is not in constant motion. Take all the so-called material substances—lead is perhaps the farthest from motion; then you come to water, then you come to thought; then you come to electricity; then you come to this ethereal God-power. We do not know what it is; we do not know what electricity is; we do not know what gravitation is; we do not know what anything is; we know that God Almighty works under these rules. They are all his power, but we cannot understand them. We do not know why, when we throw a stone into the air, it does not go on forever. We do not know why that hand moves. No scientist has ever been able to connect the movement of the hand with the brain.

Yet we know that all is moved by God Almighty's spiritual manifestation.

Take the rock in the mountains and in its very heart it is in a state of constant vibration. You take the solid oak, the heaviest timber that ever was, and in its heart there is vibration; and in every atom there is continuous vibration, some more and some less; and in the degree that this vibration exists, in that degree do they decay sooner or later. Take all creation, the earth in its rounds as it circles around the sun, take the infinity of the universe—wherever you go, you have motion, for all is God, and God is life. Wherever God is, there is life, there is motion. God being everywhere, therefore, life is everywhere. So when they ask you "Is there life in the stars?" "Yes." "Is there life hither and yon?" "Yes, because God is life and God is everywhere." Remember these things when you go to pray, and pray knowing that God is here now; that you are in His presence; that God is in you and you in Him. God permeates all, and all is God. Therefore, when we come to pray, we know we are in the presence of God, praying for ONE, ALL is but ONE, and we know there is nothing but harmony there; and when we make that realization the so-called evil is destroyed because we have touched it with the Truth.

Remember always another thing, that there never was an evil in all existence, or error of any kind or character that will not be instantaneously destroyed when you touch it with the Truth. Here comes a lie with its bold front, standing before you like a giant; touch it with the Truth, and what becomes of it? It is annihilated. It absolutely goes out of existence, and there is nothing of it, because it never was. All error is of the same character.

Then we come to the next thought, absent treatment. You can see at once that there is no such thing as absence. Why? Because God is omnipresent, center everywhere, and you are in God here and you are in God everywhere. I think some of the very best healings I have ever known of, have been done from the City of Washington to South Africa. It seems that some of the very best work that I have ever heard of has been done there, and done instantaneously. As soon as the cable message is received the most vicious cancers and other deadly diseases pass away, generally in-

stantaneously. Distance is nothing. God is omnipresent here, and, when we pass out of these so-called physical environments and take on our spiritual bodies as Jesus Christ took on His after the resurrection, then we will travel as thought travels. If we want to go to the North Star, we think, and we are there. If we want to go anywhere in the whole universe, we think, and we are there. Heaven is the universe of God Almighty, and God Almighty's universe will belong to us. I do not think that our dear ones that have gone beyond, stay around this earth all the time. I think they know everything about us. I think they come back and see us; I think they are going on with their lesson; they are climbing this ladder of knowledge. If they want to go to any place they go; they think, and they are there. There is nothing that travels as thought. If you want to send a prayer to the uttermost ends of the earth, you can do it instantly; whereas, if you want to send a bolt of lightning around the earth, it would take nearly a quarter of a minute. You can send a thought to Japan or China quicker than you can snap your finger. You can send the same thought to the North Star in the same time. Distance and time are absolutely annihilated in God Almighty's kingdom. That is what you are coming into along these lines. There is no such thing as absent treatment. All is in the presence of God. All is here, and God is here. There is no time, there is nothing but God, and God is all.

Now, I want to give you a practical thought how to destroy these so-called diseases in making a treatment. Never treat your patient unless you treat him against fear. Fear is one of the most disastrous mental agencies that error has in its employ. The men and women who are always fearing diseases; who are always fearing catastrophe of whatever kind or character, are simply no more nor less than digging their own graves, nailing down the lids of their own coffins. It reminds me of a young man in Illinois who was said to have climbed up a tree to saw off a limb. He sat on the limb and sawed it off between himself and the tree, and the first thing he knew he and the limb went down together. When you fear anything you are prophesying against yourself. Suppose that I fear that I am going to have the smallpox. Can't you see why I will have it just as sure as anything?

You take these cholera cases in epidemic times,—in St. Louis in 1867 people dropped on the streets; they would drop down and people would take them into the drug store on the corner, and the sick ones would be dead before they could get them in there. Died of fear. Therefore, always treat fear out of your patient; second, treat fear out of the mother and the surrounding persons. If there is a nurse in the case treat fear out of the nurse. Destroy fear in and around that patient, and what will be the result? All will say he is getting along fine; everybody has a cheerful countenance, and the effect of this thought is that the patient is up and around, healed.

You do not have to turn a person down because he has to have a doctor. That is absurd. Let them have doctors if they want them. We had a patient up in an Eastern State, who was very seriously ill. They had three doctors there. When they telegraphed the woman had passed out, as they thought, but the husband said that she was dying but not dead. All around were weeping; three doctors in the house. Five of us went to work on the case and, after half an hour, the woman came to and was apparently on the road to recovery. Now, we treated that God would harmonize that woman and drive out all fear, and that He would teach those doctors to do what was right. They had a consultation the next day and decided that the woman was so bad and her disease was so peculiar that medicine could not do her any good and they would give her no medicine. You can control the situation. God does not need medicine to heal His sick. I do not care if anybody takes medicine. I have no use for medicine, I do not take medicine, I am beyond it. God Almighty's power is omnipotent; but, if any of these weaklings do not think it is enough, let them have quinine; let them have bitter root; let them have some bread pills; let them have something to fill that carnal mind and destroy fear. That is all the good that medicine does in this world; it destroys fear. There are some cases that I do not take unless they have a doctor, I would not touch them, such cases where the law requires a physician, and, treat the situation.

There was an old lady out in the Indian Territory whose family had the smallpox. They took

them out to a camp in the woods. She did not have it herself, she went along as nurse. Her daughter and her daughters' children had the smallpox. After we got the telegram that they were sent to the camp, of course we kept on treating. She knew what we were doing, and by and by we got another telegram that we could stop treatment. It was followed by a letter. She said the doctors left medicine, and she would throw it away. Her folks all got well, some of the others died. She did not have any fear. Fear is a thing that you must destroy.

There is one thing that I want to say to you students, which is this: You will commence in your little work of healing with the thought, "But I can't do that. That is too big for me, I will have a cold, or I will have a headache, and I will go to work and treat that." That is the way a young student thinks of it, and God will heal that; and every time he heals one little thing it makes you stronger, and you can better make the realization. I am simply talking from my own experience, and I expect that it is similar to the experience of every one, more or less; but you can't at first realize the fact, that this healing is of God. God is the healer, and if that is true, there can be no limit to it; there can't be any limit to it. It is a very usual thing for some one to speak up and ask if you can "set bones?" They used to have that as the crusher. They said "You can cure nervousness where there is nothing the matter, but can you set bones?" That was the crusher. We have set lots of bones, we are setting bones all the time. Is it any more difficult for God to set bones than to cure a headache? Not a bit. Understand that God's work is for everything and you will grow up. But commence, don't stop; commence to treat. If there is nothing the matter with you, there are always patients around in your family, go and treat them. If one of your family has a cold treat it out according to the rules I have laid down, and as you work you will become stronger.

There is another rule they give, "Physician, heal thyself." Now, Jesus Christ did not give that as a rule to follow at all. He went down to Nazareth and there was a good deal of unbelief there, and He said to them that they would say, "Physician, heal thyself." He did not endorse it, did not say

that that was the rule; but I tell you, you do not have to be perfect before you can carry water to your brother. Could you not give your brother a drink of cold water if you were thirsty? Could you? Yes. If you carry out the rule, "Physician, first heal thyself," you must never give your brother any water at all until you are chuck full. How absurd! But I tell you that every cup of cold water you give to God's little ones, makes you stronger, makes you better. You reap the crop that you sow. If you have your life full of God's kindness and goodness, you reap the crop. God Almighty has said it, and nothing is truer. As you sow you reap. Therefore, do not wait until you are perfect; commence now. Treat not only yourself and heal yourself, but treat your friends that you have a right to treat. Now, when I say this, I do not turn you loose like a pack of wolves upon a set of sheep, and tell you to treat everything. You have no business to touch anybody unless he is willing and anxious that you should treat him. Throw them the life line and if they do not accept of it, you have done your duty. It is for them and God Almighty, not for you. You have no business to force God's Truth on anybody. It is absolutely wicked for you to do it. Now, don't you do it. But wherever you find a suffering one that wants help, and who is willing that God Almighty shall heal him, give him the effort, and you will never be disappointed.

#### PRAYER.

Those of you who want this treatment that I am going to give, close your eyes and draw yourselves within the presence of God in your consciousness.

We are thy children, dear Father, created in thy image and thy likeness. Thou dost endow us with all power and with all dominion. That power and that dominion is our charter right, and we no longer deny it to ourselves, but we accept it, and we thank thee, our Father, for it. Our hearts are filled with love; we love God with all our hearts, and with all our souls, with all our minds and with all our strength; we love our neighbors as ourselves. We love those who love thee; we love that which is good and we seek to do nothing but good. God drives out of us every particle of evil; we are not sick, and we cannot be sick; and all beliefs of sickness are but the beliefs of materiality; they are lies, they are not true. Each one in this

presence to-day has perfect health, because all are God Almighty's perfect children, and any manifestation of so-called disease is a manifestation of error, which, when touched by the Truth, is destroyed.

God gives us this realization now, and He fills our hearts with this Truth, and He gives us the knowledge of this Truth which makes us free; and He blesses us now. He sends each and every one of us to our homes to-day in the enjoyment of perfect happiness and perfect harmony, for God Almighty's power is here; it is everywhere, omnipresent life, for God is with us.

We thank thee, and we praise thee, our Father, for thy blessed truths; we thank thee for the realization that we are thy children, that we are perfect in thee; we thank thee for everything, and we ask everything in the name and through the name of our blessed Savior, Jesus Christ. Amen.

#### LECTURE—THOUGHT.

Bishop Oliver C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, Dec. 21, 1902.

The subject of the lecture this afternoon is **THOUGHT**. The thought of a thing is the prophecy of its fulfillment. We have been teaching you for the past few months the part that God will do to you and for you, provided you come to him in the manner which we have laid down. In this question of **THOUGHT** we come now to what is especially your part. You have something to do. You are the architects absolutely of your own conditions. You can climb this ladder of knowledge and become one of God's brightest jewels, or you can go the other way and become so enwrapped and steeped in so-called materiality, that how many millions of years it will take to uncover you I could not tell. It is for you to say which road you are going to travel. Created in the image and likeness of God, you have the free agency, so to speak. You are entitled to go your way, you are entitled to do as you choose, and you are responsible for the road you take. If you take the wrong road you will be punished, because the punishment of every sin is of itself. If I commit a sin the sin punishes me, and

the only way that I can get rid of that punishment is either to repent and turn round and go the other way, or else continue in the sin until the sin destroys me. It is like fire. You can put fire out artificially, or you can let it burn and exhaust itself and then it will go out. So with sin. Destructive as fire, is all so-called evil upon the material body. It is for you to say whether you will allow yourself to be dominated by so-called evil, or whether you will walk as I say up this ladder of good, this ladder of knowledge, this ladder of Truth.

The general rule which one wants to adopt in the way of thinking is this: **TO ALWAYS THINK IN SUCH A WAY OF YOURSELF, OF YOUR SURROUNDINGS, OF THOSE AROUND YOU, OF YOUR PHYSICAL AND MENTAL CONDITIONS AS YOU WISH TO SEE REALIZED IN TRUTH AND IN FACT.** Now, remember to always make this rule perfect. Think in accord therewith. Do I want health? Yes. Well, how am I to get it? Do I get health by meeting my friend upon the street and telling him of all the conceivable physical ills that this so-called human body is afflicted with? I have asthma, and I have fever, and I have rheumatism, and I have headaches, and I have everything conceivable on the face of the earth, and I retail it out to every one that has the patience to listen to me. Is that the way to get health? It is the way simply to destroy health. Remember the rule of proper thinking.

Now apply the rule. You want health, do you? Yes. Then what do you do? You think health, you know that you are the perfect child of God, created in His image and in His likeness, and that nothing but perfection can come near you, around you or about you. Therefore, you know, and you think, and you determine in your mind that you are perfect. What is the result? Perfection is manifested in your so-called material body. Health is manifested there, because you think health, because you determine that you will have nothing but health.

Once since coming into this thought, I was attacked with what they call diphtheria during the night. When I came to consciousness I denounced that disease; I never gave up that I had it; everlastingly and always denounced it, and affirmed

perfect health and perfect harmony. What was the result? It went away. I mention that here because it was the most severe attack I ever had from material thought.

You take a person who is determined that he will have health, and see nothing but harmony, who will realize that his perfection in God is absolute, and that person can't be sick at all; it is impossible; it is only when you are attacked in an unguarded hour that disease can come near you; and when you wake up to consciousness or come into the realization of the truth, you denounce it and you deny it, and health is manifested.

Do you want prosperity? Yes. All want prosperity. How are you going to get it? Are you going to get it by everlastingly hoarding up your money, thinking that God Almighty is going to go back on you by and by, and you are going to have a sufficient amount to beat Him? Is that the way to have prosperity and happiness? That is one way not to get it, because you may be filled with millions of money, and you will be so poor in consciousness that you are worse off than a beggar who has not a cent. Are you going to obtain prosperity by foreboding evil against yourself? Worrying that the price of coal or something is so great that you are not going to get through the winter, that you are probably going to starve before spring, or that you are going to become destitute by and by and become a care to your children? Is that going to bring you prosperity? Every such thought as that is simply going back on God. God has promised us everything. We have it, haven't we, in our world of dominion that I have been talking to you about so much? Haven't we got everything? Are not we God's heirs? God has everything, we are His heirs. Are not we to have everything of what we are heir'd until after we are dead and gone? That is an absurd doctrine, that is the theology that is taught nowadays. A person would be very much disappointed if one of his rich relatives would die and leave him a will, and find out the conditions of that will and see what he was going to get in the way of money, then learn that he was not entitled to the use of that money until after he had gone through what we call death and was buried.

Suppose that I should will to my friend here, Mr. McLaughlin, a thousand dollars, and then pass on.

I would write as follows: Item: I will and bequeath unto my beloved friend, Albert McLaughlin, one thousand dollars for him to have and to hold for his use and benefit forever; provided, however, that the said Albert McLaughlin shall have no part or parcel of said one thousand dollars until after he has passed on or until he is dead and buried. Now, do you think that my friend, Albert McLaughlin would sit up nights congratulating himself, thinking what a good thing he had. I doubt whether he would ever bless my memory. I know I should not if I should get a gift of that kind. That is the way all the Christian world holds. They say that your heirship is from God, you are going to pass out, you are going somewhere, you do not know where, you are going to the kingdom of heaven, but where they don't know, only it is beyond death. Jesus Christ when on earth told us that the kingdom of heaven is within us. Now, where are you going, who is going to judge you? Who told you that Peter was going to be the judge? God is omnipresent life, everywhere. Is He going to be the judge? I tell you, my friends, that if *you think your Heaven is here and now, you will get it.* And if you think that you are going to get prosperity by thinking these black thoughts against yourself, you are simply digging your own grave and pounding the nails into your own coffin. You will not get either happiness or prosperity.

The person who thinks against himself, prophesies evil against himself, always looks at the blue side, never can see the sunshine, but is everlastingly and always looking at the clouds, is simply sawing himself off the limb, and they will both fall together. It is the one who sees God in everything, who believes His promises, and gives out the thoughts of perfection, who climbs the ladder and is a perfect stalwart in God Almighty's work. The Pessimist who everlastingly looks upon the dark side, who is always growling and never sees anything but the blackness and darkness, is simply digging his own grave and pounding the coffin lid down upon himself; and until he learns to quit it, happiness and he are strangers, because one goes toward eternal glory and light, the other goes toward the darkness of oblivion.

Therefore, I ask again, if you want happiness,



how are you to obtain it? The reply is simple: Think of happiness, think of God and His love, think of what He gives you, think that all is yours, and that all you have to do is to reach out your hand and grasp. Take God into your life and quit this everlasting doubt, quit this everlasting blueness, because you are digging the depths; but follow the little path of God's bright light as it shines before you, then think of happiness, if you want it, and it will come. Otherwise you never can get it, for it is not for you.

In all your thinking never allow your minds to think of anger, to think of malice, to think of hatred, or to think of jealousy. Of all the evils that ever escaped from the Pandora box of hell, jealousy, anger and malice are the ones that have destroyed more of the human family than all of the others combined. Remember that there is but one thought that destroys them all, and without that you are lost. That is *Love*. Love God with all your mind, might and strength, and love your neighbor as yourself. Make it the rule of action for your life, to do unto others as you would like others to do unto you under like conditions. Follow it, and don't make a mockery of it. If you do, you will reap as you sow. But love alone should be your weapon of aggressiveness and of defense, your protection and your shield, your everything. Let God Almighty's love cover you as the waters do the fishes of the sea, and nothing on earth can disturb you, or can harm you, but all will be yours and you will be God's.

Remember *Love* destroys all these evil passions, and without it they will whip the very earth with you, until you go over that dam called death, and what you will get thereafter is simply what you leave here with, because in the next world you have to fight the battle the same as you have here. You have to work out your own salvation, and every knee shall bow and every tongue shall confess the love of God Almighty; and that Jesus Christ His Son, is the *way*, the *truth*, and the *life*. You have to come to that, it matters not whether you do to-day or whether you do in a million years, the time will come when you will and until that time you will be in bondage.

When you have hatred in your heart, I must tell you how to get rid of it. In the first place, if you

are mad at anybody; it will mark your body, it will fill you with disease of some kind unless you get rid of it. All people love their friends. Jesus Christ told us that we did not deserve any credit for loving our friends. I have friends that I love to love. I love to love them because they are lovable, but He says love your enemies, do good unto those that despitefully use you. There is the test, love your enemies. I wish to tell you about a demonstration of that kind. I was sure that I was being treated by a certain class of people at one time, and I suffered intensely from it for a few minutes. I sat down and began to declare my love for those people, and everytime I would declare love and throw it into the vibration, the pain would leave, and in five minutes I was free. Suppose there is a man who wants to destroy you, how are you going to conquer him? If you can't conquer your enemies when your enemies are wrong, you have no dominion, have you? You have a right to conquer wrong. How are you going to conquer the evil thought that the person has against you? Are you going to do it by sitting up nights and thinking how you hate him, how you despise him? Are you going to conquer him by back-biting him among his enemies and telling how mean he is? That is not the way. The way to conquer that person is by the thought of love. Seat yourself and commence to treat yourself. Do not treat him, because you have no right to treat him; you send him thoughts of love, you have a right to do that. But you seat yourself and commence to treat yourself, and you will say that you love John Smith, (or whatever his name may be,) and you love him dearly and sincerely. He is God's child, created in His image and likeness; he is my brother, I love him, I love him, I love, I love him; keep rubbing it in, and see that the remarks that you are putting out of your mouth are not lies. You do love him because he is God's child, he is lovable. Get that thought into your consciousness, throw it into the vibrations, and you have destroyed the malice of your enemy, you have done good unto those that despitefully use you, because you have filled his heart full of love, and the very first time you meet him he is your friend. You can take this same thought throughout all animate nature, and love is the one thought that con-

quers. It will conquer everything that breathes, it goes so much farther than a man; it conquers all beasts, it will conquer insect life, it will conquer everything that moves, it will destroy the inharmonies in the kingdom of botany. I could go a great deal farther than I care to to-day, or than you care to listen. Love is the all-powerful and the all-beautiful instrument which God has given us for the conquering of everything. It is love which gives us our dominion. Therefore, instead of thinking hatred and malice, think love, and let that be your thought.

I find that my time has nearly expired, and I won't have time to go into this as elaborately as I would wish, but there are two lines of thought on which I wish to comment in closing. One is the good thought; that builds you up; it builds up your friends; it builds up everybody of whom you think. The other is the bad thought; it destroys you; it destroys those that you think against; it is the weapon of so-called evil. The other is God Almighty's language to us, His children. Love therefore. Think of the good, think nothing but good; and if you want anything, think it, remembering always that the thought of a thing is the prophecy of its fulfillment.

#### PRAYER.

We are the children of God, created in His image and in His likeness, and endowed with power and dominion. This power and this dominion is ours, it is God-given, we accept of it, and we thank God for it. We do not deny to ourselves these blessings, but we thank God for them. God now blesses every person in this audience with perfect understanding that he is God's perfect child, and any belief of sickness or of illness or inharmony of any kind or character can have no power or effect over any one in this audience to-day, because, they, being spiritual beings, living in the Father, who is eternal life and eternal health, can't have disease, so-called, of any kind of character; but all diseases, and all manifestations of so-called disease are but the manifestations of error, it is falsehood from a falsehood; it is a belief in material mind, which is a falsity of a falsity of itself, and is not true and can't be true. Every person in this audience is the perfect child of God, and

every person in this audience is perfect. Now look up, God Almighty gives each and every one of us the spiritual understanding now and the realization of the Truth which makes us free. Look up, know that you are God's children and are perfect.

Father, go with each one of us to our places of abode, and there surround our hearthstones with happiness and joy and sunshine. Thou dost lead us in all things, and guide us in all things; and we ask all these and everything in the name and through the name of our precious Savior Jesus Christ. Amen.

Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness and brightness of mind, as walking in His light and by His grace. Let us pray to him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness and joy.

#### LECTURE—HEALING.

Lecture by Bishop Oliver C. Sabin before the Evangelical Christian Science Church, Sunday afternoon, Dec. 28th, 1902.

This is the twelfth lecture in this series of teaching how to heal the sick, and those of you who have attended them can see how vast is the subject and how short the distance we have been able to go in its study. We have simply looked at the fly leaf, as it were.

The first lecture was against the thought of universal prejudice, giving you the advice to take hold of this subject as you do of any other that you wish to learn, without prejudice, allowing the Truth alone to lead you.

The next was upon the subject of God, as to what He is, so far as it has been given to us to know. I do not doubt that we will know more of God and of His character as we go higher and higher in this study. There is no such thing as stopping. You commence at the beginning, but you go on for all eternity. There is no such thing as stopping in the search for Truth. Truth is ever

developing before us as we march on towards the ultimate.

We found that God is universal life, that wherever life is there God is; that He is universal love; and in all the various ramifications of nature, where life is there God is; that God is omnipresent; therefore, *love, life, light, wisdom*, are not only here, but they are omnipresent everywhere; and that God controls; further than that, that He protects the minutiae of little things, so to speak, if there are such things; and He takes us by the hand and leads us as we will be led by Him. Even into the very details, the very hairs of our heads are numbered, and a sparrow falls not to the ground without His notice. God, life, love, health, harmony, everywhere, and are with you now. That realizing sense of God, being supplemented with the understanding of what man is, who was created God's image and in His likeness, brings us into a oneness in this universal harmony; and the realization of that Truth is the Truth which heals the sick. That realizing of the perfection of God, and that man, His image and likeness, is perfect, living in the Father—that realization of the Truth, is the Truth which heals the sick.

The next four or five lectures were discussions upon the subject of prayer, it being the instrument, so to call it, by which we approach divinity, by which we approach this All-creative Force of love, of life, of power; and in the degree that you have understood and been able to apply these lessons of how to pray, in that degree you will be able to demonstrate this great Truth.

The next lecture was upon the subject of thought, that the fear of a thing is but the prophecy of its fulfillment; and that, therefore each and every one of us, is the architect of his own fortune. In other words, you are responsible, and you alone, for that which is good, and for that which is bad. I do not say that that applies to infants, and to those who have not the power of selection, because they are controlled by this universal thought, which the Bible says is the sins of the parents visited upon the children from generation to generation. But you, in the exercise of your manhood, of your God-created image and likeness, have the power today to destroy all of those effects and come into universal harmony and

universal perfection, if you will elect to do so. It is for you and you alone. Remember God does not control you unless you ask Him. You are a free agent, you can do just as you please, but you are responsible for the road you take. If you sow the seeds of anger, you fill your body with disease; your blood becomes acid, and you will become literally and physically destroyed as you let that violent passion control you. So with all the other passions, hatred, malice, vindictiveness, and all of these devil evils are simply the destruction of the human body. The people before you as you see them in the world are but the mirror of the thoughts of the world. You take persons whose minds are filled with love, and whose every day lives are but an exemplification of that thought, and you can see heaven within them. It is on their faces, it is everywhere; but you take a person who is governed by other and baser passions, and you can see that. The thought is that which controls the body as well as the mind.

Now, in this subject of thinking it becomes imperatively important that we should select the right kind of thinking. We can think, as I say, along the lines of the good; we can think of love; we can carry that out into practice; we can think of goodness; we can think of righteousness; we can think of doing good to our brother, love our brother as we do ourselves, carrying that thought out, and the result will be in your own body harmony, because as you sow you reap. Now, always remember that.

Jesus Christ has given us a perfect example of how to test our work. It is by the fruit of the tree absolutely. There is no mystery about this, how to live and what to live. Here is a line of action, what is the fruit of that kind of action? As the fruit develops either good or bad, then the lines of action are good or they are bad. If you find a man, I do not care how sincere he may be, following a line of thought that has not good fruit, he is on the wrong track, and the sooner he turns round and goes back the better it is for him.

Now Christ has given us a rule to think, and it is the rule of universal love. Prior to his teaching so far as we have anything to do with it, that thought of universal love had not been taught in the line of Jewish history. I admit that the same

thought had been taught to a greater or less extent for thousands of years before Jesus Christ came, but not with the Jews. He came teaching the doctrine of love to the Jewish people. It was different from any other that had ever been taught by them. It was different, as we are taught from our Bible, because the Bible we take as our guide. Now, Christ's doctrine was this, love God with all your mind, might and strength, and the second thought is, love your neighbor as yourself. There is a line of thought. Let love be the motive that controls your every act. The way to do is this, and a good way to get at it is to get your mind over into the place of your brother and look at it from his side, forget that you are in existence, get on his side, think what ought to be done, what you would like to have done from his side, what would be the proper thing for me to do if I were there. If you can harmonize what you would like yourself with what you are going to give him, that is the plain a b c of loving your neighbor as you do yourself.

There is a set of Christians, and some others that are not Christians—I got the same idea talking to a gentleman night before last—who think that you should pick out your neighbor, and this idea of calling the whole human family your neighbor was all wrong. I heard the same opinion given by a member of one of the leading churches. They ask, Who is your neighbor? They say you have a right to pick out your neighbor. I don't believe that. I believe that God made all his children equal, that He created them all in His image and in His likeness, and I believe that the brotherhood of man is just as universal as the universality of God; and I do not care who my neighbor is, what his color is, where he was born, or under what circumstances he exists, if he is created in the image and likeness of God, he is my neighbor, and I have no right to withhold the cup of cold water from him if he needs it. If I do, I sow the seeds of destruction which will be reaped in my own body.

Now, mind you, I do not believe, as you all understand, in any future day of judgment. I don't believe in that at all. The day of judgment is here today, as Jesus says about the Kingdom of God, you cannot say Lo, here it is, or Lo, there it is; it does not come by observation, but the kingdom of God is within you, the kingdom of heaven is with-

in you, and you can get to heaven just as well on earth as you can to wait until after they have put you under the ground five or six feet. You will wake up very much disappointed if you expect to get to heaven simply going through that thing called death. The word heaven means harmony, and wherever you are in a condition of absolute harmony as created by God, you are in the kingdom of heaven. You can just as well be happy; you can just as well be perfect; you can just as well have all the comforts of life surrounding you mentally, physically, morally and every way here as you will after you have gone through that thing called death; and when you wake up on the other side you will find that you have your work, you have got to go on, there is no cessation of this work. The work you have commenced must go on; you will be at it for millions and billions of cycles of years, on and on forever; there is no stopping, and there can be none, because this universal life of God within us is ours, and we will be forever students in this Truth, ever in action, ever in life.

As I said before, the day of judgment is here, it is here now. If you commit a sin you are at once judged by that sin. You have simply got to be punished for the commission of that sin right now. But here you say, Oh! here is a wicked man prospering in every way, and here is a pious man who has everything wrong. How do you make that out? You don't know what you are talking about. This man may be in apparent prosperity, and he may be suffering the tortures of so-called hell right here now. You are bound to follow the rule, as you sow you reap. The one who is apparently suffering, may have a contented mind, and his soul is in heaven. If you sow an acorn you are going to reap an oak, aren't you? You can reap only as you sow. If you stick your hand in the fire you are going to have it burned, aren't you? If you get mad at your neighbor you are going to have something the matter with your body, aren't you? If you go out and tell lies and backbite and slander your neighbor, you are going to be punished, aren't you? Just as sure as you live, it will show what you have done in your countenance and in your face. Show me a scoundrel and you can always read it in his face. You show me a person who is sowing the wrong kind of seed, and the

seed will blossom in his face; it will blossom in his countenance; it will blossom in his body, and ultimately will destroy him.

There are only two ways to get rid of sin, just the same as of fire. If fire was in this building there would be two ways of getting rid of it. The first way and the way they would probably try, would be to put it out by artificial means. If they could not put it out in that way, they would just simply let it alone and the result would be that it would go out itself when it found nothing else to burn. There are two ways of putting out fire. There are two ways of destroying sin. One is to repent and ask God in the name of Jesus Christ to destroy it, and you are washed whiter than wool, and you are then manumitted, so to speak, from that sin. The other way is to go on in sin until it wipes your body off the face of the earth, and you will go over this dam called death, and you will have that sin to wrestle with in the sweet by and by as they are pleased to term it. Therefore, remember that there is no judgment only by the reaping of the crop that you sow. Be careful how you sow, and be careful how you think, for as a man thinketh so is he.

#### PRACTICAL THOUGHTS.

I want to give some practical thoughts that I have not had time to mention before as to the treatment of disease. In giving this prayer which I have taught you how to give, always remember to treat against fear in your realization. Realize that there is no such thing as fear. Now, what is fear? It is simply doubting God, isn't it? If God is all and controls all, and leads us, and then you fear, what are you fearing? You are fearing that God is not going to do what He has promised to do. Therefore, fear is nothing more nor less than doubt. Blackstone classifies all the conditions of humanity into two general classes, our wants and our fears. Remember that. For instance, if you are treating a case—I am going to be a little practical right here as to the application; suppose you are treating a case—praying to God Almighty is what I mean when I say treating a case—you destroy, or you ask God Almighty to destroy fear, affirm that God does destroy all fear, not only in the patient's mind, but in the minds of the sur-

rounding persons. Now, in the past two or three weeks we have had a great many children who have had influenza, this universal cold that sweeps over the world. Babies have had it. Now, in treating a baby we never treat the baby at all except through the mother, or other person who has charge of the child, and we treat it mostly by destroying her fears, giving her the trust and understanding that her child does live in the bosom of the father, is perfect and can't be sick; and when that is put into her consciousness, it destroys her fears, and the child will respond and the first thing you know you will receive a telegram to "Stop treating, all well." Wherever you treat disease remember always to destroy this thing called fear. Fear is one of the greatest sins the human family are guilty of because it is a sin directly against God.

I may go out and steal a watermelon, that is a sin, first against my neighbor, and the next thing it is on my conscience, and I will have to answer for that sin. But when we come to the question of fear, it is simply an indictment, so to speak, against God at once. God has promised you what? That He will hear your prayer when you ask in faith in the name of Jesus Christ. He has promised us that. That is in the Book, that is in Jesus' own words. Now, when we doubt we become fearful, what is the result? We are simply denying what Jesus Christ told us. It is an indictment against God, that God has lied to us through His Son. Now, don't you see how wicked a thing fear is? I hope you understand this because it is more important than you have any idea of. Never make a prayer for the healing of the sick unless you affirm that God does destroy all fear, not only the fear of the patient, but the fear of the attendants, and if they have a physician, treat against the fear of the doctors against that disease. Destroy all fear. That makes you the master.

There is another thought in the way of objection that you so often hear. They say, "You folks don't acknowledge the existence of disease. That simply means that you are insane. You are a set of fools," they would call us, only the more polite word is to call us crazy. I was called crazy not very long ago by a doctor. He said, "You are crazy, crazy; that is all. I do not think you are crazy on all subjects, but on that you are crazy,

you do not acknowledge the existence of disease." I told him I did not.

Let us answer that objection right here. Following the lectures as you had them, you found out that God is good and God is all, that man is His image and likeness; that we live, move and have our being in God; therefore, man, living in God, is good. Therefore, he lives in universal good. Living in universal life, all life, he has eternal life and must have eternal health. It is impossible to have anything else. Man, furthermore, you must understand, is not the physical being that we have been taught to believe. He is nothing more nor less than the manifestation of God's spiritual creation. You say, Here, isn't that body real? Is not that a physical manifestation? I say, No, it is nothing of the kind in the sense that we have been taught to believe. We go over here to the river and look at the river. You ask me, Is not that river real, is not that a reality? Is not there a river? We go back tomorrow and you ask me the question, Is not that the river? I ask you, Where is the river that we saw on yesterday, and you tell me it is down towards the Chesapeake bay, or it has gone out into the ocean on its way to Infinity. It is nothing but the manifestation of God's creation. In the beginning God created the heavens and the earth. *In the beginning, creation is today.* There never was a beginning and there never will be an ending. *Now, is the beginning. Today is the day of creation.* It is going on to-day, a manifestation of God Almighty's spiritual power. Take this body, what is it? Like the river, it is going on, a manifestation of God Almighty's spiritual power. This body is but the manifestation of God's spiritual power. There is nothing in the universe, in heaven or in earth, except God, Universal Mind, and its manifestation. It can't be physical, so to speak, because all substance is spiritual. Now, when you realize that, then you can see that all these things which we call sickness, while in reality they look real, they are unreal.

Let me illustrate it further. Suppose here comes a messenger boy with a telegram for some member of this audience with the statement that some friend has been injured and wants him to come immediately. What is the effect of that telegram? We will suppose further that that telegram is

false, came here through a misapprehension? What is the effect of that telegram upon this person before me? It strikes what we call the mind first, and instantaneously goes down through the body, and the body becomes all distracted because of that story. Suppose before the person has time to leave the room, here comes another telegram stating that the first telegram was based upon misinformation, and that it was somebody else that was hurt. What is the effect of that second telegram? It annihilates the first one. Don't you see it simply annihilates the first one? The first statement was a lie, it never had an existence. Why? Because the person alleged to have been hurt never was touched, it could not be the truth. Then the last one simply annihilates the first one, because the last one was the truth. Whenever truth comes in contact with any kind of error, it destroys that error. Now, for instance, here is a person before you with so-called fever, in its most virulent form. You make the realization of perfection, that that person who is said to have the fever, is the image and likeness of God, live, moves and has his being in God—you make that spiritual realization perfectly, and the fever is instantaneously killed; and the only reason why we ever fail to make an instantaneous healing is because we can't make the perfect realization. There are but very few healers who take an acute case and treat it for an hour or an hour and a half, that the fever is not destroyed. The only reason why they ever have longer cases is because the cases have been longer in their inception, and this universal thought, this universal error, is that they must run their course. You can't always get rid of this thought. We have had two cases of fever where they had run two or three weeks, and with all the work that we could do we could not get them out before four or five weeks. The universal thought around them was that the fevers had to run their course. We could keep them out of delirium, we could keep them comfortable, but to get them out of the hospital was impossible because of this universal thought. But if you can apply the Truth absolutely and perfectly against any kind of error, you destroy the error, you annihilate it.

For instance, here is a dark room, very dark. You think that darkness is real. I turn one of these



electric buttons, what is the result? The light comes out, the darkness is annihilated? It did not go anywhere, it was nothing, it was simply the absence of light. So with error of any kind or character. It is the absence of truth. Let the truth be demonstrated that the perfect child of God can't be sick, and is not sick, it is impossible for it to be sick—let that truth be demonstrated, and all the so-called errors in the world are gone. That is the thought that heals the sick.

### PRAYER.

I am going to give a treatment, and those of you who want the benefit, close your eyes and go back into God, let your thoughts rest there.

We thank thee, our Father, that thou hast given us the knowledge of the Truth which makes us free. We thank thee, dear Father, that thou hast given us the lessons taught by our blessed Savior, and we thank thee for the gift of the Holy Spirit; and we thank thee for its presence here today. We thank thee, oh God, our Father, that we live in universal love, and that love surrounds each one in this audience here today; that we live, move and have our beings in it; and that God's love covers us as the waters do the sea. Father, we thank thee for universal freedom, for universal health. We thank thee that thou hast given us the knowledge of the Truth which makes us free from all these fears, fears of so-called diseases, fears of unhappiness, fears of inharmony, of any kind or character. We thank thee, oh God, that thou hast given us the masters over all. We thank thee that we do realize in our hearts, and that we do know that we are God's children, living, moving and having our beings in this universal life, universal love, universal freedom, and universal power; and that we are His image and His likeness, and that in this knowledge we have perfect freedom. God, our Father, strengthens our minds more and more as we ask, as we seek and as we knock, and we know that His blessings are ours, and we have no doubt because we know it. God goes with each and every one in this audience today to their homes; He surrounds their hearthstones with happiness, and He fills their hearts with perfect joy, perfect harmony and perfect quietness. He leads them in the knowledge of the Truth until they shall go forth

in the bright noonday sun of perfect good. He does bless each one of us here now; He gives harmony; He gives joy; He gives peace; He gives love; He gives happiness; and He gives righteousness; He fills our hearts with love. We thank thee, dear Father, for all these in the name and through the name of Jesus Christ, our Savior.

### QUIZ MEETING.

Evangelical Christian Science Church, Tuesday evening, Dec. 9th, 1902.

Question.—Is it possible to treat (heal) a person who seems possessed of an evil spirit?

Mrs. McLaughlin.—I should say there was no doubt of healing a person in that condition. I think they need it the worst, but I should hold for that individual that spiritually he was perfect and could not be possessed of an evil spirit because there was no evil spirit to be possessed of, that he was in his normal state of mind.

A. O. McLaughlin.—In connection with that I think I read a Sunday or two ago about the seventy sent out by the Savior who cast out devils, and the Savior did so himself. We understand by the term devils simply a manifestation of what we term mortal mind in this age of the world, and that would control the man for the time, and that would have to be annulled by confronting it with the Truth, and it would have no effect, and would be void upon the mind of the individual. The Truth spoken by one who understands the Divine perfection of the child of God, annihilates all such evils, and the person goes forth free. As was said in one of these manifestations he was clothed in his right mind.

Mrs. L. E. N. Otte.—I think what they called evil spirits in those days is what we call in material mind, epilepsy, fits, etc.; and I do not see any difference in treating them and treating other manifestations of material mind.

Mrs. Rowell.—In your book, *Christology*, I think it was, you speak of certain classes that could not be healed, and I thought possibly these were included?

Bishop Sabin.—I do not understand what you refer to. I do not know whether the statement you make is in *Christology* or not; but I have made

this statement, that a person whose heart is filled with hatred towards his brother, until that hatred is overcome, you can no more heal him than you can heal up an open sore with a fresh skin over the sore. In other words, a person who has malice, is surcharged with hatred, is not subject to the Truth until the hatred is destroyed. The first thing to do is to destroy the hatred; then you can destroy the disease. This hatred is a devil that can be cast out the same as any other kind of devil. My idea of a devil or evil spirit, whatever you may call them, I think Christ called them devils, is that it is any kind of manifestation of error. It may be malice; it may be hatred; it may be revenge; it may be deceit; it may be untruthfulness; or it may be any other kind of evil manifestation; it may be cold; it may be headache; it may be fever; or any manifestation of any of the so-called diseases. They are all devils.

Mrs. McLaughlin.—There is no devil greater than fear. Fear I was going to say was the father of evil. You take envy and things of that kind, you can trace them all to some sort of fear.

Bishop Sabin.—Blackstone, you remember, divides all the various conditions of mankind into two general divisions, the wants and the fears. I suppose that all kinds of devils come under the head of fears, for certainly nobody would want them.

If a person could not be healed who was possessed of a devil, or possessed of devils, I think all Divine healers would all be out of business right away. You would not have anybody to treat, because the others would be perfect.

A. O. McLaughlin.—That will be the kingdom of Heaven, when we attain such a state, not only internally, but express it outwardly, and have none of these things, hate, epilepsy, etc.

Question.—In healing the sick why is that our experience is that one may be healed instantaneously, and another will be treated for months before a manifestation of cure?

Mr. McLaughlin.—I can't tell positively why that is so. I have noticed it oftentimes that sometimes cases are the same, and one will respond almost instantaneously, and others will last, as the question says, for months. It is my idea that it depends to a great degree upon the character of the patient, that is, his receptivity to the Truth;

and perhaps in our present state of life. Truth, that reacts upon the healer to a certain extent, and he does not in that case make as clear a realization as in the case of the other who wants it. I would say that it depends upon the patient in receiving with his whole soul, and with the healer in making clear realization. It is a question that is puzzling in a great many of its aspects.

Mrs. L. E. N. Otte.—One view of it is that there are many persons who do not want anything further than the physical healing. They do not care about anything else, they do not pay attention to anything else. I do not think in that case you can reach them so readily. I suppose the devil in that case is more firmly intrenched.

Bishop Sabin.—You do not mean a personal devil?

Mrs. Otte.—No; I mean the so-called disease which you are treating.

Mrs. McLaughlin.—I think it makes a difference about the temperament of the individual being treated. Now, there are certain people who are very quick to take ideas; there are other people who are very slow to take up an idea, and I think that makes a difference. In treating different kinds of people it seems to me that you make the same kind of realization and the results are different: It seems to me that in the different kinds of treatments we make, it must depend something upon the patient. There are a great many people who cannot take ideas rapidly; there are others who will take them very quickly and the manifestation will follow.

Bishop Sabin.—My idea of this question is in harmony with everything you have said. But of course each one of you has simply touched on one or two of the points. There is an innumerable quantity of reasons. I have in my mind a person who was treated by three different parties for rheumatism. She came to me for treatment, and I was so busy in the running of my paper that I did not take the case. I took the person to as good a healer as I knew of, and she took the case and treated it but did not have the least particle of effect; and without my knowing anything about it until after it was done. I saw the healer had been changed and another very excellent healer had the case. He treated awhile and did not heal her; finally I got another healer to take the case. Those

three parties are each of them good healers, but none of them had any effect on that woman. I found out not long ago the reason why she was not healed. Notwithstanding the fact that she was well off, had plenty of money, she never paid a cent to any of those people who were trying to heal her, and never intended to do right. I have since found out that she was most miserly in regard to money. That is the reason why she never was healed. There is an infinity of reasons; but there is one general rule which can be laid down: If a person wants you to give your time and maybe your money to others to treat them, and is not willing to pay anything for it, that kind of a person never gets healed; you might just as well quit. I suppose that in my experience of treating, fully half of the people that we treat, never pay a cent. They are poor, most of them; not able to pay. You can heal a poor person who is not able to pay, heal for nothing, and you will have perfect results. You take a person, if they are able to pay ten cents, and they do not pay the ten cents, they do not get any healing as a rule.

There was a man in this city whom I treated for a long time. He was so poor that I would give his wife ten cents every time she came to pay her car fare. I found out it was a slip of her tongue; that they lived in a house for which they paid forty dollars a month rent, and lived in as good circumstances as I did apparently. I said finally, "You have got to pay what you can, or I will quit treating him, and I have got to be something of the judge of what you ought to pay." That brought the old man around and he paid me and he was healed.

Peter did not make Ananias give him his money that he sold his possessions for. Not at all. Ananias sold his belongings, he could have kept the money and been all right. He was willing to go part of the way. With dishonesty in his heart he kept back part of the money and said that what he gave was all. He was trying to pass it off as the truth, and God Almighty's Truth struck him dead. You have got to be honest, and one great cause of all the failures of this healing is because people are not honest; they are trying to get something for nothing, to beat somebody, or beat God Almighty. That is the truth of it. You take our cases, cases that come here, we have all the way from twelve to

twenty people that we can put on a case. All of these people are good workers. They do not know whether a person pays or not, they look to me for their pay, and when you get one of these moral dead beats you can't heal him. You may treat them for months and do nothing. I regret to say that a great majority of failures to heal are because of the dishonesty of those seeking relief. A person asking for your time or me for my time, and not willing to pay for it, is simply trying to rob me in my work. That is all there is about it, and they do not get healed.

Now, here are another class of cases that are difficult to heal. We had just as well explain this, because our students everywhere want to understand these things. There is hardly a day goes by that I do not get a letter, something to this effect: "If you want me to believe this Christian Science, you can take hold of my case and treat me, and then if you heal me I will believe in it." It is the same class of people who came to Jesus Christ and asked Him for a sign, and He told them that no sign should be given to this adulterous generation. That is one class who can't be healed at all. I never take them. I tell them that this science does not want you; but you need it, you need God's love; you have got to do your part; if you don't you will never get it.

There is another class who will say I will pay you twice what you ask, and I will put the money in the bank, and pay you when I am healed. If we took a case of that kind what would be the result? We should be selling the healing, and of course we could not heal. But we would be attempting to sell the healing; and we have no right to do that; and if we attempt to sell the healing Truth, then we would be doing a very wicked thing. All that you or anybody else has a right to, is a reasonable compensation for your time, and nobody has any right to your time with the expectation of getting any benefit from it unless he pays for it, if able so to do.

The widow who gave two mites, gave more in proportion to her ability than those who gave of their abundance, because she gave all she had. It was not the amount, but the principle involved. If a person is able to pay the full value of the work, and pays only a small amount he is not doing the right. I have known such persons to be healed,

but they generally go back and the last state of that man is worse than the first. If they are dealing with a dishonest heart it is like an old sore that breaks out afresh. There are other reasons as you have all stated.

Sometimes the healer is to blame. But under this system of heroic treatment all the healers can't be bad on one case when they are healing others every day. They will not all fall down on one particular case, when that same class is healing people every day. It shows that there is something in the patient.

The rule to apply to them is this: They must come as a little child with perfect honesty and integrity in their consciousness; and when they do the healing is most rapid. There was a young lady a few days ago came here who had had a pain since she was eleven years old; she was not able to pay; I never thought of receiving a cent. If she had had it, I would not have taken it, she was poor in accordance with this world's material thought, I mean. She had had a pain since she was eleven years old, and she was perfectly healed at one treatment. I saw her to-day; her cheeks are rosy and she is getting hale and hearty. She came with a pure heart and was healed. It is not a question of money, but a question of honesty. That is the point.

Mr. Walker.—Do you think a patient has something to do with it in regard to their belief, whether or not a patient must believe before he is healed?

Bishop Sabin.—I do not think so. I think that would be an impossibility as a rule. You take a person who has not heard of this Truth,—I judge others by the way I was myself—and he can't believe. The first time I went to a healer I went to her and said "I have the backache, I am willing to pay you whatever you ask, if you will treat me and I want to be healed, but I do not believe in it. If it is necessary for me to have faith I can't do it. I want to test it." I paid her a dollar, and in fifteen minutes my back was well. It would have been impossible for me to have believed before I was convinced. You can't always take the words of everybody for conviction. You may believe that they think they are telling the truth; they may believe they are telling the truth, but you do not believe they were healed the way they think they

were. That is the way I came into Christian Science.

Mrs. McLaughlin.—In that case you had enough faith to try. There was a symbol of faith.

A. O. McLaughlin.—Faith enough to be honest. If they had anything you were willing to receive it.

Bishop Sabin.—A young man who was working for the corporation of which I was a member had been healed of the morphine habit. He was talking all the time of some new religion he had, he was talking it around to others. Finally he brought it to my attention. I commenced to investigate. I did not believe that God had anything to do with it. The first healer I went to was in pursuance of that investigation. I did not believe it at all, but I was investigating. I think the first three months of my paying a healer was along the line of investigation, without expecting any benefit. When they would heal me of some of my ailments I would have an excuse. I would say that I would have got well myself. Finally the truth was forced upon me and I believed that God does through man heal the sick.

Question. If sickness and pain be only imaginary, would a person who has lost a limb or any portion of his body, by thinking that he had it, have it restored to him?

Mrs. McLaughlin.—I have never known personally myself of a case where a person had a limb lost, and had it restored. But I have read of an instance that was sworn to before a Justice of the Peace and is on record, of an individual who had a thumb that was taken off at the first joint, and by holding the Truth of the reality of that thumb, the thumb grew from the first joint out to the end of the finger. I did not see it, or know of it, I only read of it on record. I do not see why a thumb cannot be restored as far as the principle is concerned, because the spiritual part of the thumb is perfect, and the material on which the physical part is based, is in the individual to be supplied.

Bishop Sabin.—I will relate a joke, I read it in the newspapers. A man went to a Christian Scientist to be treated for a limb that was a little shorter than the other. She commenced to treat, the limb commenced to grow, the person lost the healer's address, the limb kept on growing and the person had to go to another Christian Scientist to treat

the other leg that they both might be of the same length.

T. M. Cook.—You take some animals in the lower order of creation, and if they lose a limb, another grows out. I think man possesses all the inherent capacity of all the lower orders of creation, though he does not exercise them. I do not know that such was ever done. I have no recollections that even Jesus Christ or any of the apostles ever did such a thing, but looking at it as a matter of principle and of reason, I think such is possible.

Bishop Sabin.—You take a lobster and if his arm is lost another arm will grow out. There is no doubt but that God can do anything, but we have never had any experience where there has been an arm restored.

A. O. McLaughlin.—About as near a case as we have had, was where that boy was shot through the hand, and the bones grew back perfectly natural.

Bishop Sabin.—That was a good case in that line, the restoration of what had been destroyed. The load from the shot gun went right through the centre of the hand, tearing the bones all away. There were no bones there. The doctor in talking about it said it was the most singular case he ever saw. There were no bones there after the shot and he did not see where the bones came from, but the bones are there and the boy's hand is well. You take that little boy in Oregon whose arm was crushed with a wagon wheel, and God set those bones.

Mr. Baker.—That is hardly an analagous case, because the bones were there.

Bishop Sabin.—In this other case the bones were shot out.

A. O. McLaughlin.—I think if this thought were universal as the other thought is to-day, such accidents would not happen, but if they should, the universal thought would cause the limb to be restored, perhaps instantaneously.

Bishop Sabin.—That is an attainment to be worked up to. I do not know that it could not be done. There are some things that are being done apparently as remarkable as that. I have never known that to be done, I have never known that to be tried. If we had faith strong enough, I think we could as easily cause a limb to be restored as to cure a headache.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, December 17th, 1902.

Question. Why was it that the apostles healed uniformly and instantaneously, while modern healers usually have to treat so long on a case?

T. M. Cook. There are many things that we do not understand in regard to healing, and the best we can do is to form an opinion as best we can. I do not know how the healing is performed—whether God, in answer to prayer, directs the healing, or whether man by placing himself in harmony with God's universal law affects the healing through the use of God's power. I am inclined to the latter view as more in harmony with our knowledge of God acting through universal law. I have often thought that man's part in the work of healing is similar to the work of a mill race. In building a mill in the country they first erect a dam across the stream, raise a head or fountain of water called a pond; from that pond they construct a race to the mill, and through that race the water is carried to the mill which does the work. The race has no power of its own; it is simply the channel for carrying the power to the mill, and has no value whatever as it is connected with the fountain head and receives its continual supply therefrom. So man has no power of himself, only as he is in conscious communication with the Universal Fountain of power, and is the channel for conveying that power to the patient.

When Christ began His ministry he selected twelve men, eleven of whom continued faithful to the end. Jesus knew the minds and hearts of men, and there is no doubt He selected the eleven men out of all Israel the best qualified to carry on His work. Those men were with Him for three years listening to His teachings on spiritual subjects; He kept worldly matters from their minds as much as He could without destroying their free agency. During this time they healed the sick, but their success was not uniform, as in the case of the lunatic. After the Savior's crucifixion and ascension they were all with one accord, with others, about one hundred and twenty, in prayer in one place, and on the day of Pentecost the Holy Ghost

became as a rushing, mighty wind and it filled the house where they were, and they spoke with tongues and prophesied, and cloven tongues of fire sat on their heads. After this they went out to their work, and I do not remember an instance of failure after that. That seems to me to be the secret of their wonderful and instantaneous cures. Peter and John healed a man who was a cripple from his birth, and Paul did the same thing by the spoken word.

The Holy Ghost seemed to have been the ultimate power conferred on them, and was manifested in fire, divers tongues and phophecies, and the healing of the sick. It could be communicated from one to another, who was in fit condition to receive it. When Peter preached to Cornelius and his associates they received the Holy Ghost. Paul received the same at the hands of Ananias, and others received it at the hands of Paul.

Probably the secret of their receiving the Holy Ghost on the day of Pentacost was the exalted spiritual state in which they were at the time, the fact that a number were in harmony in one place; the union of so many minds intent upon the subject brought it to the consciousness of each; and after that it could be communicated to others who were in proper condition to receive it, on the same principle as one mind communicates its spirit to another, as seen in protracted meetings, panics, and great political excitement.

None of us are now in the possession of the Holy Spirit to the extent that they were, but as we continue in our studies and in our work, no doubt this power will come; and when it does, then the end of sin, sickness and death will be at hand.

Mrs. McLaughlin.—I think the secret of the cures that the apostles made was that they were all of one accord in one place. By one accord they were in perfect harmony with each other and the Holy Spirit. That was the secret of their success and their instantaneous healings. I know it in my own experience. Then as our brother said, they were withdrawn from the ordinary daily cares of life. In my daily experience, if I can hold myself away from all contact with the external world and even household cares and things of that kind, and get into communion with the Holy Spirit, then the power that I exercise, or that is exercised through

me, is much more rapid than at other times. My mind is the least distracted in that state. It may be that the failures that the apostles met with are not recorded in the Bible; we do not know; we know only of their successes. We do know that there were times when even Jesus himself would fail to heal, as in the case of His own people, who were doubters of His ability. He did not have the stock to work with.

Bishop Sabin.—This is a subject that is very interesting; but I am not prepared to admit that the apostles could do any better healing, or the disciples under Jesus in His day than man can now do under similiar conditions. Jesus Christ Himself said we would do the works that He did, and even greater works, because He went to the Father. What power soever has ever been given to one man is for us. God never makes any difference; it is we that make the difference. If we are not in condition to receive the blessing and enjoy wisdom and spiritual understanding, it is our fault. It is there for us, if we accept of it.

The healings that are being done to-day are many of them remarkable, and we are achieving what seemed impossible to us almost a few years ago. To-day this work is as plain as a b c, and the time is rapidly approaching when instantaneous healing is going to be the rule instead of the exception. There is much for us to learn yet and we have to keep working away and we will learn it. They used to go where Peter's shadow would go over them as he walked along. The woman touched the hem of the Savior's garment and she was healed instantaneously. Paul would send his handkerchiefs and aprons blessed everywhere, and those who touched them were healed.

Now, I am led to believe that this wondrous work of instantaneous healing is very much accelerated by the faith of the afflicted one who desires the healing. You remember that our Savior would almost always say, "As thy faith so be it unto thee," or "Thy faith has made thee whole," etc., etc. They reached out; they wanted the healing and God stood ready to supply the necessity. It is the same throughout all nature, wherever there is a necessity, there is a supply. Here is a healing that is a necessity; they reach out and are healed. All healing is from God. God, through man, does the



work, as Peter told them on the day of Pentecost, God, through man, or God, through Jesus Christ, healed the sick. Now we are promised the same thing, if we work through the name of Jesus Christ. God, through us, in the name of Jesus Christ, heals the sick. Hardly a day goes by that some case of instantaneous healing does not come under my notice somewhere, surely several times a week; they are becoming thick compared to what they used to be. There never was a necessity that the power to speak the word did not come. Now it is coming without that urgent necessity; and as we become stronger and more spiritual, devoted more and more to God and His work, we will do greater works. There is nothing more certain in the world; it all depends on us. The power is there; the supply is there; it is all right and as plain as a b c. The question with us is: Will we conduct our lives in such manner as that we can do this work? If we do, we will do the work that the apostles did; we will do the work that Jesus Christ did. It is God working through man.

A. O. McLaughlin.—I would say relative to this question that it seems to me very much a matter of understanding as to the Divine Law in regard to instantaneousness, to achieve the same results that were achieved nineteen hundred years ago. We know that God created man in His image and likeness, and that He endowed us with power and dominion. If endowing us with power and dominion means anything, it means that we have power and dominion, and that we have power to control all these lower conditions of thought. Mark you, all the dominion in existence; it is the power of God. Having our being in God, all the power in existence, all the dominion in existence, it is the power of God. Jesus told His disciples. You are in me, I am in God. I do not quote it exactly, but You are in me, and I in the Father, something like that is the idea, showing that all this power comes from God; but we use it, we can't get away from it, because we live in it. Every time we move a finger that is God that is doing it. But God has created us with the power of choice, free moral agents, so that we can choose to use this in one way or in another way. So if we understand this Divine Law we use this power, because we are in that power. Just as we

understand the power, realize it and use it, just to that extent is our power. If I understand only a little of the Divine Law, my power is simple comparatively; as my knowledge of the Divine Law increases, my power becomes more, I do more, I can apply it more. It follows that if a number work together, and they apply the power that comes to them from God, their power is great, and the results achieved are something remarkable. The point is for us to understand the law, realize it and put it forth; realize what we are by God's creation, by His design and His plan, because there certainly was a wonderful purpose in His creating a being with such wonderful blessings as He endowed man with, since He gave us power and dominion.

We have but touched the hem of this garment, it reaches on to Infinity. It is for us to take hold of it and apply it, because the path that lies before us is unending. There never will be a time when we can say we have reached the end of it.

Question. If God is the healer of the sick, why is it necessary to give treatments by so many persons by the method you call heroic treatment?

Bishop Sabin.—I suppose I will have to answer that. I suppose I am about the only one in the world who first believed in it. What we know we know by experience, either the experience of ourselves, or the experience of somebody else. I was taught to believe, and I presume most of you were, that only one person should treat a patient; that if two should treat, it would have a tendency to mix the thought and cause confusion in the mind of the patient. Not knowing much about metaphysics when I commenced this study, I was somewhat like Mark Twain said. They asked him what metaphysics was. He said it was something that a man would talk to another about, who did not know anything about the study, and the man who was talking knew less than the man he was talking to, or something to that effect. That was about my knowledge of metaphysics when I first heard of the healing of one of my reporters. I commenced to study, and by and by the force of circumstances whirled me into a position where I had to go to healing the sick myself or quit the work. There was nobody to stand by the side of me but my wife; and we went to healing the sick through prayer to God. She would have her cases and I would have

mine. Finally a gentleman from Pennsylvania came down to see me; He had a brother who was near death. This gentleman left word at home that he was to be telegraphed to at Washington if his brother should die before he reached the city. In that case he would not come to see me, otherwise he would. No telegram was received, and he came to my house. I did not talk to him more than a minute. I turned him over to my wife, and went into a room and treated his brother for half an hour, against the possibility of immediate death. At the end of half an hour, I went in and talked to him and asked my wife to treat him for half an hour. At the end of that time I took it up again, and we alternated in that way for three successive hours. The result of the treatment in that case was that it made the man stronger and he did not die. He was able to go to work on a farm in the spring. That was the first instance I ever knew where more than one treated a case. It worked well, and after that every hard case that came to us, two of us worked on it, and almost uniformly they got better. We had better results than one could. By and by there was a lady who had been sent to Paris, France, to help open up the scientific work over there, she joined us, and then there were three of us. We three would work alternately on all hard cases, and we healed the sick through God. I could give many illustrations where it was better than the single treatment system had been. Ultimately it turned out that we employed more healers; we sometimes put as high as eighteen people on a case, treating all the time, consecutively, right straight along. When one would stop another would take it up and go straight along. It is very rare that any such treatment fails to heal; it is very rare. When we say treat we mean that we pray for the sick—treatment is prayer.

The question is asked, Why is this so? I would ask the questioner, whoever he may be, why it was that Jacob had to wrestle with the angel all night before he blessed him in the morning. Why did he not bless him in the early part of the night and let Jacob take one of those stones for a pillow and have a good night's rest? If you ask why he did not do it. I reply, I do not know.

Take the parable our Savior gave about the man

who wanted bread. Some people came to see him and he wanted bread. So he went to a man who had bread to sell. If he had been in Washington, I would suppose he was the keeper of a corner grocery. He said I can't give you bread, I have gone to bed and my children are with me in bed. I don't want to be bothered to get up and sell you bread. But the man kept persisting to have his bread, until finally he got up and gave him the bread to get rid of his importunities. Why it is that you have to ask so persistently I do not know. We are commanded to pray without ceasing, and in everything give thanks. Why is that so? I do not know. They say God will hear you. You command Jane Smith's fever to leave her, in the name of Jesus Christ, and it will go. They say God hears you, and you have as much power with a little asking as with much. But it does not always go. You have to stay there and pound the life out of that fever with the Truth. You ask why is that so? I do not know. But we are taught by the experience of ourselves or the experience of others, and what we know we know only in that way. We can't know in any other way, than as it is given us directly by God Almighty.

#### PRAYER.

We thank thee, our Father, that thou dost give us the realization of the Truth that we are created in thy image and in thy likeness, and that we have power and dominion. We thank thee that we know that we are in perfect health and can be nothing else, because living in thee, thou art eternal life and eternal health and eternal harmony, and no sickness can come near us, around us or about us, and no inharmonies of any kind or character. God blesses us in the knowledge of the Truth which makes us free. He destroys all kinds of error, all kinds of inharmony, all kinds of so-called sickness all kinds of so-called error of every character, whatever it may be. He gives us the realization of the perfect Truth that we are the perfect children of God and have no ailments of any kind or character. We have the sunshine to walk in; He leads us and guides us in the pathway of God's beautiful love. He shields us and protects us; and God's cornucopia of plenty and abundance is showering down

upon our heads all that we need. He protects us from every so-called evil. He gives us wisdom and spiritual understanding; He broadens our intelligence and gives us more and more knowledge and more and more spirituality. He helps us to walk up this ladder of knowledge of Eternal Truth. God blesses each one here to-night; He does give us His Holy Spirit; He does fill our lives with love, love for God and love for our fellows; He leads us and protects us in everything. We thank Him and we praise Him for all these things, in the name of Jesus Christ: Amen.

### QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, Dec. 31st, 1902.

Question.—What is meant by the idea of making the realization?

R. B. Hazard.—I think that making the realization is the realization that God is all and in all, that we are his perfect children, spiritual beings, living, moving and having our beings in spirit; and when we make that perfect realization that we are the children of God, not following after materiality simply, but we are what has been revealed to us, the image and likeness of God. That is the realization that heals the sick and restores harmony.

There is a great deal more goes with this question than words can express. The realizations that I have made at times when results were sudden are more than I can express. It is like explaining to a man in Iceland what an apple is. To understand an apple you must taste it. You will never know what a realization is until you have made it yourself.

Bishop Sabin.—The answer has been given very nicely, and I do not know that I can make it any plainer. The realization, to express it in a few words, is the understanding that all is spirit. In other words, that matter is nothing, that there is no such thing as matter. It is the understanding that all is infinite Mind and its infinite manifestation; that all is God and His spiritual creations. Everything before us that we see is spiritual in character, everything that we see before us is

transitory. So far as this materiality is concerned, it is passing on, but the real and only substance is God, for God is all and God is spirit. Therefore, all substance is spiritual; and when we realize that, that is the realization asked for. That realization and the understanding that we are the children of God, spiritual beings, living, moving and having our beings in spirit, hid with Christ in God, is the realization that heals the sick.

Here is a case that comes before you for healing. According to the material senses there is, say fever. It looks real to the material senses. You see it with your eyes. You feel it with your hands. To the material senses there is a real case; but when you realize the Truth that that child who is said to be afflicted with the fever, is but a spiritual being, living in God, who is spirit, and that this manifestation, so-called is error, false, and untrue, the result is that it annihilates this so-called fever, drives it out, simply annihilates it. It don't go anywhere; it has no place to go; it is nothing, and can't go anywhere; but the Truth simply annihilates it. Take this illustration that we have made so often about a dark room; the darkness seems real, but when you turn on the light the darkness is annihilated. It never was, it was only the absence of light. Light is the real, spirit is the real. Darkness is nothing; sickness is nothing. Whenever you make this realization of the Truth it annihilates the error. That is the thought that heals the sick, that is the realization that heals the sick. As our friend (Mr. Hazard) says, it is difficult for one to understand until he has it. I think that is true largely, and yet I think we can teach one another to some extent. That is right. But you can't get the realization until the Truth has sunk deep into the heart. It comes only in answer to prayer. You have to seek, ask and knock, come to God as a little child purely and solely. The realization is nothing more nor less than the new birth, the birth which is holy. It gives to you a new Heaven and a new earth. It is the acme of God's development, of God's vision to us, perfect.

Question.—What is the purpose of the realization?

Mrs. McLaughlin.—The purpose of the realization is the destruction of error and the consequent healing of the sick, because the realization

that is made destroys error that seems to be manifested in the patient, and the Truth appears in its place. That is the object of the realization.

A. O. McLaughlin.—To me, the purpose of the realization is to make manifest that which is inherent within us by our creation. We were created with certain inalienable rights, and we have those rights latent in us. It is necessary to have them more than latent. We want to put forth the perfect life. Life is God because it comes from God. Therefore, the purpose of the realization is to realize that we have this perfect life and put it forth visibly.

Paul said there was war between the members of a man's body. He meant by that, the conflict between the so-called lower members, what we term the mortal mind, and the spiritual, the true; and that which we want to realize and put forth into being, is our true being, the Divine son of God, the being with which we were created, perfect, holy, with Divine attributes; and when we image forth, and realize the likeness of God which is within, we put forth God-like attributes because we have them by our creation; and if we realize this perfectly within us, we put it forth, because as a matter of course, we can't help but show what we are. The merest tyro can see what one is. He can see it; he can see it in the face; he can see it in the action; he can see that that one has something that is not seen in ordinary men. In all men this attribute is latent, but they do not realize that they are the sons of God; but when the son of God does realize his heirship, he does show forth the light that is within him at that time; he is well on the road to grander heights to which we may attain.

I wish that we all could realize this putting forth, that it is possible. We would then have a world filled with sunshine, with light. We would have no sickness because there would be nothing to be sick with. Every atom in our bodies would chime in harmony with universal light and universal law.

Question.—How can man manifest health and happiness?

Mrs. McLaughlin.—I would like to say how I manifest health and happiness myself. I found it difficult to manifest either health or happiness so long as I made the claim that I *had* health and I

*had* happiness. I had to realize that I *was* health and I *was* happiness within myself. As long as they seemed to be something outside of myself, I could not realize them. I had to realize that they were latent within, and what I had to do was to put them forth; and when I commenced to study myself—it is said that the proper study of mankind is man, and I think that the proper study of woman-kind is woman—when I came to study my own self, I realized that there was so much good within me that I was afraid to manifest it at times. I wanted to do kind loving things for people around me and for strangers, and the thought would come to me, Now, I am afraid. So I kept that goodness within me. It was really health and happiness all the time, if I would let it manifest. I suppose the persons around me thought I was a very selfish, disagreeable person. But when I came to realize the Truth that I was the image and likeness of God, and God was absolute goodness, I learned to destroy my own fears in regard to this manifestation, and let them put forth more and more, let the inner light shine out. I realized that it had been there all the time, and it was simply my fears hiding the light under a bushel, that kept them down. That is the way I realized what I was within myself all the time, that I was goodness, health and happiness.

Bishop Sabin.—This question covers a debatable line, in my mind. How far both sides are right I can't say. The thought that I have, the dominant thought, I may say, is that God manifests, that man does not manifest at all; that God, through man, manifests. On the day of Pentecost, Peter in his discourse said that God did, through Jesus Christ, heal the sick. God does heal the sick, through man, in the name of Jesus Christ. That is the theory of our religion.

There is a certain class of philosophers that believe that man is the God himself. Some carry it farther than others, but I don't think so. I don't think we are God or any part of Him. I think we are God's children and I think that God is our Father. I think that we live, move and have our being in God. God is in us and we are in Him. But I think we are children, and not God.

Now, on the other side, here comes up the question of the inherent power and dominion which

was given man by God in his original creation. We will admit that to be true, yet there is a God-given power. God does give us power, and He does give us dominion. Then the manifestation would be God's, and not man's. When that question was first read it occurred to me that the question could be answered only in this way, that man did not manifest any such thing; and yet I would regret to say that, because of that inherent power in man. We do not know what it is, we do not understand its full force and effect. We know that power goes from us. I know that under certain circumstances when I give a treatment I feel exhausted. There is something gone from me; yet it is God working through me. That is the point. I have always been a stickler right there, and I believe I am right, that God heals the sick through man, and man does not heal the sick at all, only as God, through him, manifests the power. That is my answer to the question. That is my judgment of it. I am not going to find fault with anybody who does not believe as I do, but I think that is nearer the Truth than the other side. It is a debatable question how far man has power inherent in himself; and yet that is God-given, as I have said, man manifests nothing, only as God gives him power.

R. B. Hazard.—It is a debatable question, but I think that Col. Sabin has given to us the correct conclusion on that question. I have always believed since I have been a Christian that the Holy Spirit works through and protects our lives, that if we listen to that voice, that still small voice within, we will never go wrong. I could tell many experiences along that line, but it would take too long. I will tell only one. Sometimes in this material world, with our material senses we do not know what to do, but there comes a little voice saying, You go to such and such a place, you do not know why. I was leaving the office sometime ago and something says, You stop at Mrs. So and So's. I could not say why, it rang through my ears. I stopped, the lady came to the door. I says Howdy do. She says, I do not do at all. I have been feeling very despondent, I have felt like running away. Something says There is your mission right there. I talked with her and gave her some good advice. She melted down into tears. She

said I know the Lord has sent you here, but you have brought love and happiness to me, I feel like a different person. I want you to pray for me, I have had two or three hemorrhages to-day. I said I will take your case to the Lord, and it will be all right. I saw her in a week or two and she said she was all right. If we have this perfect trust in God, I believe God will direct us just where to go and just what to do, and we will manifest happiness. Something goes from us to somebody else and they get the benefit from our life. To my mind that would be a good definition. We can manifest health and happiness by giving to those who need it. And we will not have to cast our pearls before swine. The world has so many who want the Truth. We will be directed here and there, and let our light so shine that others may see our good works and glorify our Father in Heaven.

#### LECTURE—SOWING THE SEED.

Bishop O. C. Sabin delivered the following lecture before the Evangelical Christian Science Church, Sunday afternoon, January 4th, 1903.

I shall have to compliment this audience that so many of you have come out on such a stormy day. It shows that you have the love of God within you, a hungering and thirsting for righteousness. This is the new birth. While there are not so many of us here as usual, the audience for which I talk is the same to-day as every day. It is located throughout all the world. Under every flag that floats this lecture which I deliver this stormy afternoon will be read. There is no building in Washington large enough to hold the audience that will read this lecture, showing how completely under the new regime we are enabled to carry out the commands of our Savior to preach the gospel to all the world.

We have taken for our subject this afternoon, SOWING THE SEED.

We are told in Galatians, 6th chapter and 7th verse, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap."

Again, I quote from 2nd Corinthians, 9th chapter and 6th verse: "But this I say; He which sow-

eth sparingly shall reap also sparingly, and he which soweth bountifully shall reap bountifully."

Our Savior said unto a man, "Follow me." The man said, "Suffer me first to go and bury my father." Jesus said, "Let the dead bury the dead; but go thou and preach the kingdom of God." We are told by Him also, "No man having put his hand to the plow and looking back is fit for the kingdom of God." We are told furthermore that there is a straight and narrow path, and those who hope to succeed must follow in that path. Now, in referring to these passages of Scripture, I am referring especially to the duties which you have, as disciples of the new faith, as students of Jesus Christ, who believe in the full salvation, the salvation of the soul as well as the body, and of the body as well as the soul; that you, who believe in this doctrine have a certain line to follow. There is no dodging, there is no escape. You have either to go in a certain line or you fail, for we are told you can't serve God and serve mammon.

In our experience it is nothing uncommon to see students come out and be bright, have perfect and absolute health, and the knowledge which heals the sick; then they begin to slough away, so to speak, and by and by their old diseases return; and we find them worshipping under the old flag which teaches hell—fire and damnation; which teaches that God is a God of hate; which teaches the doctrine that there is a judgment day to come in some future state. The result of such conduct is that they go down to death. They are with the dead. They are sowing the wrong kind of seed, and as they sow, so will they reap. I could give you numbers of instances of this character that have come under my immediate personal knowledge. Everywhere and under every condition and circumstances, those who succeed, those who win, and those who will accomplish the purpose which Jesus Christ intended we should, are those who with an eye single, follow in the straight and narrow path; and they win. There must be no kind of compromise, with evil, not a bit. You may shirk along; you may say I will do this, I will go over a little here and a little there, but if you win you have got to keep in the narrow path. There is no dodging it; there is no other road. You must either go in that path, or you fall. "God is not mocked; for whatsoever a

man soweth, that shall he reap." You can't mock this universal good. But God, our Father, knows everything, and we have a certain line to follow.

Now, I am going to talk a little along the lines of what your duty is in a financial way. Those who have read my writings and heard my lectures, I think will say that they have never heard me talk about money. That is, what people should do. I don't remember that I have ever asked anybody in any of my lectures to pay money, because of all the things in the world that used to disgust me most when I was in the old churches, was this everlasting dinging about money. Now, mark you, just to illustrate it, the expenses of this church as they come up for payment, all go to my cashier, and they are all paid; I never consider the cost. What collections come in go in the church's account. Do you suppose that my payment of that money has made me any poorer? No indeed. For every dollar that I have ever given to this cause, there has come back to me fourfold, yes, more than tenfold; and so it will be with every one under the sound of my voice, or who reads this lecture, if they do right and rightly sow the seed. We have members of our church in various parts of the world, who count their wealth by millions. Lots of them are millionaires, and they do not give so much as a ten cent piece except what is charged to them in the price of a book, or the price of a subscription. They are sowing to mammon and they will reap that crop. The Bible tells you, as I have read, that those who sow bountifully shall reap bountifully and those who sow sparingly shall reap sparingly.

In talking on this subject of finance, under another phase of it, how to accomplish success, I am often asked my students, How can I be helped? I am on a salary. I am going to give an illustration which came under my observation. One of my students during the past week, came to me and said that his satchel had been robbed and his pocket-book stolen out of it. I at once told him that there was no such thing as loss, and there could not be, that the Divine Mind knew everything and there could be no loss; and I realized that Truth, when I made the statement. I said you will find your pocket-book, it will come to you, it can't be lost. He was under the impression that the servant where he was had stolen it. He said he and



his wife had examined the satchel and there was no pocket-book there. I think it was two days after, that he came back to me holding up his hand with the pocketbook in it. I said: "What is that?" "My pocketbook." "Where did you find it?" "Right in the satchel where it was lying all the time."

I know a lady along this same line who dropped her pocketbook, or it was stolen out of her pocket, in a crowded theatre hall, as they were going from the theatre. She told me about it. I told her to make the realization that there could be no loss. In the course of less than a week, in her sitting room on the floor where she walked and did her work, sitting there sewing day in and day out, she looked down and there was her pocketbook, right before her eyes on the floor.

My son was going down from his home to the office one morning, I and my wife were going to Boston and had gone to the railroad depot. He came to the depot very much flurried, and told me he had lost his pocketbook going down town. I told him to go back his pocketbook was not lost and could not be lost, and he went back to his office. I have forgotten whether he telephoned me or came and told me at the depot; but when he got back to the office a policeman was going up the front steps with that pocketbook in his hand. He said that a colored man had brought that pocketbook to the Police Office and turned it in. The pocketbook had been stolen by somebody. There was about seventy dollars in it.

Now, if God can handle such things as that, make it an absolute impossibility to lose anything, can't he raise your salary? Can't He give you everything? Don't He give you everything? and all you have to do, is to sow the right kind of seed and trust God and the manifestation of plenty will come.

There was a gentleman came to me in destitute circumstances and said he wanted a little money. I gave it to him; he was a worthy man, and before night, that money had been returned to me tenfold from sources entirely independent of my regular business. He that gives abundantly will receive abundantly; and I want my students everywhere to understand that unless they do that, do their duty, that they cannot be blessed: for God is not

mocked. This of course does not mean that you are to be held up by robbers and swindlers.

Now, what is your duty? We are told by our Savior to preach this gospel to every creature, to go into all the world and broadcast it everywhere. Can you follow that command unless you preach it by your money or by your mouth? Money preaches to-day. You pay money and you can send a sermon all over the world. Money is sending it all over the world, and you are preaching the gospel to every creature. Now, I want you to understand this, that you must do your duty if you hope to succeed in this work. There is a certain class of so-called Christians who charge for these teaching lectures \$8.33 for every time you come to listen to a lecture. I do not believe in that, I do not believe that is right for it prevents the poor from obtaining the knowledge how to heal. I think that this Truth should be free, and I think it should go to you free; but if you are going to receive the benefits of it, you should see to it that you pay your part of the expenses—you can't fail to give the cup of cold water. You have to put your shoulder to the wheel and become part of this great propaganda of spreading the Truth. Pay out your money, broadcast the sowing of the Truth. That is your duty. Sow the Seed.

In your sowing of the seed, always sow in love. Remember love alone is the weapon that conquers all. Under every condition and circumstance in human life, love is the power that will control. When you sow love, what do you receive? You receive harmony, you receive happiness. Heaven is within you. You must get this idea of a far off Heaven, somewhere, you don't know where, out of your mind entirely. Everything in the religion of Jesus Christ is practical. You have Heaven and you have harmony here and you have it now, or you have the contrary. This idea that we have always been taught about that far-off something and what a blessed thing it is to die, to go through this hell called death, which God never created, in order to do what? In order to get into this Heaven that Jesus Christ told us did not come by observation, is not far-off or anywhere else, but within you.

If you sow the seeds of love you reap a crop of love, of harmony, of Heaven. Therefore, in your sowing remember to sow Love as one of the prin-

cial seeds that you do sow. In your sowing of the seeds, sow healthy thoughts. Sow the thought of health, of perfection, and under no condition ever consent to sow the contrary thought. What will be the result? You will never be sick, but on the contrary you will walk up this pathway rejoicing in God Almighty's love, and you will have health and harmony. Always sow the seeds of love, always sow the seeds of goodness, and forever and ever and ever denounce and eradicate from your inner consciousness every thought of hatred, of malice, of vindictiveness, of viciousness, and every kind of evil. Blot it out, know that God is love and that you live, move and have your being in God. Drive all those vicious thoughts away.

There is another thing I want to bear down upon, as to the seed you should sow. Sow the seed of trust in God. How often is it that we hear, Oh, I am afraid so and so will happen! Do you know what that means? Do you know what fear is? Do you know what it is to doubt? Oh, some of the older ones do need trouncing on this subject, they ought to be taken by the back of the neck and mentally shaken good and strong for their having doubts and fears. How wicked it is, how very wicked it is. God has promised you so and so. If you have fear, you have fear that what God says will not be accomplished, that He won't keep His word. Now, what is the cause of fear? The cause of fear is that you doubt God, and the effect is that it simply destroys everything, everything, every power in you for good. Why? Because you doubt God, and you are fearing that you have been told a lie. Of all the wicked things a person can be guilty of, fear is the most diabolical. But I am afraid I am going to starve to death, says one, and I am going to be hard run for money, or my business won't be good, or I will have poor health; I am afraid the servants will not act well, or something else. What is the result of it? As you fear, as you prophesy, you will get just what you fear, and you deserve everything you fear, because as you sow you reap.

I ask you, is there any shortening of God's hand? Isn't He omnipotent? Don't He give us everything? Hasn't He the power to do it? Then for mercy's sake stop this wicked growling of fear, because it is destroying you, body and soul, abso-

lutely destroying you. Drive it out; sow the seed of trust in God Almighty, absolute and perfect.

There was a lady came to me a few days ago. She had an awful tale of woe to tell. I asked her if she did not think God could control that, if it was so big that God could not control it, and that He would control it. I reminded her that the very hairs of our head are numbered, and that a sparrow falls not to the ground without His notice. In the simplest minutiae of the kingdom of creation, God rules over all. She thought of it for a moment, and she realized that God would control, and she became happy, and God did control absolutely and perfectly.

Now, remember, that in all of your sowing, never sow the seed of fear. It is the most destructive of any one sin you can commit. I see that my time has expired, and I will have to close this lecture. If I have said a few things here that will bring you into perfect harmony with God, in perfect trust with His love, then I have done you a world of good. Let the thought go out throughout all the world that God is omnipotent, and that God is love, and that God loves us, and that God will take care of us, and that God will lead and direct us; and when we get that thought thoroughly and fully into our consciousness and carry it out in practice, all these things shall be added unto us, because this is the first and the last, the alpha and the omega of your duty.—

"Sowing in the sunshine, sowing in the shadows,

Fearing neither clouds, nor winter's chilling breeze;

By and by the harvest, and the labor ended,

We shall come rejoicing, bringing in the sheaves."

#### PRAYER.

We are the children of God, created in His image and in His likeness, endowed with all power and dominion. This power and this dominion is ours, it is God-given and we accept of it, and we thank God for it. God gives us wisdom and spiritual understanding and teaches us how to use this blessed gift. He drives out of our consciousness all fear. We have no fear, we have no doubt, we have no worry, we have no heartaching, we have nothing that is not in harmony with perfect love

and perfect good in our consciousness, because we are God's children, and our hearts are filled with love, with righteousness, with holiness, and God's holy spirit dwells within us. It leads us and it directs us; it gives us everything that we need, of every kind and character. We have the perfect realization in our consciousness of our wholeness in God; and we know in our consciousness that we live, move, and have our beings in God. We know that we can't be sick, and we know that we have no such thing as sickness; that all beliefs of sickness are but the beliefs of materiality, beliefs of evil; we know evil is nothing, it is unreal, for God is all, and God is good; and we have that realization in our consciousness now. We have the realization of perfect health now; we have the realization that we are God's perfect children now. That being true, we can't have any inharmony; but, on the contrary, we are perfect, and we are perfect now.

Oh, we thank thee and we praise thee, our Father, for all these blessings; we thank thee that thou has given us the knowledge of the Truth which makes us free. We thank thee that thou hast given us the light so that we can walk in the light, and know that God alone is our life, is our love, is our all, and that in Him we live, move and have our beings. We thank God that whatever manifestation of evil there is in this house, God Almighty's love destroys it, and destroys it now. There can no evil exist. Evil is a myth, false, nothing but a lie, and I command this so-called evil in the name of Jesus Christ to get out of this house. God Almighty's power alone is here, evil can't stay here, and I command it in the name of Jesus Christ to depart. It can't stay here and it does depart and is gone. We thank thee and we praise thee, our Father, for all these things, all in the name of Jesus Christ, our Savior. Amen.

The body is not You !

You are you—the eternal you of the universe.

You are not sick or troubled—your mind and body is dis-eased and disturbed—not You.

Take your mind off the *mind* and body and let it dwell on You as a perfect eternal soul; contemplate thy *self* as the most perfect, enduring and beautiful *simple* in the Universe.

You are never sick !

## WOMAN'S MISSION IN THE NEW THOUGHT.

It was conceded that Woman's Mission was originally to lead the thinking world into error, and that her present mission is to lead the way out again. The writer is old-fashioned enough to believe that the place where this mission is to be executed is the HOME. Therefore, this series of articles will deal with woman exclusively as a HOME MISSIONARY.

Any woman can make a household, but it takes an artist to CREATE A HOME. A household is generally composed of the house, big or little, and that which it holds, such as men and women, children, servants and animals, pertraps, things, and ATMOSPHERE. The last is thought the least of because it is invisible to sight, although it is very sensibly felt. To the New Woman it should be the first consideration, because it is the ATMOSPHERE that makes all the difference between a mere household and a real HOME.

We hold that true womanly art consists in preserving the home atmosphere in a STATE OF PEACE, and that until the New Woman has become mistress of this art, she has no call to try her apprentice hand upon the management of foreign affairs.

In this behalf, we will take up the consideration of the Will of the New Woman in its relation to that of the other manifestations of Will in the household, over which she presides as mistress. We will suppose that in the beginning the household consists only of a one-room cottage, a husband and wife, things, and the atmosphere. A chair, a carpet, or dust even, has a will of its own, and the first will lose its gloss, the second its nap or color, and the third will settle at and where it pleases.

The will of the old woman is continually fluctuating between a state of willessness, in which she entirely undervalues her sex and its mission, and a state of nervous high-strung tension, in which she is of the opinion that men are all poor creatures, and that therefore she must have her superior way in everything.

The New Woman, seeing equality in Sex, re-

cognizes calmly the right of way in both man and woman, and sets her will cheerfully to this even tune. She does not shriek and go into hysterics because her husband differs with her in opinion, but neither does she give up her own individuality to him. She is a reasonable creature, who wins the consideration of her husband by a sweet charitableness. She is enabled to do this because she has been willing to see the error of which mention has been made, and not only to see it, but to correct it in herself. This error is the BELIEF IN EVIL or INIQUITY. Iniquity in the Hebrew tongue, has but one meaning, INEQUALITY. The belief in and practice of iniquity or inequality is the sin against the Holy Ghost. Therefore, the starting point of the New Woman's mission is the renunciation of this sin; for by renunciation only is it forgiven.

Now let us see what effect renunciation will have upon the atmosphere of the household. One meaning of the word LIBRA is the BALANCE or REINS. It is the term applied to the universal Principle of Equipose, or equal balancing, and we are compelled to work with it in everything we do. It is the ONE GREAT SECRET OF STATE. It is through this Principle that each individual reigns or rules their own state. What seems good, is pulled toward one with one rein, and what seems evil is pushed away with the other, and this continual pushing and pulling of the Will produces all sorts of forms in the Substance with which we have to deal, and the atmosphere or spiritual aura by which we are surrounded becomes so impressed with this action that it takes shape and quality from it according to our beliefs. If we no longer believe in evil, nor in the inequality in any way, both reins are held perfectly even and firm, and there is neither pushing nor pulling, because the pushing and pulling being equalized, the atmosphere about us becomes perfectly spherical and harmonious.

The New Woman does not see in her husband evil traits to be pushed away from her, nor good traits to which she holds with a desperate grip; but seeing him as wholly good, though capable of improvement, no doubt, she is not continually trying to tear him in two as it were, with her Will.

Again, we may illustrate this principle by saying

that in each one there is an invisible animal guided by reins. When we are extremely self-willed, we always insist that this animal has the sole right to the centre of the road. It is inevitable that when two animals of this description meet and are going in seemingly opposite directions, in ordinary circumstances there is bound to be a collision, accompanied by a great disturbance of atmospheric equilibrium. We will suppose that it is the husband and wife who meet in this way upon some disputed ground, and that the wife is a New Woman who has learned wisdom and is willing to practice what she has learned. If she has been a faithful student of the Libra Lessons, this is what she would do in the given circumstances.

She has learned that in Truth there is but ONE WILL in the whole universe, and that the seeming multitudes of little wills are all part and parcel of that ONE. Therefore, there cannot be any inharmony between the Will of one individual and that of another.

She has learned, moreover, the MAGICAL QUALITY of her Will; that it may be made as firm and stiff as a rock or a mule, or it may be made perfectly pliable and non-resistant, so that another Will of the rocky or mulish order may simply PASS THROUGH IT without disturbing it or altering its course in any way.

In this way, both Wills may keep the centre of the road, and yet pass in different directions without disturbance of the peace. Non-resistance, far from meaning willessness, means having one's Will wisely and easily. The old woman would not have avoided the collision without upsetting all her plans into the ditch in her effort to pass on her way, or in trying to "back out" of the situation.

When the New Woman has learned this lesson of the possibilities of the non-resistant Will thoroughly, so that practice has made her perfect, she is ready for a HOME with a lovely, spiritual atmosphere, and the consideration of the things to be placed in it.

*Carrie D. McLaughlin.*

For when the heart goes before like a lamp and illumines the pathway,  
Many things are made clear that else lie hidden in darkness.

## IT SHALL BE.

A sweeter song my soul has heard  
Than angel anthem lay of bird.

It cheers my heart in storm and night,  
And makes both storm and darkness bright.

The sweetest song that comes to me—  
The song of hope—it may yet be!

Is winter here? Have snowbirds fled?  
They have but flown; they are not dead!

The snow will melt, and with the spring  
The birds return on joyous wing.

And flowers that faded long ago  
Will bloom again in summer's glow.

Though skies be black and dark the night  
The day draws near with blessed light.

So faces that have vanished here  
In Heaven's bright morn will reappear.

Sweet voices that are hushed and still  
Will there again our spirits thrill.

Hope may have flown, but not for aye,  
True hope will live a deathless day.

Above the clouds, beyond the night,  
Faith soar and sings in living light.

Then comes the sweetest song to me,  
The song of hope—It yet shall be!  
—H. H. Van Meter, in the *Christian Endeavor World*.

It is really easier to *live the life* than talk about it. We think and believe and talk too much and *live* too little. We dwell too much in mental vibrations and *live* too little in the Vibrations of the Soul.

Hope the befriending, does what she can, for she points evermore up to Heaven.

## DON'T.

Don't attempt to force your latest ideas of science or religion upon those who are opposed to them, but prove the truth of your position by example rather than precept. That is the better way.

Don't allow your imagination to be distorted by the occasional wining of your friend or neighbor who solicits your sympathy in order to belittle or villify an imaginary enemy. This is your opportunity to become a peacemaker.

Don't be afraid to change your thinking in the direction of new ideas, when you can by personal demonstration, prove the value of the change by improved conditions.

Don't think that by studying science for a few months you have nothing to do but sit quietly down fix your mind upon what you want, and it will then appear, or that you will be able to eliminate every trace of weakness and disorder from your environment after one or two courses of lessons. Co-operate with your ideas by constant, intelligent effort, and this will lead you in the way you should go.

Don't become impatient, if, after some time, you are unable to experience the condition of health and mental satisfaction you have been seeking. The writer, along with many others, has reached his present position only after several years of persevering effort. Conquer your doubts. Try again, for the Truth must set you free.

Don't too hastily condemn these statements of Spiritual Science because you have not personally realized its promises. Take a retrospective survey of yourself. Try to discover your weak points. The next attempt may bring you success.  
—Thought Waves.

THERE is a presence ever with the soul,

That dwells by faith 'mid things that are above.  
There is a power thy anguish to control,

When thou dost pine for unforgotten love.  
Peace, peace, be still!

Faith and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God—*Spurgeon*.

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OLIVER C. SABIN.

# Unchain the Truth.

During the last month the news of progress has reached us from various foreign countries, and also from various parts of our own country and Canada. The Propaganda of Truth has taken fresh energy, and the good work is going on.

I want to impress upon the mind of every worker in this cause their duty to push the work. God loves those who do His work. We are told that those who sow bountifully shall reap bountifully, and as you sow you reap; and the necessity of spreading this gospel of Truth is MOST URGENT AT

THIS TIME and should be met promptly by every reader of the News Letter without delay.

So impressed am I with this necessity at this time that I have concluded for thirty days to make this special offer: To every person sending five dollars I will send postpaid ten copies of Christology to either one address or to ten separate addresses, as the occasion may be. But remember that this offer can't be kept up permanently by me as it is less than cost; but it is my donation, and will be complied with to all those who may send their orders during the month of February, whether the order is received by me in February or later; and to those who live in Australia, New South Wales, South Africa, Japan, or Russia, the order will be extended one month longer. Those who live in those countries can have the month of March in which to comply.

I want to urge the necessity of every one forming church societies. Even if there are no more than two or three in a place, get together and send for the church ritual, a copy of which can be had for twenty-five cents, and go on with your church service, reading the Bible and discussing these blessed truths. Invite your neighbors and friends to meet with you; and in that way you will form a nucleus, around which soon a church society will be organized, and God will bless you in your work.

Furthermore, during the month of February I will send free to every person, leaflets and lectures, such as we have for circulation for free distribution, provided those ordering will send the postage to pay for the shipment of the documents. This offer holds good for the entire months of February and March, the same as for the book sale.

Those who wish to subscribe for the News Letter for themselves or friends can commence with the December number, if they want to, as we have an abundance of that number kept over on purpose to supply the demand for the lectures therein published.



## THE LECTURE COURSE.

The lecture course issued by the college is now reduced to the nominal price of two dollars a copy, and everybody can have it, and there is no longer a necessity for saying that you can't be taught how to heal the sick. Write to Prof. Thomas M. Cook, Lock Box 374, this city, and enclose two dollars, and he will send you the course. It would be an excellent idea to get a copy and get your neighbors to meet with you, read them over and study them together in connection. It would be a grand thing; and thus you not only do good to yourself, but you will be helping your brother along in the knowledge of the Truth.

Lovingly yours,

*Oliver C. Sabie*

## CONFIDENCE.

Of all the obstacles which beset the path of the student, none is greater or more disheartening than fear. We meet it at every turn, and it assumes so many different guises that we do not always recognize it. We are afraid of sickness, of poverty, of accident, and of a hundred and one things we meet with every day.

We have been born in this condition; it has come down to us through generations of subjection, of abject submission to circumstances. We have been taught that we must submit to the inevitable; nay, that it is our duty to bow before the "afflictions of Providence;" and when we wake up to the knowledge that it is not Providence which afflicts us, but we who bring trouble upon ourselves by our own ignorance, we cannot altogether shake off this burden which weighs us down.

Just at first, in the joy of knowing that we are free, that all is good, and that there is absolutely nothing to fear, we feel as though we could never be fainthearted again. Then, by and by, we begin, not to doubt the truth of what we have learned, but to feel that we are not quite rid of our "old man of the sea." Perhaps we have been a little

negligent regarding our times of concentration, or an unexpected difficulty appears, and, behold! our confidence has vanished, and we find ourselves quailing before what we consider our old enemy.

When this is so, we must rouse ourselves, give ourselves a mental shake, renew our Affirmations, and realize that this enemy, burden, obstacle—whatever we may choose to call it—has no more real existence than the "bogey" children fear in the dark.

When you feel yourself in the clutches of this phantom foe, never for one moment give place to it as an entity which has any power over you. It is merely a negative attitude, which we ought never to have assumed, and which we must *at once* set about reversing. "I am positive, radiant, self-poised; I have dominion over all things," is a very good Affirmation for those timid souls who are apt to shrink before untoward circumstances or more aggressive personalities.

"In quietness and in confidence shall be your strength." This quietness and confidence must be cultivated; it will never grow up in us through mere idle longing. We must cultivate it as a gardener does his flowers and fruit. By careful weeding and watering he creates favorable conditions, but it is from Nature alone that the real growth comes; so by steady attention to our Affirmations we create the conditions, but it is Nature alone who gives the increase. It does not work by bringing into our being anything outside of it, but by the unfoldment of that which is already within, which has been within us from all eternity.

The "Divinity that shapes our ends" is not some mighty external force, moulding us as the potter moulds his clay, but an inward power which is *ours*—ours to use as we will. Until we realize this we cannot have confidence in anything, least of all in ourselves. The sooner we come to know that

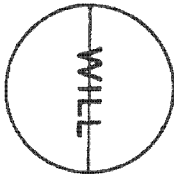
"We are the arbiters of destiny,  
Lords of the life, we either make or mar."  
—J. P. Owens, in *Expression*.

"The mind can make  
Substance, and people planets of its own  
With beings brighter than have been, and give  
A breath to form that can outlive all flesh."

## THE LIBRA LESSONS IN LOGIC.

## LESSON SECOND.

## BI-UNITY OF BEING.



## THE TWO IN ALL.

In the first lesson, the perception of the student is awakened to the correct concept of the Unity of Being, including the Universal Substance of which all forms are composed, and Will, the Eternal Formulator or Creator. Substance and Will in this state exist undifferentiated; Substance being colorless, tasteless and formless, and Will being passive or neutral. The universe is then without variety, but holds within it the pregnant possibility of all forms of active manifestation, with their infinite diversity of shape, color, and other qualifications. This was known to the ancients as Chaos, but it is Chaos out of which infinite ORDER and not anarchy issues.

A pronoun is a word which stands *for* a noun, or name, representing that name in the mental realm; and if our mental concepts are to be *ordered* as the universe is, they must come forth from the mental Chaos in orderly sequence; so we find that the pronoun which in the English language represents Being undifferentiated, is IT, which is of the NEUTER or COMMON gender. This means at the same time *neither* and *both*.

As corroborative of the correctness of this statement, we will cite an example from Chemistry. A SALT is a compound formed by the union of an acid with an alkali. When these are united *equally*, each *neutralizes* the other, so that the *distinctive* characteristics of *both* disappear in the compound. Either acid or alkali, when *disassociated* from the other will *dissolve* mineral, animal or vegetable fibre, but when *perfectly united* as a SALT act as a *preservative* of the same. A SALT, then, is *neither* acid nor alkali, because it is *both equally* combined. This is the CHEMICAL LAW of Sex. It appears

again in *mathematical* form under the statement that perfect *cancellation* occurs when a *plus* and *minus* which are *equal* to each other are *added* together. But as the English pronoun IT does not *fully* represent this state, it is necessary to coin one which does, and since our symbol has already furnished us two letters, O and I, we combine their sounds and get OI. This syllable has already appeared in the Greek language as IO which is the *positive* expression of which OI is the *negative*. That is, it places the Will or Power *before* the Kingdom, and "these things" follow. You must remember, however, that a *perfect negative* should be taken *before* a positive in word-picture. The perfect conception of Being necessitates further alteration in the grammatical terms we employ; and to be *correct* we must substitute the noun PARENT for Father, and the word STATE for Kingdom, since "Father" and "Kingdom" denote but *half* of the Truth.

Substance, traced to its original STATE, is a salt, crystalline fluid, the universal SEA. From its translucent bosom emerges an infinite variety of shapes, ranging from Solar Systems, with their shining central lamps and circling orbs, to the infinitesimal atomic lives which the microscope reveals. The MAGICIAN who summons them from this vasty deep is the omnipotent WILL, Creator of Heaven and Earth and all the Hosts thereof.

But Will *alone*, as you will observe in the symbol given at the beginning of the lesson, is a MINUS SIGN, as well as the FIGURE 1, and LETTER I. That is, in Its *passive* state, It is *minus effect*; but It begins to vibrate, to DIFFERENTIATE Itself, and the first *orderly sequence* of differentiation is SEX, the BI-Unity of Being. (Now let every student write in each half of the symbol the words Male and Female, placing the names parallel with the Line of Will.)

Now Will has become the FIRST GRAND SELF-DIVISOR or DEVISOR of the Universal Unit. The minus sign is also the SIGN OF DIVISION, the two dots placed on each side of the diameter of Will indicating the seminal germs, or male and female *seeds*. Now, IT has become HE and SHE; acid and alkali; Father and Mother God; Differentiated, equal counterparts. Now the pronoun

representing them in active conjunction should be **THEY**.

The first Grand Self-division is equal, because **SELF EQUILIBRIUM** is the **ORDER** of the universal Will; therefore we say that the Male and Female are eternally at **PAR** value, acknowledging our conception of the **PARENT** Will or ordinance.

But while we have found our universal minus and divisor, we have yet to find our universal **PLUS** and **MULTIPLIER**, because we are witnessing in miniature the inception of a perfect mathematical, chemical, grammatical and musical evolution of order and equilibrium. Now we find the symbol arranged thus:



(Let every student write in the words Male and Female in each half of the symbol as before.)

The differentiation of the Grand Universal Self into Sex is necessary to the evolution of variety in forms, because it is only by **SELF-DIVISION** that the Universal Will can produce **SELF-MULTIPLICATION** within the sphere of the Universal Unit; but it is also necessary that having so differentiated Itself an **ORDERLY** method of Self-multiplication should accompany this evolution. There can be no order without perfect **UNDERSTANDING**, therefore the **LINE** of **UNDERSTANDING**, which connects the Male and Female, bi-secting the minus **LINE OF WILL**, furnishes the sign of both **ADDITION** and **MULTIPLICATION**: *i. e.*, **ADDITION**, in varying mathematical and chemical proportions of the Male and Female characteristics of Sex **MULTIPLIES** the original Unit, through **SELF-DIVISION**. Do we make this plain?

Now there are not **TWO SEXES**. There is but **ONE** Sex, having **TWO POLES**, distinctive characteristics, or functions; because a Unit divided into two equal parts does not become two units. It is always one Unit. This fact we must never lose sight of, if our concept of Unity, and of the **Bi-unity** of Sex is to be of practical value to us.

The distinctive characteristic of Sex, male, is

magnetic, synthetical, cohesive; qualities which we will recognize in the functions known as **LOVE**. The distinctive characteristic of Sex, female, is electric, analytical, diffusive; qualities which we will recognize in the function known as **INTELLECT**. Love, *active*, is *heat*; love *passive*, is *cold*. Intellect, *active*, is *light*; intellect, *passive*, is *darkness*. Both *acting together* in harmony, are *life*, or *wisdom*. The student may at first feel disposed to question the accuracy of this statement, but a deeper investigation of facts relative to the interaction of Sex will confirm it. The terms Male and Female should not be confounded with those of man and woman, for men and women are both male and female in their characteristics, the mathematical and chemical predominance of either quantity and quality determining the physique.

This illumination of Letters, Figures and Signs is not included in the ordinary school curriculum, because those in authority hold so firmly to the old mistaken idea that everything connected with Sex is either too vile or too sacred to be the subject of teaching, and so the **FUNDAMENTAL FACT** of the universe is left an unsolved mystery to be stumbled over and trodden under foot, derided by the vulgar, and avoided sedulously by those who fancy the course a wise one.

But to those students of the Truth of Being, who through pure desire enter the Sacred College and place themselves under the teaching of the Holy Spirit, The subject of Sex is the very first to receive a **BATH OF GLORY** which washes away the stains of error from the illuminated mind of the pupil. Until one is willing to receive this baptism of the Holy Ghost and of fire, one cannot enter the Sacred College, or see or hear with the spiritual vision and hearing the **WISDOM** of the Creator. Nor, until one has passed through the baptismal ordeals of the Sacred College, can one enter the ministry of the Holy Catholic Church, for one must enter it as a **BAPTIST**.

**THE NATURE OF UNDERSTANDING:** By means of **UNDERSTANDING**, which is the **LAW** or **ORDER** of the Universe, we recognize the **OMNIPRESENCE** of God; and we have the State and Power, plus the **GLORY** of Creation, for to **UNDERSTANDING** is due the **BEAUTY** and **PERFECTION** of life in forms.

Hence we say that this UNDERSTANDING is HEAVEN, and to miss or fall short of it is sin, and sin is hell. Again, we speak of Heaven or Understanding, the eternal MARRIAGE-LAW of Sex, as the FIRMAMENT, because the Male and Female bring forth all created things through their UNITED WORD or affIRMation of agreement, law or order, thus forming a LAW FIRM of partnership in creation, in which they are mutually pledged to absolute faithfulness, and are themselves obedient to their own perfect law.

This is the IMMACULATE CONCEPTION of the origin of life, conceived without sin, and brought forth by the power of the Holy Ghost. In this conception there can be no adultery, and to recognize this fundamental principle of Sex, which most have FORGOTTEN, is to KNOW GOD through the Holy Ghost or SPIRIT of HOLINESS. To know God as ONE WHOLE PERFECT BEING, Male and Female, is to UNDERSTAND WITH GOD the TRUTH of the infinite SELFHOOD, which is OUR SELFHOOD, for we are made IN HIS IMAGE.

With the introduction of the Line of Understanding, we have added another Letter, Figure and Sign to our account. The Sign, as was stated, is that of addition and multiplication; the Letter is X which signifies etymologically OUT OF or PROCEEDING FROM; and mathematically, the UNKNOWN QUANTITY. It is composed of two I's crossed, or two L's meeting at a common centre. As a figure it is TEN, the basis of our system of computation by decimals. Now we have not only Letters, Figures and Signs, but they form a very intelligible phase O I X L, or OLL (whole of all.) L is called the LIQUID letter of our language, and it is the most musical letter also that we have, beginning our most vital words, as Life, Love, Law and Liberty, all contained in Logos, the word. The significance of DOUBLE L is this—the dividing of Life, Light, Love and Liberty into two equal shares DOUBLES the value of their possession. Is it not true of the man, when he has shared with a woman that which he holds most dear, that those possessions which were dear before have become twice dearer? When these two have become parents, and their Life, Light, Love, Law, Logic and

Liberty have been shared with two more, the value of these possessions is not only doubled again, it is quadrupled. This is the Christ Law of multiplication of values. The greater the number who share, the greater the joy of possessing, not for ourselves alone but with others. Therefore the division of the Life of God into an innumerable multiplicity of shares through the Bi-unity of Sex ADDS by mathematical progression to the infinite JOY of Living, Loving, Lighting and Liberating, by the Logic of perfect Law.

Now we wish the students in vibration to add to the syllable OI the sound of the letter L, and intone this word at middle C, counting one each to O and I, and two to L so as to double the sound of it. Do this as you inhale. As you exhale change the position of OI to IO, then add the sound of double L, this should not be el, but as if you were to pronounce the l in the word let, twice.

There are two forms of breathing, the horizontal and the vertical. The first form that we gave you is the passive, or horizontal, the breath of Being and resting, in which Will is softened and relaxed. The active form, which belongs to doing is a combination of the horizontal and vertical, and the sound of I should be smooth, still, but firmer. In this form we draw in and up through the body the magnetic force of the earth, expanding and elevating the lungs, and drawing in the abdominal muscles. Then, having united this force with the electric element of the atmosphere, we push this compound down and out, relaxing the lungs and expanding and energizing the organs of the region of the stomach and abdomen.

The mechanism of breathing is upon the principle of a suction pump, only it is a pump that works both ways, like all of God's rules. These exercises should be taken with great moderation at first, until you begin to see the use of them and how to apply them more and more intelligently.

The clothing should be loose enough to give the muscles free play, and the air kept circulating freely through the room.

As X represents Will and Understanding in perfect active conjunction, it will be wise to investigate the MECHANISM of these underlying principles of the universe. The Line of Will looks

to an ordinary observer like a straight line, but to the vision of a Psychic it appears as a very fine and slender SPIRAL containing the principle of a SCREW. This is why the TENSION of everything is regulated by means of Will. But if Will is a screw, Understanding is the SCREW-DRIVER and increases or decreases the pressure of Will at pleasure. While the screw is spiral, the screw-driver should not be twisted.

Do you begin to see HOW MUCH is in the Word of PARADISE?

While we have seen the Heavenly order in Chemistry, Mathematics, and Grammatics we have not yet looked for it in Melodics, which we take as the perfect type of artistic excellence. In studying the Law of Sex as applied to the musical scale, we find the same divine principle operating to produce the equilibrium of harmony.

In the wonderful Word-symbol which we have given, the Circle as was stated stands for the whole notes, and the line indicating Will for the one perfect tone. As substance is nothing without Will, so in the musical sense also the Note is nothing without the Tone which gives it vibratory Life or Energy; and the Tone is minus its fullness or glory of expression if the Understanding of its purity is lacking. Therefore the sign of the Cross of Christ, indicating the mathematical plus or multiplier, the unknown Sex quantity, and the chemical salt, is the symbol of all reverence and adoration to the angels because they understand the full significance of its meaning, which is the pure and perfect intonation springing from the Immaculate Conception of the Virginal Life of God. Thus the Circle becomes again a symbol of that Well of Living Water, which if partaken of, quenches all thirst forevermore.

As a musical sign our Word-symbol holds at first one line and two spaces, the beginning of a musical staff of life. When the line of Understanding is added, it becomes an added line across the staff, or a rod of Power; for while we may have the will to accomplish a work perfectly, if we lack the understanding how to do it, the result will be far from satisfactory.

Now if you bear in mind the picture of the Line of Will as the sign of division, with a dot or germ on each side in the centre, you will find those dots

appearing on the added line of Understanding; and you have the conception of the rod that budded. The seminal or soul germs are the buds on the universal Rod of Life, in which the Cherubim are infolded, and from which they are evolved. No angel, looking at a dotted note, would think of it as representing anything but a legitimate child of God; for the abandoned waifs of earth are just as holy in the angels' sight as those we call respectable. So a dotted note means to an angel always the purity and innocence of childhood.

How can we expect to be able to join in any angelic chorus, if we do not comprehend the musical signs used in heaven and their meaning? How can we do the Will of God on earth as It is done in Heaven, if we do not understand how it is done there?

We have said that the beginning of a musical composition is indicated by a Staff, having one Line and two spaces. Each space indicates a part or half-note filled by a male and female tone, or the bass and treble as we would say. The indicative figures would be D, a half-note and tone for the male part, and D, a corresponding half-note and tone for the female. These figures are both closed C's or D's, and indicate the angelic Do, the true point of musical equilibrium.

If we sit before the keyboard of a piano, and look for the exact centre, we find that there is one key upon which we can place both thumbs, and as we run the chromatic scale in opposite directions the same fingers of both hands will pass simultaneously over equal steps or tones. At this point the bass and treble unite and we have found the significance of the Thummim, because the thumb is always indicative of the Will. The key is D major.

In Heaven, the musical syllable "do" has the same meaning as though it were spelled dough. Dough is a form of God substance from which bread is made, and from the bread of Heaven the body of Christ is formed, as the blood of Christ is formed from this wine. The Heavenly bodies and blood are formed and energized by musical vibrations in tone and in time with the Will and Understanding of God, the Parent. Thus the cross of Christ becomes embodied. In this way the angels do the Will of God, and if we wish to correspond

with them we must learn their method of doing, and repeat it in the earth.

Now, why is the vibration of D major, the angelic Do, the next step to take toward the fulfillment of musical equilibrium, after we have intoned C major? C is an open letter, is it not, and D as we have said is a closed C. When we write a letter making an agreement with any one which involves the necessity for its fulfillment on our part, we speak of the transaction as closed if we have decided or willed to fulfill its requirements. When we want to back out of the final arrangements, we leave the matter open or undecided while we C about it. The letters of the language mean just this, and of the 26 we employ to convey our real intentions to each other and to God, there are but three that are closed, O, B, and D. These indicate a D sided agreement with, or OBDence to the ONE Supreme Will.

Thus, by the letters of the English language, an angel can weigh the value of the Anglo-Saxon Will and it is found to be three parts genuine, and twenty-three parts counterfeit. The numerical value of O, B, and D equals 8, our musical octave. The vibration of an octave will produce in Substance a perfect circle.

Now supposing we arrange these three closed letters indicating our willingness to fulfill the Law of Harmony, in this way—B and DO. By vibrating the B and DO in octaves the cells of the body are compelled to follow our OBDence, and arrange themselves in the symmetrical order of that dough or bread or staff of Life of which we spoke. We accomplish this result by using our Rod of power the Understanding of musical Law.

How do we know that O, B, and D equal 8? If a circle equals a whole note, the time value of a whole note is four. D, correctly made, being half a circle, equals 2. B is the equivalent of 2 quarter notes, and this also gives 2. Thus we have  $4 + 2 + 2$  equals 8.

The higher the vibration is, the finer and lighter the cells will be. The lower the vibration, the coarser and heavier the cells will be: so we can determine the weight and volume of the body desired by the vibratory quality of the musical tones we use.

C major is called the common chord because the

majority of people are willing to C the Will of God, while commonly refusing to take the next step and fulfill or do it. To many, however, the ability to see the perfect Will of God in all things is lost, and these unfortunates should persistently vibrate the chord of C until that ability is fully restored.

To illustrate the difference between the sense of letter forms which is possessed by the child of the first and the second births, I will tell you what I sense when I look at the letter B. I see the BEing of God, the universal life-essence filling all space. Next I see a BEE, and hear its happy humming as it flies to and fro laden with the sweet and delicious Substance of God. The sound suggests the vibration of that eternal Will which sent me as a Bee humming my musical way through ethereal space, seeking the sweets of the divinely love-laden Life; and I taste that honey-bread or wafer with which the ministers of God are fed. I feel the thrilling of the impulse which sent me forth, to love and labor among the beautiful blossoms of the Elysian fields. Next I see a violin BOW, and hear the tone—B—which brought me into being, so pure, so soft, so sweet, so clear, the sound melts all my hardness, until it becomes tender and pliable like the waxen store of the Bee. Then I see the cells of the honey-comb, so beautiful in their geometrical exactitude, so wisely formed; and I see my own cells that may be even more beautifully and wisely formed, when I have become so softened in feeling or tone that the divine touch can mould them in harmony with the sphericity required by the divine Understanding. I see my nervous system as a most wonderful musical instrument, through whose vibrations my cells are moulded. I am a living Violin-cell-o, a necessary part in the Heavenly orchestration, which without me would miss something of completeness.

I feel, too, the need of so much more willingness to respond readily to the sweep of the compelling Bow—to yield and bend, relaxing all unnatural tension of Will, yet remaining firm enough to make my tone clear, and distinct, and sweet.

This is but part of the story that simply letter from God tells me, and I cannot help but thank the Giver of all good and perfect gifts for that of second sight, which gives to Language, the Spoken



word of God, its own fruitage of increase. The Language of the Silence not only lives, but grows to those who are willing to learn as little children the beautiful but simple lessons that it holds. And what Word more fitting to grace the mouth of the babe new-born into the realm of spiritual conception, than the NAME of the One Great Parent of us all, our Father and our Mother, God. It is thus we are anointed with the sacred OIL, which restoreth the Soul to wholeness for that Name's sake.

ELECTA PH. D.

### PRACTICAL APPLICATION OF THE LESSON.

Does it make any difference whether the pronoun used to represent God in the mind is a correct one, or not? Yes, it does, and a big difference, too, in actual, practical, every-day experience, and the balancing of its accounts.

In the course of my present earthly career I have not met one dozen individuals who ever spoke of the Ruling Power of the Universe as anything but HE. The pronouns we use to stand for the noun or NAME of God are always in the indicative mood, present tense. They indicate our present state of recognition of the character of God, and the mood or temper which accompanies that consciousness. This mood becomes the mode or prevailing fashion of the World-Mind and regulates its tension.

The mood which accompanies the constant reiteration of that pronoun HE, as applied to God, is invariably one of irregularity of tension. It indicates non-recognition of the Mother side of Being and Her equality with the Father in the general Supreme. Until that equality is recognized, our daily equation in the line of experience will not balance properly, and we can not make it do so. Neither can we understand what Jesus meant when he said "Ye are the Salt of the earth."

A Salt, in its perfect mathematical, chemical and grammatical sense, is the union of two opposites in exact proportions. If we use the chemical illustration, we find that an acid by itself will cut, and an alkali by itself will burn and so destroy mineral, vegetable and animal fibre; but when these oppo-

sites are united equally, that which isolated was destructive, united becomes a preservative. Then an acid must be plus some quality and quantity in which the alkali is minus and vice versa, for when these are added equally together perfect cancellation of a mutual debt occurs, and we have our mathematical and chemical equation of the Salt, founded upon the Sexual Law of Equilibrium.

Now can we apply this law to the practical solution of any problem which experience places before us? Let us try.

There is the home, for instance, in which the man and woman are the prime factors in a very important equation; namely, domestic peace. They should be, and may if they will understand and willingly obey the Law, be the very Salt of the earth, preserving the State of peace.

Do you not see why the instant either one becomes overbearing, the scales of Judgment begin to tip, and one factor goes down and the other goes up in the estimation of both, and the mathematical and chemical proportions in the bodies of each are compelled to follow suit? Both parties, being aggrieved, are compelled "to go to Law" and institute proceedings for re-instatement in their mutual rights of weight and measure, for the perfect psycho-physical Law of Equity rules the universe; and in consequence both will suffer mentally, physically, and financially, until the martial account is properly adjusted, or justly added.

The same illustration applies with equal force to the solution of the problem of preserving the peace in the industrial, political, social, or religious fields of action.

Let us take the political equation, in which the conservative factor stands for the acid, and the radical factor for the alkali. The Law here is precisely the same. Either party alone will destroy the fibre of government—it cannot help but do so—but unite these opposites on terms of perfect equality, each recognizing the plus in which the other is minus, and we have as an inevitable result of this legal coalescence the preservative governmental Salt of the earth, one liberal compound.

If we use as factors parent and child, teacher and pupil, employer and employed, or any other two factors, the rule for a perfect equation never

varies, and the resulting compound is always A Salt: It is always, too, a simple solution of every difficulty; the Crystal Sea of the Millenium.

### THE PERFECT STATE.

The purpose of the breathing and vibratory exercises given in the Libra Lessons, is the establishment of a perfect VITAL TONE, rhythmic, even, and well-sustained, and this can only be done by understanding how to regulate WILL-TENSION.

Please do not think that these lessons can be thoroughly understood with one reading. They require study and experiment to prove the scientific value of each statement made. We want to make them practical from the beginning, but we cannot do so unless the student is willing to practice them.

We are the possessors of the POWER, the STATE, and the GLORY, as HEIRS of the Supreme Parent, but we cannot bring into manifestation the Perfect STATE and its GLORY until we have learned how to use the POWER of WILL correctly. So this must be our first effort.

As "Electa" has stated, the principle of Will is that of a slender spiral, or screw, and by it we regulate the tension in our bodies and environments; for Will-tension causes nerve-tension; nerve-tension causes muscle-tension; muscle-tension causes atmospheric-tension, and Understanding regulates them all, by application to the head of the screw in the top of the brain.

Every woman is familiar with this principle in her sewing machine, and knows how too tight a tension will operate upon the thread, and through the thread upon the fabric or fibre of the material upon which she is working, drawing it up in puckers or waves. If it is too loose, she has an equal amount of difficulty in an opposite direction, for the material will not be properly held together.

This said mechanical principle, our WILL and WILL NOT is continually causing a tension in those delicate bodily threads we call nerves. The material which they draw up or leave too loose is the muscle fibre or tissue. What we have to do, is to learn how to keep our Will perfectly even, or of equal tension, so that the nerve-threads will neither

be too tight, as is the case when we suffer with the pains of neuralgia and rheumatism; or too loose, as in the state of paralysis. You will see, if you follow these lessons thoughtfully, how imperative it is that the fundamental principle of Sex, equality, should be understood and intelligently applied in everything.

When I commenced practising the breathing exercises, I found my Will in the same state of irregular tension which is common to the vast majority of people and the attempt to regulate revealed to me some very curious habits I had formed. I found that in walking, I willed to take a much longer step with my left foot than with my right, and this peculiarity, if it were carried into effect in an open space, had a tendency to carry me around in a circle to the right, so that in time I would come back to the point from which I started. Now, if one wishes to describe a circle, and return to the starting point, this is all right, but if one wishes to go ahead, the paces must be equalized, don't you see? When I began to analyze the cause of this action on my part, I found that it was a belief I held that it was evil to go to the left, because the right was associated in my mind with good, and the opposite with evil, and this belief sub-consciously controlled my Will and operated upon the muscles of my feet. It is our fear of meeting evil that makes dread to go ahead in a straight course of action, and keeps us wandering around in small, limited circles of time and mortality. History repeats itself in circles of birth and death, because individuals and nations neglect to learn the Law of a straight line. Nothing but an understanding of the meaning of LIBRA, the BALANCES or REINS, will bring LIBERATION from the OLD ROUND of things.

In breathing, I found that I coupled a very short inhalation with a very long exhalation, and the attempt to balance the two at once accelerated the action of the heart, and this acceleration gave me an equalized circulation of the nerve and blood supply by an access of oxygen. I had always felt so tired, but I had never thought of connecting this fact with my method of breathing or realized that my nervous force and its distribution was entirely under the control of my Will and Understanding.

If these lessons teach nothing more than how to

regulate Will-tension, through the Understanding of the Principle of Equality, they will be invaluable to every reader and practitioner of them.

*Carrie Darling McLaughlin.*

### WHAT ALCOHOL CAN DO.

Liquor enthalls the will. A man's will ought to be king. The will of the drunkard is an abject slave. The noblest and mightiest men have been unable to break off the chain when it is once riveted. I verily believe there have been no such wails of despair out of hell itself as have gone up from the lips and heart of the drunkard who knew he never could be recovered.

What does it do to the heart? If a man is made in the image of God's intellect, a woman is made in the image of God's heart. A tender woman is tenderest to her child. Is there anything that can unmother a woman, that can pluck the maternal heart out of her, and put in its place something that is powerful and fiendish? Is there any other agent on earth, or even in the world of the damned, that can so transform a mother's heart into something for which though itself cannot find similitude? Satan himself cannot do it, but rum can.

It wrecks character. It is a double shipwreck; the drunkard not only loses his own respect, but he loses the respect of everybody else. His own character, with its real worthiness and with its reputation, is gone, and his worthiness in the estimation of other people is gone, too—both of them, slain, are buried in one grave; and the grave-digger and the murderer, who are they? Rum. It wipes out the likeness of God from the soul, and makes a man a mixture of the brute and the demon, evolving the stupidity of the one and the philosophy of the other; and the Bible tells us that no drunkard shall ever inherit the kingdom of God.—*Rev. H. M. Scudder.*

If we love God we love all, and if we love *all*, then *all* love us and we are eternally joyful and happy, and at peace with God and *all*.

Oh! let the soul her slumbers break,  
Let thought be quickened, and awake.

### WHAT DO WE MEAN BY THE NEW THOUGHT?

JANE W. YARNALL.

In view of the well known fact that many *seemingly* distinct groups of individuals advocate and teach a system of principles that harmonize in a *general way*, and who do not adhere to nor follow any personal leader, nor accept any distinctive name under organized rules and established by-laws, but still agree upon fundamental principles, they have come to be designated people of "*The New Thought*."

This title proves to be a very catching one, as well as a very convenient one, because it can be made to apply to almost any new system of teaching, regardless of its character.

The various isms and ologies, some of which bear no resemblance whatever to genuine "*New Thought*" principles have caught the name and attached it to whatever system or scheme seemed most available, as a means of profit, regardless of its fitness, or of its misleading character.

Many who would otherwise be glad to investigate *Genuine "New Thought"* principles are driven from it by the apparent contradictions of those claiming to teach Truth. Our waste baskets are laden with circulars, pamphlets, letters and advertisements of the most shameless frauds, and the most pernicious systems of practice, all claiming "*New Thought*" principles.

Schools of hypnotism in which they guarantee to fit the student out with knowledge that will enable him to establish absolute control of his neighbor, his friend, or his associates in business, and make them abject subjects to his overpowering will making them do exactly as he dictates; and they call it "*New Thought*" teaching. Heaven save the mark! Still others circulate their cards and pamphlets with a mixture of palmistry, astrology and Oriental philosophy as "*New Thought*" teaching. By the use of a good and genuine "*New Thought*" sentiment and claiming to have a wonderful message to the world, they attract the unwary in proportion to their drawing power, or their ability to make black seem white, to the investigator of principles. We might

mention half a score of such schemes and systems that are misleading and that cause much confusion with honest souls who desire to know Truth, but are not sufficiently enlightened to judge between the true and the false.

As before stated, we cannot deny that the term "New Thought" may be properly applied to any new system of teaching; at the same time it had its origin with those whose conceptions of divine law, and of man's inherent possibilities, did not agree with the old theology; and we take this method of explaining just what we mean by "The New Thought."

Those who have studied Truth from the standpoint of principles that are eternal and changeless, have dropped the old demoralizing dogmas that were so darkening to the souls of men, and established a better and higher conception of things divine, which is truly *new* to the average individual.

There is in reality "*Nothing new under the Sun*" AS PRINCIPLE; but there is much to be newly discovered by such souls as would outgrow the false impressions that have hampered the human race for ages; and every newly discovered truth proves the exodus of that soul *out of error*, in the exact proportion to the discovery he has made. Out of bondage into freedom is the sole aim of the student. There has been and still is so much that is contradictory and inconsistent in the old theology, that growing souls cannot accept, that a newer and better conception of things divine *must* of necessity replace that which is no longer considered rational, reasonable, nor in accord with Godliness.

The aim of theologians, *as a rule*, has been to lead people into a higher and better life than would naturally be followed *without* such religious leading; at the same time the tendency of such religious instruction has been to depend upon tradition, authority and the opinions of supposed great men, instead of divine principle. We have been taught men's opinions about God, about creation, and about the origin of man. We have been taught men's opinions about the gospels, and about the advent of the man of Galilee; but most of the teaching has lacked the very essential quality that renders it practical, hence the hunger for a more rational conception of things that pertain to the great

problem of life; and as many of the OLD views of life, origin and destiny have been "weighed and found wanting," it is but the fulfillment of the eternal law of progression, that reasoning souls should seek and find a newer, better and more practical conception of divine law that never changes.

We read in the Bible (that all theologians depend on as authority) that man was created in the image of God, and after His likeness; then for ages we have been taught that man was depraved and sinful by nature.

How can we reconcile what we read with what we have been taught?

In all the religious teaching we have had by the *old* views, no one has referred to or even explained what was meant by the dominion bestowed upon man by the great creative power. No philosopher has ever given us a hint of those dominant qualities of mind which render man lord of his environments, if he will seek to know. No scientific treatise from the famous authors of any age, (so far as we are informed,) has ever given us a hint on the subject of man's dominion. No famous philanthropist has ever seemed to realize the possibility of making such grand dominant qualities of mind serve him in his efforts to benefit mankind. These are facts that have set progressive thinkers to seeking light. By analyzing old, time honored dogmas, and comparing and analyzing the scriptures that have been so misinterpreted, and through the misinterpretations so misleading, it was found that the true spirit of the scriptures could be traced through all the mistranslations as well as the misconceptions of modern theologians. By *searching* one finds a thread as of pure gold, upon which may be strung the most precious truths, as the beads upon a rosary are strung; and these newly discovered truths are what constitute the "New Thought."

The hypnotist, the palmist, and the astrologist have nothing in common with what we call the "New Thought." There is nothing new in the art of palmistry; in fact it is generally considered to be *less* perfect than in the days when Egypt was foremost in such matters. The same is the case with astrology. The ancient astrologists were men of wisdom, as we cannot doubt, in proof of which we take the account of the three wise men

from the east, who saw the Star, which *they* knew to be the sign of the birth of the Christ child; and we know of no astrologers in our day so thorough in the study as those of ancient times. We know of nothing new in the study of astrology. The "New Thought" teaching tends to purity of thought, purity of life, purity of conception regarding the laws of life. It gives no countenance to lax ideas of morality; it considers the teaching of the Christ on the subject of marriage, sound and righteous, and that any excuse for violating the marriage vow is born of human error, lack of principle, and giving the carnal nature predominance. "*By their fruits ye shall know them,*" and when one who claims a place among "New Thought" people continues to advocate these lax ideas, it is but just to the cause of Truth that we should repudiate such claim; at the same time endeavor to help all such souls to a realization that fundamental principles need to be understood, and *when* understood, adhered to, and harmony of both mind and body will be manifest in the exact proportion of one's loyalty to principle.

With the old conception of man's native depravity and the wrath of an angry God threatening him with impossible punishment, we have failed to find anything practical.

With the new conception we see a way clearly to make divine principle eminently practical *here and now*, on the plane of life on which it is most needed.

Under the old conceptions of divine law we were continually exhorted to prepare for death. In the "New Thought" we strive to understand the laws of life and repudiate all fellowship with death. The man of Galilee said: "*I come that ye might have life and that ye might have it more abundantly.*" The more abundant life is to know the laws of life, and have no fellowship with death, no fear of death, and no fellowship with the false ways that lead to death. Knowledge of Truth is the key to freedom; therefore, study Truth. Truth is God, and when you study Truth you study God. The more earnestly you study Truth, the sooner it will be revealed to you; you *know*; and that revealed knowledge is the key to the kingdom of harmony, of Heaven.

This is pure "New Thought" teaching, based upon the eternal Truth of the omnipresent good, which waits the recognition and acknowledgment of men as a practical factor in the control of conditions of life here and now.

### HURRIED, WORRIED, WEARIED.

Probably nothing tires so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes a wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we reach the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor we shall get through everything creditably.—*Dietetic Hygienic Gazette*.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—*Romans iv, 20*.

UNBELIEF in the promises of God, the Loving Father of All, is what keeps man in woe, misery, and unhappiness.

Lack of Love for God and lack of Faith in Jesus Christ the MASTER and our Savior, to save us from sinful and evil tendencies, is what staggers some men to-day.

No man can be strong and powerful and helpful until he is strong in faith and gives glory to God by his works.

Heaven's reward is not to him who counts the cost of service, but to him who serves, whatever the cost.

Knowing that God is everywhere present, and that He is good, and that all power is His, there is nothing to make one afraid.

### A SONG OF THE WAY.

Is the world a-rollin' right?  
 Never mind, believers!  
 Keep yer faith strong day an' night—  
 Never mind, believers!  
 With a sigh, or with a song,  
 Life is sweepin' fast along;  
 Red thorns with the roses throng—  
 Never mind, believers!  
 Though you press a thorny bed,  
 Never mind, believers!  
 Thankful for a crust o' bread—  
 Never mind, believers!  
 Dash the tear drops from your eyes—  
 Songs are comin' after sighs;  
 See!—the light is in the skies!—  
 Never mind believers!  
 —Frank L. Stanton, in *Atlanta Constitution*.

### EDDYISM.

(From "The Christian Union" leading Christian paper—By Prof. W. H. Watson.)

When the Christian ministers were discussing the subject of Christian Science, I was advised to investigate the matter in order to discover the truth.

The teaching is taken from Berkley, Emerson, Plato and Buddha. Mrs. Eddy's book is compiled with extracts from these authors. The manner of writing and the substance of the book is the same as taught by Spiritualists, and spiritualism opened the field for Christian Science in Boston.

The only original ideas set forth in "Science and Health," are the changing of carnal mind into "mortal mind," the vague assertion that we are the "reflection of God," and the misuse of the word "immoral" as applied to all who disagree with her.

Mrs. Fifeild, Salem, one of her first pupils, taught me all that could be found in "Eddyism." I was told that the same power which heals, can make people sick. I was taught to treat the enemies of "Eddyism" for failure, to treat them with my bad thought into despair, as it was right to ruin anyone that doubted that Mrs. Eddy was the Christ.

She claims to be the "founder and discoverer" of a subject that has been taught for centuries. That is, the teaching of metaphysics. She made the study into a religion.

Mrs. Eddy learned metaphysical science from Dr. Quimby, who published "Science of Health and Happiness," a book showing us how to train our minds and live good, Christian lives. Dr. Quimby had been a member of the "Christian Israelite" Church, his name is on their records in Boston. He studied the works of John Wroe and Johanna Southcote, much of their thoughts is embodied in his book and have also found their way into Mrs. Eddy's book.

A few of the first pupils "Board of Lectureship" monopolize all monies for lectures and lessons; they prevent all new members from giving lessons or lecturing.

Although I refused to become a member, I taught metaphysics to classes in Boston, Lynn, and Salem. In my classes were some of Mrs. Eddy's first pupils. I taught under the auspices of the Metaphysical University, Washington, D. C., by virtue of my diploma, which I hold from that chartered institution.

In speaking of the "Mother" the leaders throw a mystery in their actions, thus causing uninitiated members to think that "Mary" Eddy is the vicegerent of God, and that she represents the second coming of Christ.

Members who submit to the rules are called "loyal." The many who have left their ranks are called disloyal and immoral, and are forbidden to read any literature other than Mrs. Eddy's.

It is commanded that one of Mrs. Eddy's four hymns be sung every month, and nothing be read from any other pen at their meetings. Her book is the only preacher. Questions are not allowed nor opinions given. There is neither freedom of speech nor action, and members are expected to remain in blissful ignorance of everything outside of the narrow groove of Eddyism.

The printed matter is not literature, it has no favorable press reviews, and is looked upon by educated circles as beneath intelligent notice. The greatest check to Eddyism occurred when she made the pictures for "Christ and Christmas," posing as an artist. This lamentable failure of childish



attempts at drawing showed that her acquaintance with art was nil, but the impudence and assumption was colossal.

### ONE CURSE OF THE WORD—TO-MORROW.

How many readers of this paper can honestly say that the word "to-morrow" has not interfered with their lives?

The thing which has no real existence, the day which you will never see, is to-morrow. Yet how often you wait for that day which will never be here!

You should begin some new work and you think you will begin it—to-morrow.

You ought to give up some foolish custom and you think you will do so—to-morrow.

The deadeast of all nations is Spain and in Spain the national word is to-morrow.

To-morrow is the soft lounge on which the weak human will lie down to rest.

The power, the dangerous influence of the word to-morrow, is fortunately not a sign of going backward. It is a sign that we are not yet fully developed mentally.

It takes an effort of the brain to say of a disagreeable thing, "I will do it to-day."

The will, the expression of the soul's intellectual purpose, is the most recently developed feature of the human being, and it is often the weakest.

Our primitive animal faculties have full swing and "to-morrow" does not interfere with them. The man who wants to eat, or drink, or indulge himself in any animal attraction has no thought of to-morrow. His animal will is well developed, and when the animal is in command to-day rules.

Unfortunately to-morrow controls the mental processes and therefore the processes which are most important.

It is hard to reform, so we say, "I shall reform to-morrow."

A million men say every day, "I mean to save money and live more sensible. I will begin to-morrow."

There is no need to spin out into words and analysis of the world-wide "thief of time."

If this picture, and what has already been written can persuade a hundred thousand young men to try *to-day* and cut *to-morrow* out of their list of words, a most wonderful work will have been done.

Take this for a motto: "I shall not think of to-morrow, for to-morrow can never come. My only possession is to-day and I will do all that I can in it. I will not lull myself to sleep promising myself about a time that will never come. I shall be a man to-day."—*Chicago American*.

What's the use of worrying?

Fretting doesn't pay.

What's the use of hurrying?

It's the slowest way.

Half the whims that worry you,

Never will come true;

Then why let them flurry you,

As you daily do?

Let you live out easily,

Then it will be long,

Take what happens breezily,

Whistle, sing a song!

Don't waste strength in worrying

Over phantom ills,

Don't waste time in hurrying,

That's the pace that kills.

—*Somerville Journal*.

When I would beget content, and increase confidence in the power and the wisdom and province of Almighty God, I will walk the meadows by some gliding stream, and then contemplate the lillies that take no care, and those very many other various little living creatures that are not only created, but fed, man knows not how, by the goodness of the God of nature, and therefore trust in Him.

The greatest number of complete Bibles ever issued in one year—viz., 869,706—was sent out in 1901 by the British and Foreign Bible Society.

Noble souls through dust and heat,

Rise from disaster and defeat

The stronger.

## DR. GIBBON'S TALK.

Before the Evangelical Christian Science Church,  
Washington, D. C.

Dr. Gibbon said:—

My sisters and my brothers:—I have to make a forty minute speech in ten minutes. I can do it, because there is nothing impossible to man. I am here for a few days only with my comrades, and then I go back to my people in Minneapolis, Minn.

Speaking after the fashion of men, I have been in this work for fourteen years, so, properly speaking, I am fourteen years younger now than I was fourteen years ago.

The illustrations my brother brought to your attention reminded me of years ago when a young scientist, a man with a heart aflame with the fire of God in him, a man who took the thought of cosmic science, who saw farther than any other man in America then on the particular point which he wished to demonstrate, and almost within the sound of my voice, he stood in the great hall of the capitol and pleaded with those men there for a few thousand dollars to build the first telegraph line between the city of Washington and the city of Baltimore. They called him visionary; they said it was animal magnetism; they said it was mesmerism; they called it all manner of names; and at the close of the session, just at the close of the session, in order to get rid of Prof. Morse, they appropriated thirty thousand dollars to build a telegraph line between the city of Washington, D. C., and the city of Baltimore, Maryland. The line was located, and he, standing in Baltimore, and the dear young lady standing in Washington, she sent these words, you are all familiar with them, "What has God wrought?" And to-day you may see over in the museum of this beautiful city, a beautiful oil painting of Prof. Morse and the little machinery which he used; and you too, may see that through the central belt of brains of the American continent, there is one continual network of wires over the land, through the land, and under the land. Just before he passed away to his sweet reward, they stopped all the instruments throughout the country, and once more the young lady stood here and sent the message around the

world to all the operators, "What hath God wrought?"

So, to-day, in the simplest form possible, with all our history behind us, with the great love of the eternal Christ in our hearts, and with a courage which nothing in the world can daunt, we stand and we say, "What hath God wrought?"

I view the field, I look it over, I go from place to place. I have seen everything from a corn to a cancer cured by this wonderful power of God, through Jesus Christ. I have seen a woman standing here, having taken the seventh lesson out of the twelve; she is no longer a supplicant, she is a priestess; she knows nothing of the intricacies of physiology and anatomy; she does not know where the salivary glands are located; she knows she has a back bone, but if you were to call it a vertebra, she would not understand it; I have seen her sit there in her quiet, sweet way, with a halo about her head, which would make anyone saintly to behold, and take away all pain, and all distress, stand men on their feet, give them speech, give them sight and give them hearing; and above all, give them such a sweet heart and a beautiful nature that they can think no evil thoughts. Then you are able to stand on the summit and declare three things, Now is sin annulled for me. That is law, it is good, all things are good. A little step higher, Now is sin annulled in me; and the highest. Now is sin annulled by me. So we stand here as the clay to the potter and the pattern. I just now think of a quatrain from a Persian poet, Omare Khayaom:—

For in the market place, one dusk of day,

I watched the potter thumping his wet clay,  
And with its all-obliterated tongue,

It murmured, "Gently, Brother, gently pray."

The natural man is the clay, Jesus is the potter, and Christ is the pattern. "First the blade, then the ear, after that the full corn in the ear." Man first idealizes, next he realizes, and lastly he actualizes. So we have so many of these threes, they are perfectly wonderful. First there comes the Adam, that is, hope; then there comes the Abraham, that is faith. It does not make any difference whether they ever existed in history, or not, but they stand forever and forever so long as we need it for an

object lesson to man. Adam stands for hope; Abraham is the man of faith, and Jesus Christ is the man of authority. I stand no longer as a scribe nor a pharisee, and I could not utter these words if I did not understand their most beautiful simplicity, a sweet, beautiful simplicity, a certain meekness of heart. I would do anything for you, I would not ask you to do anything for me, I will take off my hat to you. I will meet any man or woman, white or colored, and give them the sidewalk, I will give way to a dog; but if I wish to walk down the center of the sidewalk I will go straight along, and everything has to get out of my way, even to the baby buggies. But you never exercise this power until it is done through the sweet Christ nature.

Now, friends, I do not believe any longer that there is such a thing as truth upon the scaffold and error upon the throne. I want to say to you that these years, through these nights, we have sat here till ten, eleven, twelve, and one o'clock at night—I was in this work before my brother was—we sit here when all the wheels of industry have stopped and everything is quiet, the little birds have tucked their wings as they sit there so sweetly in the dark—we are praying with the spirit of Christ and sending the healing word to some soul perhaps three thousand miles away, to cease its pain, to lift it up into a full, strong life.

I want to say that crucifixion is for him that wants it, but for me God is power. My friends, just a few words more. There must be in this thought wisdom and love. Wisdom without love is cold, rather heartless, and love without wisdom is erratic, peculiar in its action; but when we unite the heart and the head, when we unite the feminine and the masculine principle, when we unite love and wisdom, then we are all power and nothing stands in the way, nothing whatever. When Jesus was in the ship on the sea, He was asleep under the fore-castle, and they had a great storm. They sailed as long as they could, and they took down the sail, then they rowed, and then they baled out, and finally they said, Wake up the Master. So they woke Him up and said, Master, carest thou not that we perish? What do you think He said? I know you think He spoke to the wind and the waves. He spoke neither to the wind nor to the waves. He said to those men, Peace, be still,

and they looked out and lo, the waves are settling down, the winds have stopped. Don't you believe it? Ask my brother, he has done the same thing. Ask most any man or woman who has stood by this sweet Christ consciousness, what they have done. "What hath God wrought?" So they said, "What manner of man is this, that even the winds and the sea obey Him?"

I want to say to you that every word that comes from our lips now is a healing word. It carries strength and power with it, you get up feeling better and stronger. Do unto your neighbor as you would have them do unto you. Love everybody, love everything, do not pluck all the flowers you see. Now and then get down, put your cheek right down and say, "Sweet flower, God made you and God made me, I love you," and leave it there for someone else to be pleased with its pleasant perfumes. And when you pass animals give them a good thought and when you pass a man or woman in distress, give them a kind word. A good word goes so far. Don't you know that what you keep you lose, and what you give you receive? It is the law. It goes out and out, and like a great snow-ball, the farther it goes the bigger it gets, it evolves and it evolves, and it evolves, and it evolves until it reaches the very heart of God, and receives the blessings of the divine presence, and continues in the same manner and evolves, and evolves, and evolves, and evolves, and comes back to you, the kind words, the good words, spoken by one another.

Stand by your teacher, stand by him, and remember that every religion in the world, that ever was, even the crudest religion you ever heard of has in it a seed of Truth. Let it be imbued with the mighty spirit of this age, let it do its work, and God Almighty will bless it, the spirit of Jesus Christ will fill our hearts, and minds, and you will no longer say, Know ye the Truth, for all will know it.

. . . . We must be here to work;  
And men who work can only work for men,  
And, not to work in vain, must comprehend  
Humanity, and so work humanly,  
And raise men's bodies still by raising souls,  
As God did first.—Mrs. Browning.

## PROVIDETH FOR THE MORROW

Lo, the lilies of the field,  
How their leaves instruction yield!  
Hark to Nature's lesson given  
By the blessed birds of Heaven!  
Every bush and tufted tree  
Warbles sweet philosophy;  
"Mortal, fly from doubt and sorrow,  
God provideth for the morrow!

"Say, with richer crimson glows  
The kingly mantle than the rose?  
Say, have kings more wholesome fare  
Than we poor citizens of air?  
Barns nor hoarded gain have we,  
Yet we carrol merrily.  
Mortal, fly from doubt and sorrow!  
God provideth for the morrow!

"One there lives whose guardian eye  
Guides our humble destiny;  
One there lives, who, Lord of all,  
Keeps our feathers lest they fall;  
Pass we blithely, then, the time,  
Fearless of the snare and lime,  
Free from doubt and faithless sorrow;  
God provideth for the morrow!

## IMMORTALITY.— SPIRITUAL AND PHYSICAL.

BY J. GOULD WAITE.

Immortality is a subject in which every one is interested and one about which there has been and still is a great deal of controversy.

Shall we live on, and on, and on, forever, or is our little, short life here to be

"Rounded off by a Sleep"  
that knows no awakening? That is the question of questions that has puzzled the minds of men since creation began.

Even the most savage and ignorant races of people believe in an immortality of some kind, and there is no man, not even an acknowledged atheist or infidel, who does not desire immortality or who would not rather live forever, than be extinguished—or blotted out of existence forever.

What they have balked at, and denied, was the immortality pictured out to them of "the streets of gold and the harp playing angels," but if they were sure of an endless existence, even so good as this, they certainly would prefer it to an endless, dreamless sleep—or nothing, raised to infinity. Science has proven and demonstrated this fact, so that all mankind accepts it without controversy—that no atom of matter can be destroyed. It can be changed from one form to another and constant changes are all the time taking place, but there is no loss of energy or destruction of matter. For if we acknowledge that there could be, then it would be equivalent to saying that the balance and equipoise of the universe could be disturbed—which common observation and reflection tells us is untrue.

When life leaves a body, it will disintegrate, decay, and finally go back into the elementary elements; but no particle, or slightest amount of matter, whatever, is added to or taken from the universal whole—as it first existed, exists now, and ever will exist.

And thus we see that there is a sort of immortality for the body—there is no extinction of even this; then, as the animating principle of the body is more than the body—the power that keeps the body from disintegrating, and which moves it, is it not unreasonable to say that this force shall be dissipated or destroyed, or shall not continue to exist after it has left the body?

"Well," materialistic scientists will say, "it may exist as a force, but not with an individualized existence."

They might as well say, "that if all the people on the earth were blotted out to-morrow there would never be any more people on this earth." Reasoning from analogy, we say that because there are people upon the earth now, there would be again if all the present population were removed, and as we are now individualized expressions of life—we probably shall be the same when death separates life from the body. But these are assertion and not proof, our friends will say. Immortality to some is a matter of faith, and to others, a belief founded upon knowledge and reason, a sequence of logical thought.

Seeing is believing, but not all seeing is with

the material eyes; for we recognize Truth when it comes, or is presented to us even though our eyes are closed. The truth of immortality cannot be proven by actual or material demonstrations, but must be conveyed to each individual mind so that it can understand and realize it.

What is immortality?

The word means, without death, unceasing life; and as generally understood, means the eternal existence of the life that is now in the body after it has left it, in some state or condition unknown, or undefined by those who speak or write about the subject.

The New Thought people claim that there is a physical immortality, and that the body can be rendered immortal, when the law is understood. This idea will be taken up later on. But here we will try and give a clear idea and proof of immortality. To understand what immortality is, we must first understand what life is and what death is. Life we see all about us; and it is in us, and in all living things we behold upon the earth—and yet it is intangible to the senses. In reality what we see and call life, is not life, but its manifestations through material means, by which it becomes real to the ordinary senses.

Each person is possessed of consciousness and knows that he has life, and that it is this life which gives him power to move his hands and feet, to think, and express his thoughts to others. Without life there is no power, no motion, no thought. The strongest muscled body lies inert and motionless without life. The finest brain cannot express itself, or have thought, without this principle or element, called life. What we call man is not just the body, or the animating principle that we call life—but the two combined. Man is not man without body and life. The one is material and tangible to the senses, and the other is immaterial or spirit—the cause of being and both together we call man. No man can gainsay that life is the cause of being, is the power that gives us motion and thought and that it is intangible; so it can well be called spirit. Upon earth this principle exhibits itself in thought and all the grand achievements of man have been accomplished through the power of thought.

This life principle, or spirit, is distributed

throughout the whole universe and is the First Cause or Father of all phenomena.

We never see causes, but the effects. Every cause is unseen and unseeable, because it is spiritual. No man ever did a thing, but what thought preceded it. The thought was the father of what he did, and so reason tells us that the world was caused of thought, and that the universe is governed and controlled by infinite wisdom.

Man cannot create or do anything without thought, and without thought God could not create thought in creative power and without thought there is no power. Christ spoke of God as the Father and said that God was spirit, so the spirit is the father of all. He also said to his disciples: "The words I speak unto you they are spirit and they are life." Of course He did not mean that the words themselves were spirit and life, but that the thought conveyed by the words he spoke, were spiritual truths and life giving. If the words he uttered were mixed up without regard to meaning, they would convey no thought and so they would do no good. But when truths are uttered by a prophet or spiritually gifted man, and they pierce the consciousness they rouse that consciousness into new life. The dead consciousness is awakened into life and all things are made new. In other words the person sees things in a new light. Those who heard Christ's words and understood them, were born again, received new light or were animated by the thoughts He gave them. He taught them that they were immortal, that the spirit was supreme and that those who heard His words and understood them, should never come to death. The whole universe is filled with spirit and in it are all potencies, all power, all thought. It must be so, for all our power and thought comes from the unseen.

This body is not life; the brain does not think; but life is in the body and the brain is the medium through which the universal mind communicates to the individual mind. Man is called a living being, or person, when life is in the body, but when this life leaves the body, the person is spoken of as dead, and the spirit is said to have fled. The body is not considered as the person, or real man, and is gotten rid of by being buried as soon as possible. The real man is unseen all the time; and is a part

of the universal spirit, individualized by being, encased or caged in a body of flesh. No one will be so foolish as to say that this spirit or life can decay like the body, but whether it is absorbed into the universal spirit or lives on forever, an individual life, is a question; but this is certainly clearly shown, that there is no death to the real part of man, to the principle called life, which animates and makes him a living, thinking being.

Ignorant persons sometimes say that the body must die. The fact is that the body is only kept from decay because the spirit inhabits it. As St. Paul says: "Ye are temples of God and the spirit of God dwelleth within you." The body does not die because it is never alive. Death and life are supposed to be opposite terms, but when we study the phenomena of life and death deeply, we see that there is no such thing as death, that is, as it is generally understood by the majority of persons. If the life could be taken out of a person for a few hours, for those hours the body would be without motion, without thought, without sight, an inanimate object, which all would shun. But let life come again into it, and the lifeless inanimate thing becomes a living being, a person capable of motion, of thinking, of seeing, of hearing, and one whom we are delighted to converse with. Now if this life had stayed out of the body long enough, the body would have decayed, or gone back to the elements out of which it came and from which it was drawn. It would go back to carbon, oxygen, hydrogen, nitrogen and the other elements of which the body is composed. The elements oxygen, nitrogen, hydrogen, in their natural state are gases, unseeable or invisible to our human senses; but we know they exist and that they compose the body. What the spirit, or life of each individual does, is to hold these elements in their material form in the body, and keeps them from going back to their natural of gaseous state. We cannot see these elements in their natural state and only know that they exist by certain tests which we make to prove their presence and existence. So likewise, life is invisible, and intangible to our senses, yet we know it exists, and is the element and principle that animate all nature and give being to us. All acquiesce in the statement that no atom of hydrogen or oxygen can be destroyed, so

all must see that no least part of life can be lost or annihilated. The atom of hydrogen is eternal and so life must be eternal. There is no extinction of any thing, and life is certainly something, so it must be eternal or immortal.

Death is a separation of the immaterial from the material, but no extinction or destruction of either. For, if we are certain and sure of the eternity of matter, then by a logical sequence we ought to be sure of the eternity of its superior—life, of spirit. So we see there can be no death. This truth has been understood by all true poets who have endeavored to teach the truth to mankind by their rhymes. Says one in a beautiful poem called: "There is no Death:"

There is no death! the stars go down  
To rise upon some other shore,  
And bright in Heaven's jeweled crown,  
They shine forevermore.

There is no death! the forest leaves  
Convert to life the viewless air:  
The rocks disorganize to feed  
The hungry moss they bear.

There is no death! the dust we tread,  
Shall change, beneath the summer showers,  
To golden grain, or mellow fruit,  
Or rainbow-tinted flowers.

There is no death! the leaves may fall,  
The flowers fade and pass away—  
They only wait through wintry hours,  
The warm, sweet breath of May.

—T. L. McCreery.

#### PHYSICAL IMMORTALITY.

When anyone speaks of physical immortality, they generally get laughed at by outsiders; and some of them that believe in the Higher Thought do not believe in the possibility of physical immortality. Mrs. Gestafeld herself having a long article against it in one of the late News Letters.

Now let us see if it is foolish or illogical. When we say that there is such a thing as physical immortality, we acknowledge that there is such a



thing as physical body, which of course is a fact. There is a physical, or material body, but it is not the real man, or person. There is such a thing as matter, but it is impermanent, transitory, merely an effect or manifestation of an unseen cause, which is anterior, or was before the manifestation became, no matter whether it is a world, star, sun, or a human being. Always it is effects, not causes that we see, we see great buildings, grand works of art; immense ships; wonderful engines, speeding along at a rate of a mile a minute—and we see the effects of a cause which is itself unseeable. It is thought which has brought all these things into being. Without thought they could not, would not be. And so when we see the world and view the stars and heavens, and know by experience and study that their motions are regular and exact, we know that they are under the control and guidance of an infinite mind, which brought them into existence. Nor ought our knowledge to stop there. We should know that we are also under the control of this same power, and brought into existence by it. Man is spirit and body.

The spirit is the real man, and is unchangeable in its substance, or nature. The body is the house which the spirit occupies here on earth, and is impermanent, transitory, or unstable in its nature. That is, the body is all the time undergoing changes in its structure. The body we have to-day is composed of tissues that are different from those which formed it years ago. The tissues that made the child are not the same that exist in the man or woman. The food we take into our stomach each day, repairs the waste and supplies the system with material for growth. Does the body get hungry? Of course not. It is insensate, without feeling, motion or thought. The spirit knows the need of food and calls for it. This is called an appetite, and if each one follows the directions of his own unperverted appetite, unheeding the advice or solicitations of others, he will never go astray, and will only take that into his stomach that will do him good. It takes but a very small amount of food each day to repair the waste that takes place in our bodies, so why should physical immortality be impossible?

Death is nothing more than the spirit leaving

the body. Life is spirit and the physical expression we see here on earth, is nothing more than the spirit in a physical covering. We can repair the waste of our bodies each day by food. Now if it be acknowledged that we can repair our bodies each day and every day *forever* and that means there is no death to life or spirit—then physical immortality is not an impossibility, if life can be retained in the body day unto day forever.

God is omnipresent. That is, God is everywhere present. Those who accept this statement must also accept the following:

Spirit is everywhere present.—Life is everywhere present.

If these statements are true, then it follows that God, Spirit or Life, are within every person, and in all things. (Those who do not accept these statements as truths, should give some more reasonable explanation of the phenomena of nature and the universe.)

There is no age to life, and there is as much life at one time as at another, so when we know how to draw upon the omnipresent life, we shall have found the Fountain of Youth, which mankind has been seeking for years.

Emerson certainly caught a glimpse of this truth when he wrote this: "Nature abhors the old, and old age seems to be the only disease; all others run into this one." We grizzle every day. I see no need of it. Whilst we converse with what is above us, we do not grow old, but grow young. The man and woman of seventy assume to know all; throw up their hope, renounce aspirations; accept the actual for the necessary, and talk down to the young. Let them then become organs of the Holy Ghost; let them be lovers; let them behold Truth, and their eyes are uplifted and their wrinkles smoothed; they are perfumed again with hope and power. This old age should not creep on a human mind. In nature every moment is new." The sage of Coucord could see that we ought not to grow old, and he says, "Whilst we converse with what is above us, we do not grow old, but grow young." If this is the truth then always keeping in touch with what is above us would keep us youthful, which is nothing more than saying that when we recognize what we are, and the source from whence we came, and keep ourselves in har-

mony with the laws of that source of life and expression, we can maintain our physical bodies indefinitely. Every person must see when he studies himself, that he is other than a body. The real self of every one is that which thinks, wills and has power. Life is the only power and it is the same as that Primary substance called spirit, which was before all created forms.

In the beginning all was spirit, (not chaos,) and of spirit was all things made that were made, and not a thing was made that was not made from spirit. Physical immortality is possible if we concede the fact that the physical body is capable of being renewed day by day—and that the real man is spirit; deathless and indestructible. For to put a limit on the time the spirit can inhabit the body is unwise—no one knows for a certainty—but this we do know, that there are many in this New Thought who are younger to-day than they were eight or ten years ago—each year they look younger, brighter, healthier and who shall say these demonstrations do not point towards the truth of physical immortality and are not more forceful and potent than the mere opinions of any one person or any number of persons.

### A SURGEON HELD GUILTY.

(From The Medical Talk.)

The Supreme Court of the State of Ohio has sustained a damage verdict against a surgeon of the city of Toledo. This surgeon operated upon the patient for appendicitis. During the operation he used a sponge which was left in the abdomen and the wound sewed up. He continued to treat the case without knowing that the sponge was there.

The patient sued the surgeon for damages. The Supreme Court decided that the damage was valid, although the court was not entirely agreed. Judges Price, Burkett and Spear were of the opinion that damages ought to be paid. On the other hand, Judge Davis, Judge Shauck, and Judge Crew thought the damages ought not to be paid.

We would like to know what kind of offense a surgeon might commit which Judge Davis, Judge Shauck, and Judge Crew would consider of suffi-

cient magnitude to entitle the patient to damages. If a surgeon even through carelessness or ignorance fails to remove his surgical apparatus from a wound or cavity and goes on deliberately and sews it up with something enclosed in it that is sure to cause damage or death, it looks as if the surgeon ought to be held responsible.

If he can do such things as these and escape damages, what under the heavens would he be obliged to do to render himself liable?

We presume these dissenting Judges are of the opinion that the surgeon ought to have sued the patient for damages. The surgeon lost a good sponge. The patient ought to have known that the sponge was there and that the surgeon would suffer loss. If patient are allowed to go on carelessly permitting surgeons to sew up things in their abdomens, the surgical profession is in danger of losing all its personal property in this manner.

We hope that Judges Davis, Shauck and Crew will have the matter rectified and see to it that the outraged surgeon is properly remunerated for the sponge and that the patient is properly reprimanded, if not punished, for malicious or stupid retention in the abdomen of a valuable sponge belonging to the surgeon. It is high time that these surgeons should be protected in their rights. There are some people who are such confirmed kleptomaniacs that even under the influence of chloroform they will secrete among their warm, gurgling bowels things belonging to the surgeon. This sort of petty larceny ought to be dealt with savagely. Such patients deserve a workhouse sentence. We presume that is what these dissenting Judges think.

The power of spirit is tremendous. Even one moment each day given to prayer, meditation and the Silence will bring a great amount of benefit. "First of all it will tone down nervous excitement, bring serenity and calmness, and enable us to see things more clearly. The temperament will be better and the health will be better. Sound health will be one of the first signs, and a sweet, beautiful voice.

"Boldness hath genius, power and courage in it; What you can do, or dream you can, begin it."

## WORDS OF WISDOM.

Drunkenness is nothing else but a voluntary madness.—*Seneca*.

\* \* \* \*

The Japanese say, "A man takes a drink, then the drink takes a drink, and the next drink takes the man."

\* \* \* \*

Drunkenness places a man as much below the level of the brutes, as reason elevates him above them.—*Sinclair*.

\* \* \* \*

The first draught serveth for health, the second for pleasure, the third for shame, and the fourth for madness.—*Anarcharsis*.

\* \* \* \*

The sight of a drunkard is a better sermon against that vice than the best that was ever preached on that subject.—*Saville*.

\* \* \* \*

Some one commending Philip of Macedon for drinking freely. "That," said Demosthenes, "is a good quality in a sponge, but not in a king."

\* \* \* \*

Whiskey is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man, put him in whisky; if you want to kill a live man, put whisky in him.—*Guthrie*.

\* \* \* \*

Beware of drunkenness, lest all good men beware of thee. When drunkenness reigns, there reason is an exile, virtue a stranger, and God an enemy; blasphemy is wit, oaths are rhetoric, and secrets are proclamations.—*Quarles*.

\* \* \* \*

All excess is ill, but drunkenness is of the worst sort. It spoils health, dismounts the mind and unmans men. It reveals secrets, is quarrelsome, degrading, impudent, dangerous, and mad. He that is drunk is not a man, because he is void of reason that distinguishes man from a beast.—*Penn*.

\* \* \* \*

Of all vices, take heed of drunkenness. Other vices are but the fruits of disordered affections;

this disorders, nay, banishes, reason. Other vices but impare the soul; this demolishes her two chief faculties, the understanding and the will. Other vices make their own way; this makes way for all vices. He that is a drunkard is qualified for all vice.—*Quarles*.

Ye suffer from yourselves. None else compels,  
None other holds you that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony,

Its tire of tears, its wave of nothingless.  
Behold, I show you truth! Lower than hell,  
Higher than Heaven, outside the utmost stars,  
Farther than Brahm doth dwell.

Before beginning, and without an end,  
As space eternal and surety sure,  
Is fixed a power divine which moves to good,  
Only its laws endure.—*The Light of Asia*.

## SURE CURES.

A friend relates the following:—

As I stood in the front end of one of the best drug stores in C—, with the clerk, a well-dressed man came in. He was all bent over, and held his hand on his back.

"What's the matter Doc.?" the clerk asked.

"Oh, I've got the worst dose of rheumatism I ever had. It's all over this side, and in my back."

"Too bad;—better take something for it." the clerk replied, with a wink at me.

"Guess I will," the man he had addressed as Doc. answered, as he walked back behind the prescription case.

"Who was that," I asked after he went out.

"That! Why that's Doctor Blowhard, the inventor and discoverer of Blowhard's sure rheumatism cure."

"His medicine don't seem to cure him," I said to the clerk.

"No, he has to have something stronger. He comes in here about three times a day to get it."

A number of customers came in and the clerk left me to wait on them. As he came back after waiting on them he said:

"Say, did you notice that large man with the bald head, that just came in and went behind the case?"

"Yes, I noticed him. Why?"

"Well, he's the manufacturer of Blake's Great Hair Restorer and Preventer of Baldness."

"You don't say so! He must have discovered it too late," I said, with a laugh.

"Oh, I don't know. He's making it go and making a lot of money out of it. There's lots of people use it. I did myself." As he said this he made a wry face and passed his hand over his bald head.

I could not help smiling, but I tried to smooth it over by saying in a sympathetic tone: "It's too bad—but perhaps your hair was all gone before you got hold of this wonderful medicine."

"Well hardly; I had quite a lot of hair until I used this stuff and it took it all off slick and clean, as you see. These things are all fakes," he said in a confidential tone, pointing to the shelves filled with bottles, "but the people think they are all right and so we have to keep them. But the boss fakirs run up against our game and we get 'em," said he pointing back to the prescription case.

Search diligently all history and it will be found that all great men and women, who did great and lasting works and made on the world an indelible impression, were God-loving, praying men. All religions are founded and sustained by countless prayers. All great individuals, commonwealths and nations are founded and sustained by prayer to God. Be with me, O Lord, at all times, for abandoned to myself I shall surely fall.

The longer I live and the more I see

Of the struggle of souls to the heights above,  
The stronger this truth comes home to me:

That the universe rests on the shoulder of  
love—

A love so limitless, deep and broad

That men have renamed it and call it God.

—Ella Wheeler Wilcox.

Go, breathe it in the ear  
Of all who doubt and fear,  
And say to them, "Be of good cheer."

"Rightly viewed, no meanest object is insignificant. All objects are as windows through which the philosophic eye looks into Infinitude itself."—*Sartor Resartus, Thomas Carlyle.*

Hope in our souls is king; and we also say:

"The king never dies."

"Look through nature unto nature's God;  
The vale of the blue above; below, the bright  
green sod.

And all the jets that give the rainbow shading  
Teach us that mind and soul are all-pervading.  
The ebb and flow of tides, the mighty marches  
Of worlds, round worlds, each in their certain  
course,

Show that design the universe o'erarches,  
That all things seen obey one Central Force."

Every human heart is human,  
Even in savage bosoms  
There are longings, yearnings,  
strivings,  
For the good they comprehend not.

Love and calm *to-day* mean peace and joy to-morrow; hatred, anger, worry, and apprehension *to-day*—disease, grief, woe and misery to-morrow.

Purity of thought, feeling, action, and diet is the best stimulant to the being. When a man does not cultivate this purity, he is almost certain to indulge in artificial stimulants to still the cravings of the spirit, but these deaden the finer sensibilities, without satisfying the longing of the soul.

Plant lillies and lillies will bloom;  
Plant roses and roses will grow;  
Plant hate, and hate to life will spring;  
Plant love, and love will bring  
The fruit of the seed you sow.

## DELUSIONS.

What appears as light to the ignorant appears to the illuminated as darkness, and the wisdom of the world becomes foolishness before the eyes of the truth. The oyster in its shell may believe to be at the pinnacle of perfection, and that there is no higher existence than that which it enjoys in the ocean bed. The scientist, proud of the discoveries of his department of science, is frequently found to be "swelled up" with vanity, knowing little how little he knows. The medical profession, as a class, have often been prominent on account of their misunderstanding of the laws of nature, and of their opposition to truth whenever it conflicts with their preconceived opinions.

Many useful discoveries have been made through the power of intuition assisted by a strong intellect.

Those to whom humanity looks for protection against bodily ills, and who, therefore, more than any one else, should understand the real constitution of man, usually experiment with the physical form to seek the cause of disease, being ignorant of the fact that the form is the expression of mind—the product of mind, and that external effects cannot be effectually changed without changing the internal causes. Many of them refusing to believe in mind, seek the cause of disease in its external expression, where it does not exist. Diseases are the results of disobedience to the laws of nature; they are the consequences of errors that cannot be forgiven, but must be atoned for by acting again in accordance with nature's laws. Physicians may restore health by restoring the supremacy of the law, but as long as they know only an infinitesimal part of the law, they can only cure a small portion of the ills afflicting mankind.

A true conception of the nature of man will lead to the comprehension of the fact that man, being a microcosm, is the true image, reflection and representative of nature. Nature has the same organizations as man although not the same form. Having the same organs and functions and being ruled by the same laws, the organism of nature is liable to experience diseases similar to those experienced by the organism of man. Nature has her dropsical swellings, her nervous tremblings, her

paralytic affections by which civilized countries turn into deserts, her inflammatory affections, her rheumatic contractions, spells of heat and cold, etc. If our physicians knew the nature of man, they would also know the organization of nature as a whole and understand more about the origin of epidemic diseases, of which they now know merely the external effects.

What does modern medical science know of the constitution of man, whose life and safety is made to depend upon that knowledge? It knows the form of the body, the arrangement of the muscles, bones and organs, and calls them by names which it invented for the purpose of distinction. Having no higher perception, it does not know the mind of man, but believes that the body is the essential man. If its eyes were open it would see that this visible body is only the material kernel of the immaterial. They would know that in the life-principle, in whose existence they do not believe, resides sensation, perception, consciousness and all the causes that produce the growth of the form. Laboring under their fatal mistake they attempt to cure that which is not sick, while the real patient is unknown to them.

The ideal physician of the future is he who knows the true constitution of man, and who is not led by elusive external appearances, but has developed his interior powers of perception to enable him to examine into the hidden causes of all external effects.

What then is the use of our modern system of quackery and dosing with medicine, if the cause of disease is not in the body, but in the will and the thought of the patient? When will humanity arrive at an understanding of the eternal truth, that he who looks for redemption in external things is doomed to disappointment, while man's only true friend and redeemer is the God whom he carries within himself. A physician having no faith in the power of good, and no self-consciousness of the presence of God within himself, but is full of conceit in regard to his own learning and intellectual accomplishments, can cure neither the ills of the body nor those of the mind.

The true life-giving power rests in the source of all good. Through its influence the elements composing lower forms of existence are gradually

raised into higher states. It is everywhere present and manifests itself wherever a form is able to respond to its vibrations. It cannot be found by vivisection nor by chemical analysis, and modern scientific books say nothing about it; yet it is an element in which and through which we all live, and if it were withdrawn from us for a single moment we would be immediately annihilated.—*O. K. C. in The Health Reporter.*

### DO RIGHT.

Sincerity is the way to heaven.—*Confucius.*

The instincts of man are right. He is led by them until he learns to lead himself by reason. Conscience is the remnant of instinct. Reason is the Human side of life. Conscience is the Divine side. Reason is the conscientious, conscience is the sub-conscious side. The sub-conscious tells us, "Do right;" reason tells in detail what is right;" Principle,—the absolute, God,—works through conscience; the Individual works through reason. Reason is the faculty that lifts man from the brute and makes him Human. By it he is differentiated from the Absolute. He is an "I AM;" is subject to reason in his objectives, to conscience in his subjective life. "Is" I said, for no matter what a man does, his conscience will never keep silent. Its "Well done" or "Ill done" is ever thundering in the ears. It is the voice of God in the soul of man. Conscience never says anything. All it ever gives is the FEELING, "Do right." When we do right, it makes us feel good. When we do what it tells us not to do, we feel unhappy. Thus reason belongs to the realm of Thought and conscience to the realm of feeling.

Truth is what seems right to my Reason. Good is what feels right to my conscience. When I do that which seems right and feels right, I am happy; unhappy when I do otherwise. Obedience to these two monitors of life is termed "sincerity." The sincere man is one who follows Reason and conscience in his doing. He will tell the truth in speech; he will act the truth in life. He tells that which to his reason is right. He does that which he feels is right. These two are a unit in the sincere and self-reliant man. Until a man has faith in himself, has faith in his judgment to tell him

what is true, and faith in his conscience to tell him what is good, he cannot be sincere. There is a war within. Whenever there is conviction, there is peace. Every conviction is founded in faith in his ability to judge for himself. If he decides that Moses or Paine, Joseph Smith, or Mrs. Eddy shall be his guide, his decision is founded upon his faith in himself to judge which of these are nearest the Truth. We cannot get away from self. We are compelled to trust the faculties that make us Human. When we thus live, we are at peace within. When we do not thus obey, there is discord within. Happiness is found in obedience to Self. Unhappiness is disobedience. Obedience is only where there is sincerity. Thus is the Great Chinese Sage correct when he says, "Sincerity is the way to Heaven." Man enters by no other route. The Hebrew prophet said for the Lord, "A sincere and contrite heart, I will not despise." We thus have Heaven located. That which has been sought so long is found. Heaven is an interior state. It lies not in the intellectual realm, but in the realm presided over by conscience, the sub-conscious, or the spiritual. Heaven is in feeling that we have done right. To keep in Heaven, we must be sincere. In all we do, we must follow the path which we have decided is right. The religionist, when sincere, is in Heaven. I love and reverence his sincerity. I may have little respect for his judgment, but that he respects himself, and does what he thinks is right is enough for me. Who shall decide for him but himself? Therefore, the affirmation that leads man to the Kingdom is, "I am able of myself to know Truth. I live Truth as I see it. Now."

It is not a question how much a man knows, but what use he can make of what he knows; not a question of what he has acquired and how he has been trained, but of what he is, and what he can do.

Metaphysics has convinced of us of Truth. But we shall remember that Love lies back of metaphysics; and in that day when metaphysics fails us, Love, and Love alone, shall be our refuge.—*Stan-ton Kirkham Davis.*



### THE WORD "OM."

Every oculist is familiar with the word Om; those who have been initiated into the secrets of societies are familiar with the word, nevertheless, but few people in the Occident know why it occupies so prominent a place in Oriental Mysticism.

The word is pronounced as if it was spelled "Aum," and is a sacred word among the people of India. Swami Vivekananda says that Om or Om-kara is the most holy word of the *Vedas*. A symbolic word meaning the Supreme Being, the Ocean of Knowledge, and Bliss Absolute, the only Reality.

But the question naturally arises how this word came to be selected from among all others, to represent the Supreme Being, and it is now our task to explain, if possible, so that every person of ordinary intelligence may fully understand the reason for this.

In the first place it is a well known fact among those that have studied the occult that, at one period of the world's history a certain word was known and by a knowledge of that word wonders were performed, and it was supposed that this word was the true name of God. Moses and Enoch were both made acquainted with this word, but through the corruption of the priesthood, the true pronunciation of the name or word was lost and the Mystics of all countries and of all ages have been in search of this word ever since.

"In the beginning was the Word, and the Word was with God, and the Word was God."

Now, the peculiarity of the Hindu method of research is to inquire of the first possible generalization, and leave the details to be worked out afterward.

"The question is raised in the *Vedas*; 'What is that knowing which we shall know everything?'"

It will at once be made apparent, after knowing the above method of reasoning, that the Yogi would search for a fundamental sound from which all other sounds are derived. The result of his investigations was the word Om, which is the basis of all other sounds. "The first letter, A, is the root sound, the key, pronounced without touching any part of the tongue, or palate; M represents the first sound of the series, being pronounced by the

closed lips, and the U rolls from the very root to the end of the sounding board of the mouth, thus, Om, represents the whole phenomena of sound production—the very matrix of all the various sounds.

When we stop and consider that around this word is clustered the whole religious idea of the people of India, we can form somewhat of a conception of the importance of a thorough knowledge of this word.

If we take O, the first letter of the word, we have a symbol which represents God,—without beginning and without end.

If we place a point in the centre we have a symbol representing man as a being who is completely surrounded by the divine influence, outside of which he cannot get.

### SELF-DISCIPLINE.

With the practice of Self-discipline, a man begins to live, for he then commences to rise above the inward confusion and to adjust his conduct to a steadfast centre within himself. He ceases to follow where inclination leads him, reins in the steed of his desires, and lives in accordance with the dictates of reason and wisdom. Hitherto his life has been without purpose or meaning, but now he begins to consciously mould his own destiny; he is "clothed and in his right mind."

In the process of self-discipline there are three stages, namely: 1, control; 2, purification; and 3, relinquishment. A man begins to discipline himself by controlling those passions which have hitherto controlled him; he resists temptation, and guards himself against all those tendencies to selfish gratification which are so easy and natural, and which have formerly dominated him. He brings his appetite into subjection, and begins to eat and drink as a reasonable and responsible creature, practising moderation and thoughtfulness in the selection of his food, with the object of making his body a pure instrument through which he may live and act as becomes a man, and no longer degrading that body by pandering to gustatory pleasure. He puts a check upon his tongue, his temper, and in fact his every animal desire and tendency, and this he does by referring all his acts to a fixed cen-

tre within himself. It is a process of living from within outward, instead of, as formerly, from without inward. He conceives of an ideal, and, enshrining that ideal in the sacred recesses of his heart, he regulates his conduct in accordance with its exactions and demands.

There is a philosophical hypothesis that at the heart of every atom and every aggregation of atoms in the universe there is a motionless centre which is the sustaining source of all universal activities. Be this as it may, there is certainly in the heart of every man and woman a selfless centre without which the outer man could not be, and the ignoring of which leads to suffering and confusion. This selfless centre which takes the form, in the mind, of an ideal of unselfishness and spotless purity, the attainment of which is desirable, is man's eternal refuge from the storm of passion and all the conflicting elements of his lower nature. It is the Rock of Ages, the Christ within, the divine and immortal in all men.

As a man practises self-control, he approximates more and more to this inward reality, and is less and less swayed by passion and grief, pleasure and pain, and lives a steadfast and virtuous life, manifesting manly strength and fortitude. The restraining of the passions, however, is merely the initial stage in self-discipline, and is immediately followed by the process of Purification. By this a man so purifies himself as to take passion out of the heart and mind altogether; not merely restraining it when it rises within him, but preventing it from rising altogether. By merely restraining his passions a man can never arrive at peace, can never actualize his ideal; he must purify those passions.

It is in the purification of this lower nature that a man becomes strong and God-like, standing firmly upon the ideal centre within, and rendering all temptations powerless and ineffectual. This purification is effected by thoughtful care, earnest meditation, and holy aspiration; and as success is achieved; confusion of mind and life pass away, and calmness of mind and spiritualized conduct ensue.—James Allen, in *The Light of Reason*.

## NATURE CURES.

Dr. Carr, editor of *Medical Talk* tells in the September number of his magazine, of the case of an old soldier in a wealthy family, who was afflicted with a bad form of stomach trouble. It was called by physicians by almost every name in the medical lexicon, that could be applied to any trouble thus located. He became a mere skeleton, was confined to his bed and death expected every minute. While thus low, an old soldier encampment was held nearer the city. He was waiting to die, but wanted to see the old soldiers once more. At his earnest solicitation, but much against the advice of doctors and friends, he was taken on a bed to the camp. He smelled the coffee and meat at the camp, demanded some, had it and fell asleep, woke and demanded bean soup, which was given him. He refused to go home, stayed on the camp two weeks and went home improved and with a new hope and new stomach.

He discharged all doctors, threw away medicine and relied on nature. He made an astonishing recovery. Says Dr. Carr: "He is now hale and hearty and owes his extence to the fact that he broke away from everything in the nature of theoretical advice, medicine and even dietary rules. It was nature that led him out of the quagmire into the light.

Nature would do this oftener if we would allow it. There are thousands of invalids who only need to believe in themselves, believe in their hearts, believe in their own vitality. This is all they need to get well again. A person thoroughly convinced that he is sick, thinks sick, acts sick, and eats as if he was sick. This alone would make any one sick. To believe you are well, to insist upon it that you are *not* sick, goes a long way toward rescue from any chronic ailment. It is our confirmed conviction that a vast multitude of people are slowly dying from want of confidence in themselves. They need to obey the words of the Master, "Take up thy bed and walk." This is the message we are trying to bring to the world. But without faith this cannot be done. 'Thy faith hath made thee whole.' is what the Master said to one of his patients. It is as true of those treated by drugs as of those treated by immediately appealing to their faith."

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He who acts with a view to please God alone, wishes to have that only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him; and, whether he have it or not, he is equally tranquil and contented, because in either case he obtains his wish, and fulfills his intention, which was no other than purely to please God.—*Lorenzo Scupoli.*

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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

• UNCHAIN THE TRUTH, IT SHALL BE FREE.



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# Washington News Letter

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No. 6.

## LECTURE—Centers.

Lecture by Albert O. McLaughlin, before the Evangelical Christian Science Church, Sunday afternoon, Jan. 11, 1903.

Every structure in the Universe of which we know, from the tiniest atom to the greatest solar system, has within itself a center or pivotal point. That center is the keynote of that structure, the key of the organization, whatever it may be. The tiniest atom which the microscope would fail to reveal to us, has that Center within itself, that center of the Living Presence, that center of life which vibrates through the whole structure. In our Universe the solar system has a center, from which center there radiates life, and light, and power, implanted by the Divine energy at its creation. The center of Spiritual Energy is always perfect because it has come from God, and is created after His own manner and in His own image and likeness. There is a center within us, and it is perfect. As I see it sometimes, it appears as a flame within one's inmost being. You can't locate it in any organ, because it is superior to the physical organs. It permeates our physical being, you might say, and yet it has the power of being, as it were, outside of the physical structure. It is superior to any material substance, as we call it, as we see it around us.

A majority of the people in the world know nothing at all of this Divine fact. They are not conscious of possessing any such principle within them; and yet, I care not who the person is, what the condition or circumstances of his life—he may be in the heart of Africa, a man who we would say had no spirituality whatever, and yet there lies latent within his being that perfect Divine spark from God; and it is capable of producing within that man, or through him, the most wonderful manifestations of Divine attributes. And remember, that this force can't be stilled,

nor; stayed but by its inherent power, by which it was projected from the Divine Creator from whom it came, it must and does accomplish its purpose. This key note, whether it be in the sun or in the atom, is what must be sounded in the perfect work, and around which must be builded the Divine harmonies. Whether it be in the solar system or in our own organization, you will find harmony when you reach that center.

It is said somewhere that "the morning stars sang together for joy," at the creation; and by this we know as the astrologers also teach us, that the solar system is projected into space in exact harmony. There is no discord among any of the planets. Each one of these fulfills its destined orbit around and around the center, and yet there are no collisions in that space, no inharmony, whatever. These planets are suspended in their places by the invisible hand of God, and by his law they were projected from the inmost center of existence in the very beginning and in exact accord and harmony. Each one would seem to me to be a note in the musical scale, which has its place and purpose. We know how beautifully it is shown in music when a certain theme is taken and woven around a key note, and there is created a wonderful melody, which lifts us and lifts our souls almost into infinity. What perfect harmony there is! What perfect unison! With no sound of discord whatever. Still on the same instrument, there may be a note, which, if struck with others, would produce apparent discord, although we know that the instrument, as a whole, is in perfect harmony. It lies with us to strike the perfect note, to bring out the harmony in our life.

We know that each note struck in unison with the corresponding notes in the scale of vibration, will produce the most exquisite harmony. It takes the master mind, that has studied the law of the universe, that has ascertained its objects and its purposes, to bring harmony out of all things.

We find when a master mason builds a struc-

ture, that in building an arch he will have a certain stone to cap that arch at the center. The stone is called the *keystone*, because it unites the whole structure together, and if that stone should be removed or taken away, the structure would fall; yet his knowledge of the law is so perfect that the center is sustained by the law of the building which he has constructed, and it remains, it may be, for centuries. There are buildings in Greece and in Rome that have remained for thousands of years, just as perfect to-day as they ever were, because they were built with the knowledge of the law of harmony by the man who placed them in position.

So we have within ourselves the master mason, the builder that was sent forth by God, to do a perfect work, and he has to build in accordance with law a perfect structure. He must, before he builds, understand the law of building. In order to build this perfect structure, he must understand harmony; and he must ascertain the keynote, as it were, of his being, before he can build that structure aright, because if it is not built in exact harmony, in accordance with the law of vibrations, the adverse forces that are in it will shake it to pieces, and it will fall.

I think Jesus meant something of this kind when he said that a man built his house upon the sand, and the rains came and the winds blew and beat upon that house and it fell, and great was the fall thereof. And another man built his house upon the rock, and the rains came and the winds blew and beat upon that house, and it fell not, because it was founded upon the rock.

Now, the rock is the understanding of the law of the structure, building it according to the law of divine vibrations, so that this building can withstand any shock whatever, and stand throughout all eternity. Each one of us is building that perfect structure. It may be at times that we make mistakes, but even by those mistakes we learn. What we should do is to keep our attention fixed upon the divine principle, in order to strike the keynote of spiritual perfection within. Then every atom that we build in our bodies is perfect and is permanent, because it is spiritualized. There is no destruction or shock of worlds, I care not how severe it may be, there is nothing that can destroy

that structure, but it exists—the perfect home of the soul, throughout all eternity. But, mind you, when such a structure as that is built, it is not dependent upon time or place, or circumstances, or conditions. This world would not have the power to chain it to the earth, but rising superior to all so-called material conditions, as we see them around us to-day, it will rise to heights of infinity,—it will rise to a spiritual power and knowledge which will make it secure in its eternal kingdom.

In the lesson that we read to you this afternoon, the writer says that he “dies daily.” I can readily see what he means by that. There are two kinds of death, of which most of us know something from seeing others go through it. A child will grow up to maturity. According to the old thought, he is taking on atoms of increasing hardness. All the minerals in the elements which he takes into his system he retains, because he is thinking of the world as hard, and of material things as being permanent, and so the structure becomes more and more solid, and consequently more and more heavy and more and more grave; and the result is, that after a time, the soul refuses to vibrate in unison with such a structure, and it says, I will shake this to pieces, because it is not expressing the will of the Creator; and the result is that the form only is left, and the soul takes it flight. That is one kind of death.

Now, the death which this man speaks of, and what he means, is that by attuning ourselves to the divine harmony, we vibrate with spiritual power and spiritual perfection, and each day that we live, we take more and more of this harmony into our being, and the result is that every atom becomes more and more spiritualized, and the old discordant atoms drop off, being replaced by those of the new order.

Scientists assert that particles of matter from our bodies are passing off all the time, and, this being true, those atoms passing off will be replaced by atoms more and more in accordance with spiritual laws. If we set our minds upon the perfect within us, particles of Infinite being, that go to make a perfect structure and a more ethereal being, will be drawn into our life. Not being so much subject to earth's conditions, they will every day become more and more spiritualized, and the re-

sult will be that instead of passing out, as we ordinarily term it, at sixty, seventy, or eighty years, at that time we will be in the perfect bloom of youth; we would have more youth than the child of ten years of age, because we would have been *consciously* at work to build a perfect body; and at that time, we would be just beginning to get a firm hold of the laws of life, and from that on, the building of this body would be thorough and certain. I know not how long it would take to so build the perfect structure; but I know that in following out this law to its entirety, in time we would have such a form that we could pass bodily from this earth. Now, I am not talking merely from theory. This has been done by more than one person. The most notable example is Jesus of Nazareth. When He did his work, He passed from the earth with a perfect body. If He did it, so can we, because He says, He is an example for us, a pattern to us of what can be done. In creation there must always be that which takes the lead. There must always be some fruit of the tree which ripens first; then in course of the season, the others follow, and all finally become perfectly ripe. What we want to obtain is the perfect ripeness,—the perfect ripeness of the spiritual knowledge. When we find our own interior, the keynote, we will find that that is the keynote of Infinity, and we will vibrate in harmony with Infinity. We can't tell at that supreme moment where our individual self leaves off and the Infinite begins, because we have merged our individual consciousness into the Infinite consciousness, and in that state there is nothing hid from us, there is nothing unknown to the child of God, and all these apparent contradictions that trouble so many people of this world and appear so inharmonious here, will at that moment be made perfectly clear, because when we are at one with the Infinite, we will see that all things are working toward the Divine end, and "all things are possible." In this condition discordant vibration is suspended, and has no power over the spiritual conditions; and if you and I can arrive at that point where we can unite our beings with the spiritual Being, then material conditions will have no power over us. These material conditions are merely transitory. Everything is moving, and vibration is the great law of life. When God in His

infinite wisdom, projected all these things into manifestation, He made this law, and the law is unchangeable,—that *everything vibrates according to certain definite rules*. These material things that we see around us are vibrating very slowly. Some of them vibrate more rapidly and will pass into other forms. When wood is burning, that is an example of the acceleration of the vibration. Before, it was vibrating very slowly; let the fire take hold of the wood, and then it vibrates with such rapidity, that in a few moments it has changed into another form. So of this great law we must learn.

The question is how to find and dwell in this keynote, or spiritual center of our being, and how we can attain to this conscious knowledge of the Spirit within us, God as all in all. The place to do this, and the way, is to go into the center of your own spiritual consciousness. You can never find it by going out; you can travel to the utmost boundary of space for millions and millions of years, and yet you would be just as far as ever from the secret, unless you go into your *own* spiritual being. God has implanted that within us, that the spiritual knowledge and power, which *knows*, and that is the place to which we must go. We find it in the deep silence, where there is no voice, and no external sound can come; but in that place we are alone with the Infinite, alone with God. There, all things are taught us; there we know the secret of our being, the secret of our existence. There, we can see the purpose of all things, because we have entered into the Holy of Holies.

That is what the structure of Solomon's temple means,—simply an example of what man is and was. They had their outer court, and their inner chamber, and within all was the Holy of Holies, That is the place where one must go, in order to know Divinity. We do not need a fine church, even a building. That is not the meaning. It is very well for us to meet together, but the meaning of that structure, of that temple in Palestine, is that within each man there is a place where he can find *himself*, where he can be at one with his Creator and find the peace that passes understanding.

It is an old doctrine of those who knew in ancient times, and it is always true, that if you wish to

find out external things, you must first find out *yourself*. That carries out the maxim written over the temple, "Know thyself." Jesus says the kingdom of Heaven is within. These sayings mean practically the same thing. If we want to know externals, we must first know ourselves, because our being is a miniature,—a world within itself, an exact copy of the universe, and as we know ourselves, we know the universe.

There are people who lived on the earth, and who were very wise, and who, if they wanted to know anything, did not go as we do and study the object and examined it and measured it, but went in their own consciousness, concentrated upon that subject, whatever it was, and by centering upon it, in the soul light, it was made plain and all about them they knew, whatever it might be. So they knew from *within themselves*, the knowledge they desired to obtain about that external structure. That is something that we want to learn. Here in the West we have lived to a great extent in the external, but I think now the tide is turning, and we are going to live equally in the internal, because I tell you this, and it is true, there is just as much space, and just as great depths in the interior of our being, as there are in the external. The two are exactly balanced, and our consciousness is placed midway between them, and the further I penetrate into the depth of my being, the further do I see and the more can I see, externally. The secret is to know how to penetrate into the inmost depths of our being, and understand what we *are*, what wonderful privileges we have, as God made us in the image and likeness of Divinity. "To thyself be true, and it follows as the night the day thou canst not then be false to any man." Thus wrote a great poet in England. So if I am true to my own spiritual self, I am true to all men, because all men are my brothers. There is really no difference in the whole. If I am going to do the greatest good to myself, I can accomplish it by doing the same to others. The more I help others the more I am helping myself, because the law is, that whatever is projected forth into vibration, must turn in a circle and come back again, so that if I am continually helping those around me, assisting them by all means in my power, I am assisting myself, and I could not obtain a better way of help-

ing myself, than by this very means. But remember we must do this work for the sake of helping, not merely for our own advancement, and because we want the advancement. To go on and on and on is the law, and all will be made perfect.

How to obtain harmonious vibrations with God and with man.—There is but one rule that I have found in my experience, and that is, to find this calm spiritual center and stay there at all times. You can be just as much in the silence with God, when you are amid throngs of people, with all the attendant confusion, as if you were on the mountain top. It does not depend upon the conditions of externals, but it does depend upon your own condition. So you go to this center and you are at peace with all the world, and there are no inharmonies. Jesus was in such a state of consciousness, and it reflected from Him when He was on the lake in the storm. It was *in* Him when He spoke and the waves became calm.

We must not permit vibrations of pity, of poverty, of fear, of death, because if we do we take on those very conditions. We must get to such a spiritual altitude, that we can see that all these things are false and have no foundation in the real spiritual knowledge. Then if we want to be of the greatest help to our brother, it is not by pitying him, entering into his conditions, but by placing ourselves in our own spiritual place of power, letting the thought vibrations, which come from God Almighty, go direct to him. In that way we can do the greatest good, and bring him back to his proper condition. If I want to save a drowning man I reach out my hand and pull him in. I do not enter the same condition of fear that he is in. If I am swimming upon the water, I have mastered the water, which he has not. That teaches us a great lesson. One man who is not afraid of the water, has mastered it, enjoys bathing upon its surface, and glides upon it with perfect ease, because he has self-confidence. Another man with vibration of fear, sees in it a terrible thing, seeking to drag him down. It depends upon the vibration. If you have the vibration of perfect fearlessness, it has no power over you. If you fear it, it takes you down. Just so upon this great sea of life, we can traverse it with ease and enjoy life. But, if we are filled with fear of the Universe., which is really fear

of ourselves, then we can hardly pass through it, and it buffets us upon every hand and we sink beneath the waves, and become a mere piece of wreckage upon the ocean of life. How ought we first to know this law, and attain to this spiritual consciousness and oneness with God, so that "none of these things can move us."

### TREATMENT.

We thank Thee, dear Father, for this realization of this Truth that has come into the world, that our minds and hearts are open to receive it; and we see, dear Father, that there is no belief of evil in our hearts, and no belief whatever of sickness, or of poverty, or of death, but we utterly deny all of these evil conditions, because they are false and have no semblance of the Truth, and no reality, but are the vain imaginings of our mortal minds, and can be put from us with the greatest ease, and we do put them from us, and we do realize that Thy Truth is over all and fills all; and that in these circumstances there can be no evil, no poverty and no sickness, or anything that will tend to harm or destroy our bodily structure. We realize that we are spiritual beings, living, moving and having our beings in God, that we are created in the image and likeness of God; and that all our functions are perfect; that the spirit does animate our entire being; and we put forth a perfect being, a perfect form; that we are the image and likeness of Thee, dear Father. Therefore, we have freedom, love, happiness, joy, peace, prosperity, plenty; and we can lack for nothing, because when we know Thy Truth, we know that the Universe is filled with plenty, and with abundance, because it is filled with Thee, and Thy love. Everything we have is of Thee; whatever abundance we have is from Thee and all things are from Thee and of Thee. We thank Thee that these things are so, in the name of Jesus Christ, our Savior.

That brilliant physician who declares that people who wear beards are more apt than others to have the grip, because the beard obstructs the free flow of air in breathing, should venture another opinion—that ideas get into a bald head more freely than into one covered with a profusion of hair.

### LECTURE.—*Practical Thoughts.*

Lecture by Bishop O. C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, January 18th 1903.

The lecture this afternoon, is going to be along practical lines, to try to give some practical thoughts. I have written down a few texts of Scripture here, which I am going to talk about to see what our duty is in connection therewith, and see how we should understand them. I first read from the 16th to the 18th verses of the 16th chapter of Mark. After our Savior's crucifixion had been past for forty days, He and His disciples were together, and they were all marching up the hill of the Assension. After they had got there and were surrounding Him, and listening to every word He said,—I can see the picture in my mind,—He told them in the last words: "You have been with me all these years, you have seen my works, you know what this gospel is, now go and preach it to all the world,—to every creature,—and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned."

Now, before reading the remainder of that, I want to talk about that word, "believe," what it means. We read in the 3rd chapter of John, commencing with the 16th verse, that "Whosoever believeth in Him should not perish, but have everlasting life." That is one of the evidences of who a "believer" shall be. In the same chapter in the 36th verse He said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Commencing at the 17th verse, same chapter, "For God sent not His Son into the world to condemn the world; but that the world, through Him, might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Now, we find in reading the 16th chapter of Mark again, that, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take



up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Reading again, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"If ye shall ask anything in my name, I will do it." These last are from John, 14th chapter, 12th to 14th verses. "And he sent them to preach the kingdom of God and heal the sick."

"If thou canst believe; all things are possible to him that believeth."

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Now, these are the words of Jesus Christ. He is our way, our pattern. He is the *way*, the *truth*, and the *life*, and He is the pattern which we must follow, if we expect to succeed. The thought that pervades the Christian world, is that all of these promises were exhausted in the generation immediately following Jesus Christ. But there is no authority for that, not in the slightest, and the only reason why the world lost the power to heal and to do the works that Jesus did, was because it bowed down to material thought. The historians tell us that Christianity in its simplicity, its primitive simplicity, prospered till it had gone almost over the whole world. They tell us that hundreds and thousands and tens of thousands, were thrown to the wild beasts, or burned at the stake, suffered cruel death in every possible form; and yet they went to their death glorifying God, and teaching His love, in its purity and in its simplicity; and, wherever Christianity went, it went with healing on its wings, so much so that the Roman generals, as you will read from contemporaneous history, became tired of seeing these people killed; so much so, that the followers of Christ conquered by the very force of the love that they showed for Jesus. The very ones who started in, as persecutors, ended as converts, and many of them suffered death before the persecution was over; and some of the very originators of the persecution themselves, in turn, were

burned at the stake, or torn to pieces by wild beasts, because they had become converts to this same Christian religion that they had been trying to destroy.

Now, if we do not know positively that God, through man, does heal the sick; if we did not know that by demonstration actually, then of course, we might have some room to doubt. But we find sickness of various kinds broadcast over the whole country being healed in and through the name of Jesus Christ. Some sickness is being healed otherwise, but there is but one way to heal in accordance with the doctrines of Jesus Christ; and that is in and through His name. Peter told them on the day of Pentecost that God, through Jesus Christ, did heal the sick. And we are promised by Jesus Christ that we, through His name,—that God, through man, in the name of Jesus Christ,—will heal the sick; and He is doing it; and that is the only evidence in the bible of where a healer is defined. The "signs from those who believe,"

Now, I am not going to say that the good people of all these churches do not believe. They believe all they can; they believe all they are taught; they are honest and sincere; they want to believe; most of them want to know the whole truth; and yet, the very minute that you go to one of these sincere Christians—the literal orthodox people—and urge him, and commence to talk to him about God healing the sick, they become nervous, and many of them will get mad at you. And above all, the clergy are the hardest to convince in this new thought. I know a preacher in this city, who was healed, snatched from the burning as a brand from the fire, and to-day he is actually ashamed to acknowledge that God Almighty healed him. He is afraid to; he is afraid to. Now, this is not the material out of which Christians are built up. Those are not the people who make martyrs. It is the person who burns his bridges behind him, who comes out flat-footed upon the platform of God's love and of Jesus Christ, His Son, and stays with that,—those are the people who are the real Christians, the true believers.

One will say, "I am a believer." "Can you heal the sick?" "No, and I do not believe anybody else can." Then I say in the language of Jesus Christ

that the signs would follow if you were a believer. What does all this Scripture mean, of which I have read to you only a few verses, while the bible is full?" "These signs shall follow them that believe." "Ask what ye will and ye shall receive it." Were all of these texts and all of these verses given to man simply to convert these twelve apostles, that Christ came to the world? Or, did He come to leave a pattern, a way for us and all future generations? The idea that God's Son came to the world simply to convert twelve fishermen and leave them a bright and broad road to Heaven and leave all the rest out, is absurd.

Another thing, as I have taught you during all of these lessons is this, that if God ever did, through man, heal the sick, the same law and the same principle exist to-day. There is no variation of change in Him; and the sick are being healed to-day exactly as they ever were, and you and I and those who believe can heal the sick exactly as Jesus Christ did, and the only reason that we have not the power that Jesus Christ had, is because of our unbelief still hanging to us. If we could only believe with the strength and with the power and with the certainty that Jesus Christ did, we could do everything, there would be no withstanding us; we could raise the dead and do anything that He did.

Now, this matter of belief is a matter of growth. You can't take a little baby and send it out to do a man's work; it can't do it. So in this matter, you have to commence at the bottom. I can remember when I first commenced, how timid I was. I was almost afraid to think that God would answer my prayer, I was almost fearful to think it; and yet, when a little prayer would be answered in the healing of this or that little thing how rejoiced I was, how intensely proud I would be of it in my consciousness! I remember when the first case of appendicitis came for a healing and I thought, oh, if God would only hear my prayer and heal this, what a wonderful thing it would be! The woman was cured in three hours, and then how rejoiced I was!

God Almighty's hand can't be measured, there is no staying it; and if He heals one thing,—one little thing,—He will heal everything. Then let your faith grow strong. There is no little healing. If

He heals one little thing He will heal all. There is no miracle in His healing the sick, or raising the dead. There is no measuring of His power and of His strength; and all you have to do is to realize the conditions, and then you can speak the word and the healing is done.

I remember when I first commenced in this work, that on certain occasions where there would be an urgency, or an accident, the power would come to me and I could speak the word and there would be an instantaneous healing. Ordinarily I could not speak the word. But as we grow older and stronger, we find this power to speak the word more frequently comes to us. All you have to do, to do the work, is to believe and trust God; affirm that God does give you strength and power and spiritual understanding, and these signs will follow; you will have the signs which follow those who believe; and you will know that you are a believer. As Jesus Christ said, "If you do not believe me, believe me for the very works' sake."

The command is to go forth and preach the gospel and heal the sick. It is no easy matter, speaking from the old standpoint, to dedicate your life, wholly and solely, to the work, but you have no choice. You must do your duty, and do what God tells you to, and all these things will be added to you. You will find this work a work of pleasantness, of happiness, of peace. When I come to think of the life of a worker in this Truth, working day in and day out, month in and month out, year in and year out, and then think what the world is, amid the busy whirl of political life, what a changed condition! And yet, this life is happier than the life in the world. I am happier when I feel that I have done some good to some one of God's little ones. And, Oh! what a pleasure it is to know that God Almighty is with you all the time, that He holds out His hand and leads you all the time! These signs shall follow those who believe. That is the promise.

I want to impress this thought upon you: Never be discouraged, never be discouraged, never be discouraged. Here will come up a trouble before you, it will look as black as a thunder cloud, it will seem more than your mind can overcome; it seems as though the waves will go over your head; then is the time to stop. Just remember

what you are, that you live, move and have your being in God Almighty. Make that realization in your consciousness, and what will be the result? And what is the Universal result? Those black clouds have vanished, and the sunshine is over your head; and happiness, and peace, and contentment, and joy are yours, for God has heard your prayer in that realization and has restored harmony to your soul and harmony to your surroundings.

That does not apply to one thing alone, but it applies to the universal affairs of life, and wherever the darkest clouds are, wherever the worst enemies appeared to lurk, then look up to God and see the salvation of the Lord. Remember the example that Moses set us. Here on the one side were mountains, on the other side were mountains, before them was the Red Sea; behind them came a conquering army with scythes and chariots, to cut them to pieces. What did Moses say? He said: "Stand still, and see the salvation of the Lord," and the waves went to one side, and to the other, the billows went over and over, and the children of Israel, God's children, walked through the sea dry-shod in perfect safety, while the dark hosts of Pharaoh were engulfed and destroyed in the waves.

So it is with you. In all the various vicissitudes of life, if you will only know that God reigns,—mind you, this is not the reigning that you have always been taught all your life to believe, that something away off that never comes, but it is a practical reality, realizing in your consciousness that God comes to your relief now. Ask, seek and knock, and you will have an instantaneous answer. It never fails, and if a failure should ever come, it comes because you do not believe. Remember, God's hand is ever ready to take you, and all you have to do is to grasp it and walk through the wilderness, and He will lead you along the paths of pleasantness and the ways of peace.

Remember another thing, that of all the sins in the world, doubting is perhaps the most wicked. Now, you are promised these things, aren't you? If you will read the Bible,—you can take any translation, I have a number of translations of the Bible, including the Catholic Bible and others,—and you will find the same texts in various forms, but the

same thought runs through all of them. You have these promises, and there is no doubt that they came to us through legitimate channels. They are God's words, given to us through Jesus Christ, His Son. Now, believe them. When you don't believe, what are you doing? You are simply doubting His word, aren't you? St. James tells you that if you ask, doubting, you do not receive anything. Of course you don't. You ask doubting. You simply ask, and then as much as call the promise a lie.

Here is a person troubled with a little complaint of some kind; he wants God to heal him. Now, if he asks God to heal him in his heart of hearts, if he has not any doubt in his mind, God does heal him instantaneously; but if he has a doubt in his mind when he asks, that healing never takes place, because he at one and the same time asks and then denies the possibility of its being completed.

I want to call attention to the thought that when you pray, believe that you receive the things for which you ask and you shall have them. That means simply this: When you pray, simply realize that you have got that which you pray for. Now, in my teaching in these lectures, upon the subject of prayer, I taught you to affirm that you had certain things. Suppose that you want health, you affirm that you have health. Suppose you want prosperity, you affirm that you have prosperity. You don't ask for it, because you have already got it. In what sense have you got it? That is the point. I was talking to a person the other day. He said, "I wish you would give me a thousand dollars." I told him he had the thousand dollars if he only realized it. He thought that was very strange. Now, let me tell you what that means, then you can see that he has all of the thousands of dollars that he wants, if he only realizes the Truth. You are God's child, created in His image and in His likeness; you are God's child, endowed with all power and all dominion. Now, those are your charter rights. You are God's child, you are His heir, a joint heir with Jesus Christ; and you live, move and have your being in God. Therefore, if you have all of these things, which you have, then haven't you the world, and all that is in it? Haven't you dominion over the world and all that is in it, and all that is in the sea, the Heavens, and the earth, the beasts of the fields? You were given

it. Then you have it. Why haven't you realized all of it? Simply because you don't believe. Jesus Christ says, "Believe that ye receive them and ye shall have them." Now, did He know better than you, or didn't He? Did He there speak a principle that was untrue or did He not? If He did not, then I am right. If He did, the one who doubts is right.

Now, those of us who are in that thought, make these realizations right along. What is the result? Here comes along the answer to our prayer. It makes no difference what line it is on. If it is for health, if it is for happiness, if it is for harmony, no matter what it may be, make the realization, believing, knowing, you have it, and here comes the answer, manifesting itself before you. Then you are happy, you are rejoicing. Always remember what you are. Always remember what your rights are; then, furthermore, always claim everything that is yours, never fail to claim. It is the coward often times that gets whipped without ever striking a blow, he who runs at the first sight of the enemy. But the person who stands by and claims his rights, contends for his rights, demands his rights, he is the one who gets them. So in this. This worm of the dust business, keep that out of your mind. Look at these poor people who go into the churches and get down on their knees and tell God Almighty that they are worms of the dust; that they are hardly fit timber to be taken out and slaughtered in an ordinary slaughter pen. How absurd such talk is! What and whom are they talking about? They are talking about the image and likeness of God, aren't they? They are talking about God's children who have power and dominion. Now, is the child of God that has power and dominion to wallow in the dirt, debase himself, and be meaner than the dirt in the street? Every person you find that does that is simply nailing the lid down on his coffin, because as a man thinketh, so is he; and the person who makes himself out lower than the beasts of the fields, a worm of the dust; he is that, certainly he is that, because he thinks it, and as a man thinketh so is he.

It is the men or women, the persons who stand upon their heels before God Almighty and claim their birthright, claim their childhood, claim their property, claim their happiness, knowing that God gives to those who ask and believe—they are the

ones who get it, and the other fellow does not. As a man thinketh so is he. A man sets up the measure himself, now of course that is all there is to him. He is measured by the measure that he measures himself with.

Here is a religion that is based upon the love of God and of Jesus Christ, His Son; based upon the love of your brother as yourself. You love yourself; you stand up broadly and firmly before the world and say, "I am God's child." Those who want to scoff, let them scoff. If they do not believe that God heals the sick, we can't help it; it is their misfortune, but as long as God holds out the hand of welcome to us, we care not for the world and its criticism, because we have everything before we ask; because when we ask, we believe that we receive that for which we ask.

#### SUBSTITUTE FOR QUININE.

You think you are bilious. Well, I should think you would be. What did you expect your stomach and liver could stand? You ought to be thankful that you got off with simply being bilious. The wonder is that you have any stomach or liver left at all, says Medical Talk.

What would I advise? Well, in order to stir up your liver a little and give you a slight gymnastic exercise, I would advise you to go and find the doctor who gave you 100 grains of quinine and give him a good licking; hit him with your hands; don't hit him with a club or shoot him. Just use your open hand. After you have done this right, I would quit using tobacco. If not entirely, at least nearly so. Say a little after supper each day. Use no alcoholic stimulants of any sort. Let your diet be simple and plain. Avoid excesses. Avoid everything fried during the hot season. Eat much fruit; drink much water. Take long nights' sleep. Behave yourself.

*Ye shall receive power after the Holy Ghost is come upon you.* The Holy Ghost is the Christ principle, latent in each individual. The promise of this power is conditional. The Holy Ghost must come first. That is, we must awaken to the fact of our inherent divine nature, and then we receive the power of Spirit.

## LECTURE—I Wonder At.

Lecture by Bishop O. C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, January 25th, 1903.

The subject of the lecture this afternoon, is, "I WONDER AT."

"Declare His glory among the heathen his WONDERS among all people."—(Ps. 96,3.)

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work, and a WONDER."—(Is. 29, 14.)

"Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth thine hand to heal; and that signs and WONDERS may be done."—(Acts 4, 30-31.)

"Except ye see signs and WONDERS, ye will not believe."—John 4, 48.)

"His name shall be called WONDERFUL."—(Isa. 9, 6.)

These passages of Scripture are but a few upon this subject of the wondrous works of the Child of God, whose name was called WONDERFUL. When we look back at the history of the world, prior to the advent of Jesus Christ, we find them lined along the face of evil, a *quid pro quo*, "An eye for an eye, a tooth for a tooth;" "Whosoever sheddeth man's blood, by man shall his blood be shed."

But when Christ came, this regime was laid aside, and the doctrine of love, the first that the world had ever known, was inaugurated as the basic thought of the new philosophy, or the new religion, an ethical law whereby man should be governed in his intercourse toward men and his devotions toward God. In the ministry of this new doctrine, was inaugurated this system of so-called healing the sick, these signs which are called "wonderful," the signs which follow; and when He got through with His ministry upon the earth, He taught His disciples in the very last conversation which He had with them, to take this gospel, this doctrine, this good news, and teach it to all the world;; everywhere you go, preach this doctrine of love, and those who believe your ministry, your teaching, shall be blessed with "signs following;" among which some should prophesy, others should

dream dreams, drink poisons; in short, it made them the masters of all so-called evil, and destroyers of all so-called evil, and brought them into the knowledge of the Truth, which made them free. Furthermore, "they should lay hands on the sick and they should recover."

This doctrine which He told them to preach, was preached, we are told by historians. We read in history that, in every part of the earth that was known, this doctrine of Jesus Christ was taught. No doubt many of those who were present on the day of Pentecost, when the Holy Spirit came down, were converted, and also received the gift of the Holy Spirit, and they took this gospel with them to the various lands and various countries on the face of the earth. I have no doubt that this religion was taught in far-off China and Japan. We have record of a colony of Jews who have lived in China, constantly, for the last two thousand years. History gives that. The Christian religion in the 13th century almost became the dominant religion of state in the empire of China. These thoughts are new to those who have not read this history. The Christian religion went everywhere, and I will say, furthermore, before going on to the next thought, that among the great reasons of its propaganda were the conduct and actions of those who were believers. They walked in the straight and narrow path; they remembered the command, "Follow thou me." It was no uncommon thing for persons to start in as persecutors, and before they got through, they themselves would be burned at the stake, or be put to some other violent death, because witnessing the Christians' conduct, the conduct of the martyrs affected them in their hearts, and like Saul on the road to Damascus, they saw the light, and they, in turn, were converted and then burned. In other words, the blood of the martyrs was the seed of the church. It built the church up and it became so strong, the Roman generals were converted that carried this Truth with them. When Constantine, coming from his Western tour of France and Spain,—he was the son of a Christian mother,—determined to establish this as the dominant religion, he did so, inaugurating this new religion as the religion of the Roman empire. Constantine thought to make it more palatable to the people by putting in the forms of pagan priestcraft, and to a certain degree, it was more

palatable, and the people took it. Here is where we get all these forms and formulae in the large churches, the old churches. It came from that desire to propitiate and so satisfy the pagan mind, that it could take hold of the Christian religion with more avidity and less contention of mind. The result was that when this religion was declared the religion of the state, and no person could hold office unless he belonged to that church, all the politicians flocked to it, and it became the universal church. I have no doubt that if the Methodist church was declared to be the church of state for the United States, and nobody could hold office, unless he belonged to the Methodist church, I do not think you could hire black men enough to baptise them as fast as they would enter, and there would be more earnest converts than we have seen since the days of our childhood. The truth is that, when mortal mind, so to speak, comes in contact with religion, and the person thinks he can gain a point, mortal mind is rushing after it. That was the way it was in the days of Constantine. The result of all that was that the church lost its spirituality.

In all of this healing thought, there can be no healing unless you worship God in spirit and in Truth. If you pray to God *pro forma*, it is nothing more than mockery, and your prayer is never heard. But you must have the realization of the spirit and worship God. Pray in spirit and in Truth; and, when you do so, you get your answer. If you don't, you lose your power. The churches lost their power, and healing became almost unknown. But it has been true in all these ages, that here and there, would come up a character, who was spiritualized, and who would heal the sick.

I have no doubt that, at all times in the history of the world, there have been people in the Catholic church who have healed the sick. I have no doubt of that. It don't make any difference whether a person belongs to the Methodist church, the Baptist church, the Catholic church, or the Evangelical Christian Science church, if he worships God in spirit and in Truth, with the spirit and with the understanding, with his heart dominated by love, God answers his prayer. Church lines are nothing, because the only healing is in the honesty and sincerity, with the understanding, of the worshiper. A person may be very honest, and he may have a

desire, but he may not have the understanding, and he prays, and he prays amiss; and, therefore, his prayer, fail, it is never heard of; it dies stillborn, as though it had never been thought of. That is the reason why so many prayers are not answered.

Then, in all of these years, since about 350 or 400, A. D., the Christian religion was substantially the religion of state. There were but few, as I said, here and there who kept alive the seed of the church, but there were some; there were always some faithful ones. That came on later. Then came the Renaissance of the 16th and 17th centuries, an opening, a widening, an awakening, and unchaining of the Bible, a spreading of it forth to the world, allowing the truth to go out, the doctrines and teachings of Jesus Christ being the basic thought of many churches among the people; and in the widening and broadening of this Universal Spirit of worship, the spreading of the Truth, still the world went on; new philosophies came in; we were taught to read the Bible as a Scientific work; we were taught to study the actions of Jesus Christ as those of a scientist and a Teacher of Scientific work; and those who understand can take the words and actions of Jesus Christ, from the very time of His advent into His ministry, until He passed beyond the clouds, and by Scientific methods, do everything He did; and when we do it, we do only what He said we could; but we do the works that He did, and even greater.

Here is a world, that is covered by this thought, which is broadening and widening. The sick are being healed in every city and in almost every hamlet in the world, broadcasted all over the world, not only of one denomination, but of others; and yet, I wonder that all this can be true. When we think, then leaving out the historical thoughts, which I have been giving you, following the way that we were reared from our infancy, growing in ignorance, giving up to the thought that there was a time once appointed for man to die, bowing down to the kingdom of matter, acknowledging that there is life, truth, intelligence and substance in matter, bowing the knee to that thought, eating of the forbidden fruit, and the day thou eatest thereof thou shall surely pass on, passing on, passing out, —when we see all these things and see what wonderful advance has been made, it is wonderful to us



to-day; yet is but carrying out the doctrine of our Savior and His doctrine of love, a wonderful thought.

Another thing is that we can sit here in the city of Washington, or anywhere, and send this healing thought, not only to our friends here, but to the very uttermost parts of the earth, and have the same power and effect that we do here. We have no instance of the Savior's healing people at a very great distance, but, if He could send a thought a block or two and heal the sick, He could have sent it to Japan, or China, or South Africa just the same. There is no distance, remember, as I have taught you. There is no time or distance in God's kingdom. All is here and all is now and all is forever.

I could give you instances by the hour, names and addresses, and all that, if it was necessary; but it is not necessary. Here is a truth, if you are so inclined, you can investigate it and find it out.

Now, it is a wonder again that the knowledge of this truth makes us free. Jesus tells us, "Ye shall know the truth and the truth shall make you free." That is a wonderful statement. It is a statement that the world never heard of until he made it. We have the same statement from an Indian philosopher, Gautama Buddha, about four or five hundred years before, that the "absence of truth," or the ignorance of truth, is the cause of all human misery. That is stating it in a different form. Jesus tells us that the knowledge of this truth shall make you free. What is this truth that shall make us free? I have time to-day to scratch along on only a few of the points. It is the knowledge that you are the child of God, endowed with power and with dominion; that in your birth, your charter rights, God gave you these rights; they are yours to-day; and when you come into the realization of that Truth, and the further realization of the Truth that God Almighty is your Father, and that you are His child, and that you have not to wait to receive His blessings, but you can reach out your hand to-day and receive them and take them,—that is the realization of the Truth which gives you freedom. It gives you freedom from the fear of death, from the fear of sickness, from the fear of sorrow, and of every kind of ills, so-called, that the human family is heir to. This knowledge makes you free from them all. That is wonderful.

Another thought which is wonderful to me, is this, that all the world, so to speak, except a few, comparatively few, are chained in ignorance and unbelief. Now, I state these things to you people here, and my statements will be read in all countries of the world,—and I say this, that one of the greatest wonders to me is that all of the people in all of the world don't fall down on their knees and raise their hands to God Almighty, and thank Him for this great Truth. But it is not so. It is not so. The Christian world, I believe many of them, are our bitterest enemies; and yet, they don't want to do wrong. They have no more doubt that they are serving God, when they denounce this Truth, than they have that they exist. Not at all. But yet it is wonderful. Here is a thought sent to God Almighty, and He answers your prayers and heals your sick. That is a wonderful thing. Why should not all the world be glad of that? Why should not all the world rejoice, rejoice, rejoice? It is wonderful that they don't.

Furthermore, they carry their opposition so far that it amounts to persecution, in many, many instances. You read the history of the persecutions in Rome, for instance, during the times of Nero, when the apostle Paul and the apostle Peter, were sacrificed. Now, you would have thought that the whole world would have been rushing out to accept this blessed Truth, this healing thought, where all harmony was restored. But they didn't do it. They took the blood of the Christians. They threw them to wild beasts; they saturated them with pitch and tar, put them into figures, made living lights, lamps of living people, until they were burned to death in their camps and amphitheatres.

When the apostles went to preach the gospel at Ephesus, and their opponents could not stop them in any other way, they raised the shout, "Great is Diana of the Ephesians," because the Christians were destroying the manufacture of the little gods, the images of this Diana of the Ephesians, so-called, showing that people in all the world have been very much alike.

In this day and age, when we have this religious freedom, this religious liberty, they can't burn people, but they can ostracize them. I met a friend from a western state who was suffering from a can-

cer. It was before I commenced to heal at all. I asked him, "Why don't you get a Christian Scientist to heal that cancer?" He looked at me with the most profound contempt, and ripped out an oath, "Have you become that kind of a fool, Ol?" I had known him from childhood, we had been boys together. I said, "Go your way, it is you and God for it. If you would sooner not have Him heal your cancer, let it take you." He died in utter misery in a very few months. But he would not ask to be healed. Why? Because he was so pig-headed, as all the world is,—so pig-headed. They think they know more than any one else. Mind you, I am not complaining of those people. I used to be pig-headed, myself, the same way, but I got the knowledge of the Truth, which made me free. I am simply telling this that the world may see the error by the examples that have been set before them. Oh! if they would only come to the knowledge of the Truth! if they would only study! I do not ask any one to believe, because you can't believe unless you want to, but you can believe if you study and are convinced; and I say to you, here and now, and I say to all the world, that I have never known an honest endeavor to study this Truth, and learn this Truth, that did not result in the knowledge of the Truth, which made them free, and God Almighty, through man, heals the sick. Talk about healing the sick as though it was the main thing. It is one of the things. It makes you the master, not only of disease, you are master of your surroundings, and all the world can't touch you, or hurt you. If you stand in the narrow path and walk as Jesus tells you, "Follow me;" that is the path, and that is the victory. Study. I say to you, study, and study with an honest heart, and God, through His Son, will drive away the mists and the beautiful bow of promise will come out, in its resplendent glories, and you will walk in the light of Omnipotence, for God will lead you.

I find that my time has expired and I will not have time to go farther with this thought, but, let the world go wherever it may, if I were to give you the last thought, the last word that I thought would do you the greatest good, I would say to you: "Take up this study of the Truth, and never falter on the line until you go to the bottom. As I say, I have never known a case, where that course

was pursued, that God did not bless the searcher, with the knowledge of the Truth, which made him free.

### TREATMENT.

We are God's children, created in His image, and in His likeness, spiritual beings, living in spirit, endowed with all power and all dominion. This power and this dominion is ours, it was given to us at our birth, at our creation, and we have it and it is ours; and we thank God for it. God gives us wisdom and spiritual understanding; He broadens and widens our intelligence; and He teaches us how to use that dominion, how to make use of it in all the various affairs of life. God fills each one of us here to-day in this presence; He fills our hearts with love; He fills us with the Holy Spirit. We have it, and it is here now; God Almighty gives it to us. It is our comforter; and God's Holy Spirit, through Jesus Christ, our Lord, leads us in everything we do.

Oh, Father, we thank Thee and we praise Thee for this. We thank Thee, dear Father, that Thou hast given us the knowledge of the Truth which makes us free. We know who we are. We know, dear Father, that we are Thy children, and that Thou, through, and in the name of Jesus Christ, doth give us freedom, and we thank Thee for this. We know that there can be no such thing as sickness; we know that all so-called sickness is but a belief in the reality of matter. It is false, for all is God, and God is spirit; therefore, we are spiritual children, manifestations of His spirituality, and nothing but spirituality exists, for God is all in all, and God is spirit; and God destroys in our consciousness all of this so-called material mind. He destroys in our minds all fear and gives us perfect trust in God, trust for everything.

We know that we are His children, and we know that He loves us, and we know that he will feed us as He feeds the birds. We know that if we seek the kingdom of God and His righteousness, all is ours; and we do seek it, and we seek it now, and we seek it all the time.

God gives us all, and we have all. We have perfect health, we have perfect harmony; we have perfect happiness, and nothing but contentment, peace and rest, the peace that passeth understanding, is ours and settles in our hearts.

God sends from this room to-day every one of these dear children, filled with love, perfect love. There is no hatred in this room; there can be no evil here, for God is here; God fills each and every one with love, and with harmony and with happiness; and we thank Thee and we praise Thee for them, all in the name of Jesus Christ, our Savior. Amen.

### DO YOU TRAVEL ON GOOD ROADS.

Good roads are a matter of religious, as well as of national life. We must learn that the amount we can carry depends not so much on the weight of our burdens, as on the road over which we try to carry them. A man can haul three tons over a good macadam easier than he can draw a few hundred-weight through a mud hole. So a man can carry great burdens who is upheld on the rock of God's providence, who would stumble and fall as he tried to flounder on through the mires of the world's discouragement and discontent. As Thomas A. Kempis said: "He rideth easily enough whom the grace of God carrieth." John Kitto was a poor boy, deaf and dumb, and brought up in a work-house—a lot hard enough to cast down many lives; but he trusted in God, he thought and wrote of God's kingdom, and he wrought great things before he died. It does not matter so greatly what we have to bear, or what genius or gift or power we have to bear it with, as it does over what roads of doubt and fear and fretfulness, or of faith and courage and singing, we try to bear our burdens.—*S. S. Times.*

Every street has two sides, the shady side and the sunny side. When two men shake hands and part, mark which one of the two takes the sunny side; he will be the younger man of the two.—*Bulwer Lytton.*

Failure in life is impossible to him who can say, "I can do all things through Christ, which strengtheneth me."—*United Presbyterian.*

### LECTURE.—*Objections Answered.*

Lecture by Bishop O. C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, Feb. 1st, 1903.

The subject of the lecture this afternoon is: "Objections Answered." One would think that, if our claims are true, no one could have any objection to this blessed religion which we are trying to teach. We claim this, that God does, through man, in the name of Jesus Christ, heal the sick; not only heal the sick, but destroys inharmonies of every kind and character, and makes man the master instead of the slave of circumstances; that man, by virtue of his God-given dominion, has power, and that, through the name of Jesus Christ, we can exercise this power; that we do exercise this power in the alleviation of the miseries of mankind, both physical and mental.

Now, one would think that, this being true, no objections could be raised by anybody to such a theory, yet there are objections. Jesus Christ taught the same doctrine, exactly, that we do, and they derided Him, hooted at Him from every city, all through His travels, and finally nailed Him to a tree, crucified Him and killed Him. Now, the same spirit is existent in the human mind to-day as then, the principle of error, which frights the Truth. The people who crucified Jesus Christ had nothing against Him personally, but it was the doctrine of love which He taught, bringing in its train the alleviation of all the ills of mankind, to make man the master instead of the slave, which brought the classes against Him, and was the cause of His destruction, physically. They thought to blot it out; they thought to overcome the whole system by His crucifixion.

Now, we meet the same kind of objections from various kinds of people, to-day, that He did. The common people were with Jesus Christ all the time. It was only the classes; it was only those who had an axe to grind, so to speak, who were arrayed against Him. In all the history of His ministry, you never find where an ordinary person had anything against Him, but invariably it was the members of some class, of some clique, that had some

particular hobby to uphold, that was the cause of His destruction.

The same thought met the apostles when they went to Ephesus. They were teaching this doctrine of Jesus Christ and His love, healing the sick, and they raised a mob, and they said "Here, unless we stop this, it will destroy the worshipers of Diana and we can no longer make our living making images." Diana of the Ephesians was a great goddess in that country, and there were a large class in Ephesus who made their living by making those images for sale. What was the result? They raised a mob and they cried, "Great is Diana of the Ephesians," and they imprisoned the apostles, and whipped them and scourged them and scattered the Truth.—(See Acts: 19.)

Take the history of persecutions through the whole history, and you will find them invariably instigated by the classes, by the priesthood, or some other class of people who have some selfish ends to gain.

Now, what do we meet to-day? We meet objections. They come to us and they say,—that is those who are willing to admit that the sick are healed,—they say, "I do not believe your philosophy, I do not believe that you are right; you are using hypnotism or some other kind of devil influence."

They made the same kind of objections to Jesus Christ. They said he cast out devils through Beelzebub, the prince of devils. Jesus Christ told them that that would not do, that a house divided against itself could not stand; that could not be. Now, we meet the same thought here, and they say,—those who know and can't deny that we heal the sick,—they say, "You do it through some evil influences. It is not God Almighty's work at all."

One of the leading divines of the city told me he did not believe that we healed the sick. I said to him, "If you will follow me, I will find you a hundred witnesses in this city who have been healed in answer to prayer, and I will go with you and show you that the sick have been healed in answer to prayer." I got him cornered, and he said, "I would not believe it if I saw it with my own eyes." Certainly not.

This was one of the leading divines of one of the leading churches in this city, a man that was gray haired and had been a writer and a lecturer for

years and years. I don't say that he was dishonest, but he was so covered with caste, with prejudice, that he could not see the Truth, until he was nothing more nor less than a blind leader of the blind. Yet I have heard that very same man in the presence of all the church, ask them to pray for a certain lady, giving her name, that she might be healed; and then one would pray, and another would pray, and then we all prayed silently that Sister So and So should be healed. Yet he afterward told me in talking of this New Thought that if he should see the sick healed he would not believe it. Now, don't you see the inconsistency?

Another objection is that, they say, we deny the fundamental principles upon which the Christian religion is based, in this, that we do not believe in future punishment, and that, in other words, we destroy in our teachings, the teachings of the Heaven taught by the Christian churches, and the belief of a hell. They believe God to be a person, and the devil to be a person, and that it is a contest between the two which shall get and which shall save. That, in short, in plain language, is what they believe.

The Pharisees came to Jesus and asked, "What do you believe about the kingdom of God?" I am going to read this, I want the record to show His exact language, I want our students everywhere to understand, exactly, our position, and know what the Truth is. I read from the 17th chapter of Luke, commencing with the 20th verse: "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, 'The kingdom of God cometh not with observation: Neither shall they say, lo here! or lo there! for behold, the kingdom of God is within you.'"

That is our religion. The kingdom of God within you. You can have it here to-day. It rests with us whether we will have it or whether we will not. But you can't say there is a walled city and that nobody can get in, except through a gate, and when you get up there you have to go before a judgment, and there the deeds of the body have all got to be gone over; and if you find that you have more on your credit, than you have on your debit side, then you will go in; otherwise, you will go to the land of Gehenna, the land of Sheol, or hell, or whatever you may call it. That is the place for

you, where the devil reigns. That is the theory.

Now, is that true? Not a word of it. In the first place, what is God? God is life, God is love, and God is good; and more than that, God is omnipresent. Omnipresent don't mean simply in the city of Washington, simply in the United States, simply in this little world, but it means the endless, never-ending space, upon the right hand and upon the left, in the front and in the rear. God Almighty is everywhere, and everywhere he is, love reigns; and love is there and God is there; and the kingdom of God, or the kingdom of Good, or the kingdom of Heaven, is within us; and when we get our mind imbued with the love which Jesus Christ taught; when we can come down to the doctrine that we love our neighbor as ourselves, and carry out this doctrine of holiness and perfection, then we can see the kingdom of Heaven within us; and until that time we will never see it. And that is the only kingdom of Heaven you will ever get, which is the kingdom of self-consciousness.

Then they object again, as I say, that this liberal idea of ours, gives license when we destroy hell, to this one or that one that they can go off and murder; to another, that he can steal; and that there is nothing to hold him back. Now, that is not true. We teach no such doctrine as that. I don't believe there are any class of persons in the world that teach a doctrine that brings you to judgment quicker than that which we teach, because the very minute that you go into sin, the judgment takes hold of you. If you have a thought of malice in your mind against your neighbor, it judges you then and there and commences to punish you, and unless you get rid of it, it will kill you. In every other kind of sin your punishment commences immediately, and will continue on and on forever, until you are washed through the knowledge of the Truth in the name of Jesus Christ.

This thing called death is nothing. There is no such thing as death, for all is life, and life is eternal, and the image and likeness of God cannot die. God is spirit, and man is the image and likeness of God, and all these so-called material, physical surroundings, are but the spiritual manifestations of the only substance, which is God, which is life, which is mind. All is Truth, and Truth is God. Therefore, when they claim that we destroy the

hereafter, they do not understand what we do teach. We teach the only religion, in my opinion, that is in harmony with God's Truth. The kingdom of God is within us. Life is eternal, because you are the image and likeness of God, who is eternal life, and there is no such thing as death; and when all the world comes into that thought, then will be fulfilled the saying of the apostle, "The last enemy to be destroyed is death." When death is eliminated, when that is destroyed, then comes eternal Truth, eternal love, and eternal life, settling down into the consciousness of every one of His children, and then we will go on and on forever, learning our lessons, going up this road of knowledge forever and forever. There is no stopping place. When God breathed into your nostrils the breath of life, you became a living soul for all eternity, and never another stoppage will come, but you will go on forever. Remember this while you are here, or wherever you may go, that as you sow, you reap. If you sow thoughts of love, acts of kindness and goodness, you will reap a crop of love, of righteousness, of contentment, of joy and peace; if you sow evil upon the other hand, you reap the crop. He who sows the wind, shall reap the whirlwind.

Another objection is made. While to some of you these objections amount to nothing, yet to some of our new students, they are everything. I can remember when I used to hear them talk about their healings. They would say this: "I have healed this one, I have seen that one healed,—at a distance here and there. I thought, Why do they talk any such nonsense as that? Why can't they confine themselves to something here? I could conceive that if their patients were present, through some manipulation which I did not understand, they could heal them. Of course I did not then believe that God had anything to do with it because I could not believe until I was convinced. Why they incumbered their records with that, why they did not let that, to my mind, nonsensical talk alone, I could not understand. I could not understand a word of it; but when I came to understand what healing is, then I could see that you could heal in the absence as well as in the presence.

Now, what is this healing thought? It is a prayer to God Almighty. It is a prayer which is made

to God for the healing of this or that person. That is all it is. Suppose I want to pray for President Roosevelt, over here in the White House. Do I have to go over there and put my hand on his head, and say, "Here President Roosevelt, I want God Almighty to bless you?" Not at all. I can send my prayer to God Almighty for the President there, just as if he were here right by me, or the King of England, or anyone else. It does not make any difference. That is all it is. When that is understood, you will see that there is no objection to the healing of the absent.

I admit this, that Jesus Christ in many, or most of His healings, so far as I know, laid His hand on the sick. The promise which He gave to us, the last promise, was: "They shall lay hands on the sick, and they shall recover." I know that I have seen healings almost daily, of this or that kind of pain, simply by laying on of the hands. But that is no more wonderful than when you have a cablegram from Japan or South Africa, or some way-off place, and you receive an instantaneous answer to your prayer and the first letter you get back says the person is healed instantaneously. It is all God's work, and it is all in answer to prayer.

Now, here is another thing. It is claimed against those who practice and teach this doctrine, that it is clannish, a clannish concern. Now, I speak for the Evangelical church. I speak for myself and those who organized this organization. When I say that God hears my prayers, or your prayers, or the prayers of any person, I speak the Truth, if you pray with the spirit and the understanding. God does not hear me any quicker than the humblest member of this congregation, if there is equal sincerity. You must pray with the spirit and the understanding. Now, you can't pray without understanding; you can't do it, you can't heal without understanding. That is why so many myriads and millions of prayers go up every day, that are never answered. There is no understanding about them. It is the blind leading the blind. They know nothing, and the consequence is they are going over this dam called death, falling into the ditch of darkness. It is the lack of the understanding. We must pray with the spirit, that is, with sincerity, knowing that we are in the presence of God, asking God with sincerity of heart, for that for which we ask, knowing Jesus Christ tells us, that we will receive that for

which we ask, because we have it already. Now, that is the spirit and the understanding; and when you pray for persons that are sick, and pray that they may be healed, you do not pray for them in that way, because you know that there is no such thing as sickness; you know there is no such thing as disease, and the realization, the spiritual realization of that fact, leads you to affirm the Truth, which is that there is no sickness, but So and So, (for whom you are praying,) is now in the enjoyment of God's perfect health, being the spiritual image and likeness of God, is perfect and can't be sick. That is the understanding. It is the understanding that you are the image and likeness of God. It is the understanding, that you live, move and have your being in God, and, therefore, God being eternal life, you have eternal health, and you could not have anything else. When you understand this Truth, that is the understanding which heals. You must pray with the spirit and with the understanding.

#### TREATMENT.

We are the children of God, created in His image, and in His likeness, endowed with all power and with all dominion. That power and that dominion was given to us, the children of God. It is our birthright, we accept of it, and we no longer deny that we have it, but we accept of it, and we raise our eyes to God and thank Him and praise Him for it. He gives us wisdom and spiritual understanding; He teaches us how to use this God-given gift, this gift which makes us the master instead of the slave, this gift which gives us the knowledge of the Truth, which makes us free, and we thank Thee, our Father, for it.

God blesses this congregation here to-day, each and every member of it. He fills every heart in this presence with love, perfect love. There is nobody in this presence who can hate in his heart, but God Almighty's love rests in the consciousness of each; all love God supremely, they love their neighbors as themselves, and this beautiful love goes out in their daily lives, gives them health, harmony and happiness.

God destroys all beliefs of disease and all beliefs of inharmony, and gives nothing but joy and peace and contentment to every heart here in this



presence. God sends this vibration out through all the world, wherever we go. He teaches this Truth, this blessed Truth of love, and these vibrations heal the nations.

God goes with each and every one of us here to-day, to our places of abode, and He there surrounds our homes with happiness and contentment and joy and rest and peace, the rest that comes from God Almighty, the peace that passeth understanding, and He drives out all fear and fills our hearts with perfect trust.

Oh, Father we thank Thee for all these things; we thank Thee that Thou dost hear us; we thank Thee that Thou hast promised to hear us; and that Thou hearest us always, and that Thou answerest our prayers.. We thank Thee for all in the name and through the name of Jesus Christ. Amen.

Light is purifying; let sunshine into a dark cellar, and it soon becomes pure.

Light is vivifying; expose a withered plant from a dark room to the sun, and it colors up.

Light is power; all sources of fuel are directly from the sun, coming in rays of light.

Light is joyous; nothing contributes so much to making a brilliant assembly as a flood of light upon it.

Light is comforting; a dark day is always a gloomy day, but a burst of sunshine brings a cheer.

Light is strengthening; a puny child may grow strong if he can play in the sunshine.

So you should get into the light that streams from the Sun of Righteousness. His presence purifies the heart, energizes the mind, brightens the life, cheers the spirits and strengthens the whole man.

If you wish success in life make Perseverance your bosom friend, Experience your wise counselor, Caution your elder brother, and Hope your guardian genius.—*Addison*.

Hold persistently and calmly to your ideals and in time they will be realized and fulfilled, and then new and higher ideas will come to you. In this way, from one ideal to a higher one, we progress. To be discouraged or give up an ideal means more than to stand still—it means retrogression.

## LECTURE.—*Practical Work.*

Lecture by Bishop O. C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, Feb. 8, 1903.

The lecture this afternoon is going to be along the practical lines of church work. There are a great many Evangelical Christian Science churches formed and in course of formation in various parts of the world, that look to this head center for guidance and instruction, how to go on with the work, and I feel it my duty from time to time, to lecture along those lines.

The subject which I propose to talk about to-day, is the necessity of organization. You all remember, perhaps, the fable of the Scythian king, who called his sons around him, and gave each of them a bundle of arrows, and told them to break those arrows. None of them could break them, and they returned the bundles to the old king. He then cut the throngs that tied them together, and gave each son an arrow and told him to break it, which he did with ease. The lesson which he thus taught, as he explained to them, was that so long as you are organized and centralized and combined, you are invulnerable against the attacks of your enemies; but the very moment that you become divided, they will break you up easily and destroy you. Now, this is as true in the work of the church, as it is in any other department of life. Of course, you understand, and I understand, that churches, or church organizations, are simply for the purpose of helping to push the propaganda of the Truth, which the church is attempting to teach. Churches themselves are good only as they combine and make a force to broadcast the work for which they are organized. It is not only our duty to work, but the command is to go into all the world and preach the gospel. That is our duty. It is our duty to work in the most effective manner. It is error for any person to sit down and depend on somebody else doing all the work. For instance, suppose this congregation and all of its worshipers should say to me, "Now, you must do all the work." What would be the result? It would dwarf them, it would ruin their spirituality and destroy their growth, and in an intensified degree it

would make me bigger, it would make me grow faster, for unto him who has given abundantly, will abundance be given.

This church, I think, I carried along for perhaps a year or two from its first organization, with but very little outside money and help, very little. I never was a cent poorer, because of such expense, not a cent. I believe that the burden I carried was an advantage to me, because God gives unto us in accordance as we give. Persons who go into the church and receive the benefit of the Truth as taught and do not carry their own particular part of the burdens of that church, are simply dwarfing themselves, and they are doing unto themselves the greatest possible injury. Suppose I go into the church and the basket is passed, and I, out of my abundance give a five cent piece, into the basket, when I should give a quarter of a dollar, it would not hurt the basket, it would not hurt the church, but it would paralyze me, so to speak; it would destroy me. As you conduct your consciousness of liberality, the same measure is meted out to you again. The man or woman who is always prognosticating ahead for hard times, invariably receives that which he has been fearing. Every word and every thought that they give against themselves is a prophesy against themselves.

Suppose I should allow the thought to come into my mind, "I have large bills to pay next month, and I am afraid I will not have the money to pay them." What would be the result? When next month came around I would not have the money to pay the bills. Why? Because I have made a prophesy against myself, and by the inexorable law, which you will understand when you come into the Truth, that which I think or prophesy against myself, will come to me. Suppose on the other hand, I should say "I know I am going to have large bills to pay next month, but I know perfectly well that God Almighty will give me the money," the result would be, when next month's bills come up, the money is in the bank, the checks go out and they are paid. I have no more worry about money matters than a child would have over his expected breakfast to-morrow, or next morning, not a particle. You must understand that if you pinch your soul, pinch your mind, put yourself down upon a two-for-a-nickel platform, that

you have to dance on that platform, and you can't dodge it, I don't care how you try. Bob Ingersoll said a good thing when he said, "If you have got but a dollar spend it like a king." It is the persons who are everlastingly fearing and prophesying against themselves that are in misery and in want, and even though some of them have their millions, they are poverty stricken in their minds, and they don't enjoy anything that they have. Spend your money for that which is set before you, knowing that God is your supply.

Now, you must take this same thought along with you in your church work, be it large or be it small. Put your hand to the plow with a liberal mind, and God will bless your work and will bless you. I could show you how this is true by actual demonstration, not only in my own instance, but in many others, and I say unto you that it is as true as anything I ever said, and it will demonstrate itself to you if you only test it.

This religion which we are propagating is as broad as the family of man. It takes in the whole of humanity, be they white or black, red or yellow, all that have souls to save, and all have that, who belong to this flag of Truth. Jesus Christ established it. When He enunciated love as His platform, it was something new, it was a doctrine never taught in this country before. He taught that you should love God with your mind, might and strength, and love your neighbor as yourself. Take these two fundamental principles and carry them into your daily lives, into your church work, into all your actions, and as Jesus said, all of these things will be added unto you. You will have everything; you will have, not only happiness, but you will have comforts of every conceivable character, and God will bless you everywhere and give you everything that is for you on the face of the earth.

You must always remember when making this realization, who you are. Never forget that you are the child that God made, created in His image and in His likeness. You are the child that God endowed with power and dominion over the earth, the heavens, the sea, and all that in them are. You are that perfect being, and if you don't have the exercise of this dominion, it is because you have pinched yourself, you have been sowing the

wrong kind of seed, you have been going along upon a two-for-a-nickel platform, you have been measuring to yourself with a scant measure. But if you want to become perfect and become the heir of what you are intended to be and what your rights are, then come to God Almighty and ask for His love, live in it, acknowledge it, and trust Him for everything. Remember this little quotation from the Psalm. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress." Remember always that God is for your sustainment, is your upbuilding, His hand is ready, open, and all you have to do is to get into line, get upon the tramway, so to speak, of Truth, and He will take you by the hand; then you will never have another pang or trouble. Here is a religion which we are preaching, that absolutely obliterates every kind of sorrow, every kind of want, and if you will only get into the line of it, and live the life as it is taught, you are in Heaven now. You don't have to die to get into Heaven, but Heaven is here within you, as our Savior said, and you are in Heaven now. Or you can be in hell, just as you choose.

This is not a healing religion *per se*;—that is only an incident,—it is for the upbuilding of the human race. It is for the giving to us of everything that God created for us. It is to bring us back to God in the enjoyment of our charter rights in their perfection. The healing of the sick is but the "sign following." Jesus Christ did not come to this world simply for the purpose of healing the sick, that He healed, but the healing of the sick was an incident, the "sign following" the Truth; and He told us, that we should have this same power after he was gone. He told His disciples to go and preach this gospel everywhere, and "these signs shall follow," and the *signs did follow*; and for every person who does believe, the signs *follow to-day*. They have *always followed*, and the person who can't heal the sick, don't believe.

Mind you, when I say that they don't believe, I don't say that these good people in the churches are not Christians. They believe all they know how; they believe all they are taught, but they don't know how to

believe, they don't know how to pray. If they did, the signs would follow. The only definition we have ever had given us in the Bible and the only rule which we were given by which we can know a believer, is what Jesus Christ gave in the 16th chapter of Mark. These signs shall follow them that believe he said. He sent His disciples out to preach the gospel, and He told them that "these signs shall follow those who believe." They have always followed the real believer, they follow the real believer to-day; and in the degree that we have the spiritual wisdom and spiritual understanding in that degree are we enabled to believe more strongly, and in that degree we have power to heal the sick. I should feel sorry to say anything to-day that would make anybody think that I was saying anything against the good people in the churches. They are the very lights of this world; they have redeemed it from barbarism; they are bringing it out; they are becoming broader and broader every year. You call up the recollections of the gray-headed men in this audience, and they can remember that the sermons they heard preached in their youth are never preached to-day. There has been a grand advance, all are advancing in the line of Truth and by and by the whole world will believe, and when the whole world does believe, then we will have the melinism, then we will have overcome the last enemy, which is death, and all evil, so-called, will be obliterated, and will go into its native nothingness. Then God's blessing will be ours; and we will enjoy it always and for aye, without any death accompanying it.

We should never allow this thought that this is simply a healing religion, to go out without contradiction. It is only an incident. When one gets into this Truth, they never get sick; never can get sick. If they do, they are in error. You are either in error yourself, or somebody else's errors are being fastened on you. The Bible tells us that the sins of the parents shall be visited upon the children to the third and the fourth generation. It is this long line of ancestry which commences, so far as we know from the Bible, when man lived a thousand years; but his life on earth has gone down gradually and been shortened until, now, we find that about thirty years is the average life of man. That is the result of the

sins of the fathers. The immediate sin, that causes death, is the universal belief in death. Now, if nobody in this world believed in death, if it were possible this minute to change all the thought in all the world to the Truth that there could not be any further deaths, so-called, what would be the result? There never would another person die, never. But it is this universal belief that there is a time appointed once for man to die, that is bringing them down and passing them over.

Six years ago when I first knew this gentleman here by my right hand, I was sick, I was poor, I was diseased from the crown of my head to the soles of my feet. My life to me was a burden, filled with disease. To-day I am perfectly free of disease, I am as young and stout a man as I was at thirty-five, and I am growing stronger and stronger. The muscles of my arm are as hard as the wood in that stand, and I don't work, but it is God Almighty's Truth, remember, that builds us up. I have obliterated in my mind the idea so far as possible, that death must be. I say that death is a lie, it has no power or effect over me, for I live now and have my being in God. He is eternal life. Hold to that thought, let it take hold of you, and the roses will grow upon the cheeks and they will lose their pallor, your youth will be renewed, and you will go on up and up in this line of Truth until you become perfect. But if you sit back and push this fellow ahead and that fellow ahead, always afraid of your shadow, and pinch yourself, of course in a short time you will go over that dam called death. You are good for nothing here, such people are not. They are absolutely worthless. They are no good for themselves or anybody else. Mind you, I am not talking about anybody in this congregation, but I am talking about a class. My words will go to all the world, and all the world will know, that if they will be valuable workers in the vineyard of the Lord, that they have come into the Truth and do their part, to do it right, and unless they do, they will pass over the precipice of death and materiality will destroy them. You will have to work out the problems even there, you have to work there; and when you pass beyond this thing called death, you are not dead by any means, you have to work your problem out, for every tongue shall confess that Jesus Christ is the Son of

God, and every heart shall believe this doctrine of Truth that I am preaching here to-day. There is no possible evasion of it; and when you do believe, "the signs" will follow.

### TREATMENT.

We know that we are the children of God, created in His image and in His likeness, and we know that we are endowed with power and with dominion, that this power and dominion is ours, it is a God given gift, and we no longer deny ourselves of this blessed gift, but we accept it, and we raise our eyes to God and we thank Him for it. He teaches us, He gives us wisdom and spiritual understanding so that we can utilize this perfect dominion. We have dominion over disease, and we have dominion over surrounding circumstances, and we have dominion over the obstacles that confront us in our lives, because God is love and God is Truth, and He gives us all power. We control, and we are no longer the servants of circumstances, but circumstances are our servants; we control, and we are the master; we get this power from God, and we praise Him and thank Him for the realization of the Truth, this blessed Truth which makes us free. We are no longer surrounded by the environments of evil, we have no evil, and no evil can come near us, around us, or about us, because we are God Almighty's children, and live with Him, and He is in us and we in Him. God is everywhere, Omnipresent love, Omnipresent good, Omnipresent life, everything is good; therefore, any belief of disease is a lie of materiality, and belongs to the darkness and blackness of oblivion, it is nothing, the white light of God's beautiful love and beautiful Truth shines out over us and makes our hearts as white as snow fills our bodies with health and our minds with happiness, and our whole being with perfect joy and perfect peace, the peace that cometh from God, that passeth understanding.

Oh, Father, we love Thee, and we thank Thee for all these things, and we love one another. God blesses us all, and gives us all, and gives us more and more love, perfect love, the love that conquers evil, the love that destroys inharmony, the love

that comes from God Almighty. Give it to us more and more, we ask it, and we ask it in the name and through the name of Jesus Christ, our Savior. Amen.

He will not send thee into a wood to fell an oak with a penknife. When He calls thee to work thou never didst, He gave thee strength thou never hadst—*John Mason*.

### GOOD AND BAD ADVICE.

When Napoleon was about to cross the Alps, some one emphasized the apparent impossibility of getting an army over the mountains. "There are no Alps," was Napoleon's reply. He crossed them and the world was amazed.

Lots of people are saying every day that certain things cannot be done, others are going right along and doing them.

General Butler was in the War Department at Washington explaining the impossibility of capturing a certain fort, and a messenger came in with a telegram from another general, announcing that the fort had been taken.

Good advice has its place, but if we never did anything except that which we were advised to do, the world's work would be a continuous round of repetition and repetition.

Men base their advice on past performances.

One launching a new idea, attempting a new work, or an ordinary work under extraordinary difficulties, will not find many who will advise him favorably. But if the man believes he is right, if he is a "no Alps" man, he need not be deterred by the lack of advice or support.

"Could a poor boy by the reading of borrowed books, before a log fire, prepare himself for the work of a lawyer, and become President of this great country?"

"Certainly not," answers reason,

But he did it.

"Could a lad studying a spelling book, as he hauled wood, become a professor in a university?"

It seems unreasonable.

But the lad became a professor and a good one.

Hundreds and thousands of men are doing unprecedented things. A great purpose is before

them, they are not looking for difficulties. They are plowing straight through mistakes and misfortunes and pushing forward with iron wills and unfaltering faith.

What is your ambition—your cherished plan? Just meditate for a moment upon the meaning of the four words—"There are no Alps."—*In Chat*.

The following clipping from the "Federal Standard," an old-established weekly newspaper, published at Chiltern, in the State of Victoria, Australia, shows the spread of our church: Chiltern, Aus., Dec. 19, 1902.

We have heard in Australia a great deal lately about Christian Science, and that, in spite of opposing obstacles, the number of supporters is increasing. A new movement on similar lines is about to be introduced into Australia. This is called the Evangelical Christian Science Church, which has been established in Washington, America, by Bishop Oliver C. Sabin, who is an eloquent preacher and lecturer, and appears to be the leader of the new church, which is making great progress in the United States. Bishop Sabin is editor of a magazine called "The Washington News Letter," and is author of some handsomely gotten up volumes, copies of which have just been received in Australia. The Evangelical Christian Science Church adopts a ritual somewhat similar to the church of England.

It is manifest that the new movement is a decided advance on what is familiarly known as Christian Science, and one cannot wonder that it has achieved some success. Bishop Sabin is assisted by his gifted wife and the outlook is decidedly promising. How far it will succeed in Australia, remains to be seen.

If you follow Jesus you must be careful what words you speak. Jesus did not talk about his ills; he did not talk about the weakness of other people; he did not talk about poverty. Every true word you speak is a seed that will grow up its sure crop. You are planting every moment, and the soil is receiving the glad seed all around you. "My words are spirit and they are life," is a good affirmation to make often.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, Jan. 7th, 1903.

Question.—(1) When is creation? (2) What is creation?

A. O. McLaughlin.—I would say, to lead off, that creation is of vital importance to every one of us, because it follows as a matter of course, that as long as we are in the world, we are interested in creation. To my mind creation is the act of Deity in sending forth visible expressions of Deity. That is, what we see around us is an emanation from the great Central Source of all things; and the beginning,—when is creation,—would be, that since all things are in a state of transition, and in a state of movement, then it follows that creation must be going on all the time. New life is coming into existence; it forms and goes through the cycle of ages, putting forth the attributes with which it is created. No matter what those attributes may be, it puts them forth. Then creation is the act of movement. All things are moving. There is nothing in a state of absolute permanency. Every stone changes. The diamond crystal will not always be the crystal locked up in that form. There are forces which are constantly accelerating the vibration, and those forces will, sooner or later, liberate that atomic being. The rate is constantly changing, it is never the same. It follows, then, that creation is something being made all the time. Creation is not ended. In the olden time it was thought that creation was something which was begun at a certain period, and that was the end of it, and there was nothing created after that. I think that is a mistake. The whole universe was not projected in a single moment of time, that being the end of creation.

A very interesting event has happened, astronomically, within a few years; that is, the birth of a new solar system, a new sun in the constellation Andromeda, I think it was. Astronomers had been watching that, and they saw a mass vibrating. Of course it was millions and millions of miles from the earth. It began to vibrate and to separate into systems. A new solar system was being projected in space, somewhere. It is no more nor less

than an act of creation. And to the new inhabitants that will come to that system in time, that will be their time of creation. To them that will be the primal creation; but to us it will not be the primal creation, for our earth has been in existence from time immemorable. Creation is the act of God in sending forth manifestations, as we call them, and these manifestations will be throughout the universe. It is evidently the plan of God to populate, to fill all space, with living, moving beings, and we are some of His handiwork. The Psalmist said, "The Heavens declare the glory of God; and the firmament showeth His handiwork." We are an example of creation. It shows that man is capable of discrimination, capable of choice on the right hand and on the left. We are an example of visible creation, created in the image and in the likeness of God, as some one has written in the first book of the Bible, some one that evidently had his vision opened up enough to see the creation on this planet.

Bishop Sabin.—We are told in the Holy Writ, that "In the beginning God created the Heavens and the earth." Now, what is meant by the beginning? If we can fix that, then we can fix when creation is, or was. In the beginning of what? It surely is not the beginning of God's life, because God never had any beginning. It is not in the beginning of God's universal system of universal harmony, expressed in the universal and infinite worlds, because they have been formed as long as God has, forever and forever. In the beginning God created the Heavens and the earth. Well, now, that would indicate, furthermore, that there is a beginning of time. No part of time can measure any portion of eternity, any more than you can insert a straight line into a circle, geometrically. There is no part of a straight line which can be inserted into a circle. Therefore the question of time is eliminated, and we come back to the proposition that all is now.

There never was a past, and there never will be a future, but all is now. To-day is the day of the beginning. In the beginning God created the Heavens and the earth. You take everything surrounding us, the river, the planet, the animal, the bird, the tree, everything animate surrounding us, and inanimate, so far as we know, there is nothing



ing inanimate in reality, and what do we find? We find constant creation going on, a transition. You take the human body, it is passing on. The natural life of man, that is, supposed to be, three score and ten, according to material thought, would embrace a large number of personages, if each were represented by a separate body. You have creation going on all the time. The river passes out to sea, and yet, creation in the beginning is going on all the time. What is true of this, is true of everything. The vibration in the center of the diamond is perhaps as small as almost anything; and yet it is passing on, it disintegrates.

"In the beginning," creation is going on all the time. There never was a beginning, only to-day. To-day is the day of creation. In the beginning, God created the Heavens and the earth. Then what is creation? Creation is a manifestation of God's spiritual work, so to speak. We have new plants; we have new trees; we have new animals; we have new people; and what is in us to-day, physically speaking, passes out, and goes into the trees, animals and plants. Creation is going on. That is a manifestation of God's spiritual work. I don't know that I can make it any plainer than our brother has given it. He has given a very excellent definition.

**Question.**—What is meant by forgive us our debts as we forgive our debtors?

**Bishop Sabin.**—Forgive us our debts as we forgive our debtors. To my mind what is meant by that is this, that in the degree that we forgive our brothers,—and all are our brothers,—for any trespasses that they may commit against us, in that degree, this great principle known as God, forgives us our shortcomings. The measure that ye mete unto others, will be measured unto you again. Now, our Savior tells us that we do not deserve any especial credit for loving our friends, because everybody does that. It is a pleasure to love your friends. It is a pleasure to love those who love you and do you favors; but you must extend your love to your enemies, and those who would spitefully use you. Those are the debtors that must be forgiven. What credit has a man for forgiving his friend that he loves? Not a particle. But he does deserve a great deal if he forgives the man who has done him an injury, or who seeks to do an injury to him, or is an enemy. Therefore, if we

forgive those who spitefully use us, in that degree are we liberated from all of our shortcomings. In other words, I don't hold out that there are any charges against any human being, for what he has done, or that there is any calling to account. There is nothing of that kind; but it places the heart of the forgiver in a Heavenly condition, in a harmonious condition. It fills him with the love of God Almighty; and when he can show forth that, he is in the kingdom of harmony, or the kingdom of Heaven here and now, and he will manifest love, he will manifest goodness, and goodness will come to him. As you sow, you reap. That is, sow the seeds of love, and you will reap love; but if you sow hatred, you will reap it. Therefore, remember that you have to forgive those that spitefully use you. You have to love your enemies; you have to do good to those who would injure you; you have to sow the seed of love; and then, when you do that, you are washed whiter than snow, and nothing can harm you; nothing but love, goodness and happiness can come near you. That is what I think it means, to "forgive us our debts as we forgive our debtors." But if, on the contrary, we forgive only those that we love, we don't get any forgiveness for anything that we do. As you sow, you reap. The measure that you mete, you will have measured unto you. You don't deserve any credit, and you don't get any credit. You are nothing but a pinchback in heart, a pinchback in conscience, a dwarf, living a life of hatred. The most despicable condition that any person can be in. But when your heart is large enough to take in your enemies and love them, you not only conquer them, but God Almighty's love exists in your heart, and your shortcomings are all washed away by the Divine love. Therefore, if you would have forgiveness; if you would receive perfect harmony and happiness, see to it that your heart harbors nothing but love, and don't pick out the ones that you are going to love, this one and that one to love. As you forgive, you will be forgiven.

**A. O. McLaughlin.**—I think that, in the real, spiritual sense, there are no debts, and there are no debtors, and that, just as we can realize that, there are no debtors can we forgive, because we know that in the real there are no debtors. God created us and He gave us the kingdom of Heaven. It is nothing more nor less than a condition of perfect

harmony, for each one has the kingdom of Heaven, neither can he owe anything else.

I do not know how it occurred to my mind, but I was speaking to-day, of a person who wrote the laws of the Jews, saying that he certainly knew a wonderful amount of political economy, when he made this law, that every seventh day should be a day of rest, and every seventh year should be a year of rest, when their land should lie fallow, and every forty-ninth year should be a year of jubilee, when all debts should be forgiven, and the bond should go free. If such an arrangement should be made with us, I have often thought how it would settle this question of capital and labor. Some have the quality of accumulating, others cannot hold their property, and such an arrangement would tend to equalize conditions, from an economical standpoint. When at the forty-ninth year the debts were forgiven, the rich had enough to go on, and the poor man did not owe anything. I think it was a wonderfully wise provision.

Question.—God is the creator of all. Is He not as well the creator of evil, discord and disease?

Bishop Sabin.—There is neither evil, discord, nor disease; consequently, there is no creator of them. All of them are simply nothing. The realization that there is neither discord nor disease is what destroys the material manifestation of those things. Here is a physical manifestation of disease. You make the realization that that manifestation is a falsehood, a lie. The result is, it is destroyed, annihilated by the thought. Just as you turn the light on in the dark room, and the darkness is gone, it never was—it was simply the absence of light. So when you touch disease and discord, with the Truth, it annihilates them. Consequently, disease is nothing. It never was; and consequently, there is no creator of it.

Question.—Is it necessary to learn a foreign language, before treating a foreigner who has never learned the English language?

Bishop Sabin.—Certainly not. All treatments are made to God, and God knows all things. That which we call a treatment is nothing more nor less than a prayer, and that which we call the healing of the sick, is nothing more nor less than the affirmative answer to prayer. We pray differently, and we affirm, we make certain realizations about our brother or sister, that we are praying for, through

and into the sub-conscious thought through God Almighty, through this ethereal power, whatever it is, which we don't know; but we go to God, and we affirm certain fundamental principles, and those fundamental thoughts exist in the sub-conscious mind of our brother or sister, that we are praying for, and the result is that all things are understood, because God knows all. It makes no difference about the language, any language that is capable of sending a thought. It makes no difference what it is.

### ENVIRONMENT.

Within the love of God I safely rest  
As rests the babe upon the mother's arm;  
My only consciousness that I am blest  
Beyond all possibility of harm.

It lies about me like the atmosphere,  
Viewless, intangible, a thing of naught,  
To human reason, yet how close, how near,  
To inward vision and to silent thought!

It lies about me like a warm embrace  
Of mother tenderness and mother care,  
Still touching life with sweet, benignant grace,  
And filling it with gifts divinely fair.

The babe looks up, but cannot understand  
The brooding love that every want supplies;  
It only feels the soft, caressing hand,  
And sees the love-light in maternal eyes.

So I, who can but dimly comprehend  
The fullness of the love that blesses me,  
May deem that sweetest influences blend  
In more than human tenderness can be.

And as the baby feels a responsive glow  
Within its frame, for her who draws it near,  
And nestles closer, though it cannot know  
The mother love that soothes its every fear—

So I, who can but understand in part  
The love that keeps, whatever may befall,  
Will nestle closer to the tender heart  
Of God—that heart which is the heart of all.

—Helen Chauncey.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, Jan. 14th, 1903.

Question.—What is meant by the atonement?

A. O. McLaughlin.—My understanding is that when we bring ourselves to make the realization that we are the perfect children of God, our natures are one with His nature, that we are at one with the Infinite, that our will conforms to the Infinite will; and that we do not have a separate, individual soul, separate from the creating Deity; but that our will blends with the Infinite, that our mind partakes of the Infinite Mind, and that our thought is the Infinite thought, and we have the perfect understanding of the Divine will and are in harmony with it. When that realization is made, that constitutes to my mind, the atonement,—that is, we are at-one-mind with Deity.

A gentleman.—I would like to present one idea that presents itself. The atonement comes to every individual, and is a sacrifice of self upon the altar of Divinity. In other words, the yielding of self, the carnal self, to the Divine will, which, blending perfectly, makes us recognize the spiritual man instead of the material man.

Question.—What and when is the judgment day?

Bishop Sabin.—The day of judgment is this: It is a reckoning with any person for so-called sins committed in this material body, by material mind,—the mortal mind. Of course, the judgment day is a myth to a certain degree, because all so-called sins are unreal; but the judgment day is the payment of these unreal acts, and is an unreality applied to the punishment of something that is unreal. It is a sort of double negative. If I put my finger into the fire, the judgment is that I will have my finger burnt. I am talking, now, from a material standpoint. If I am hit with a club on the head, the chances are that I will be hurt,—from a material standpoint. If I jump from the top of the Washington monument, I would be likely to be crushed, from a material standpoint. The judgment would be the crushing, and the act for which I would be judged, would be the jumping off the monument. It all pertains

to what we call mortal mind. The perfect child that God made does not sin, is perfect, always was perfect, and always will be perfect. Of course there is no judgment, because there is nothing to judge.

As to the second part of the question: When is this judgment day? I reply, it is now. It is always now. You commit an act, the judgment takes effect; and, as long as you are in line of dereliction to these laws of judgment, the judgment takes effect on you at once, and it is now judgment day. I presume what the questioner asked about, is the judgment day that we have been taught to believe in, that we are to pass through what is termed death. Some of them make us sleep, make the soul sleep until Gabriel blows his horn. I do not know when that will be, but it is at the last trump that we are to rise up, and we are to assemble,—in a general court, we would call it as lawyers,—wherein all humanity, past, present and future, meet together and receive judgment. According to the church I was raised in, the best that I could understand, was that it was a kind of system which was kept up by a sort of double entry book-keeping. On the right hand of the ledger would be placed the good things that one had done. If he had given a beggar a loaf of bread, or visited the widow and orphan, done someone a kindness; if he told the truth when he might have told a lie, lived a life of earnest piety, especially on Sunday, remembered to keep Sunday holy,—if he had all of these good things up on that side, they were to be counterbalanced by what would be on the other side. If he went fishing on Sunday, that would be put up against him; and if he slandered his neighbor, that would go against him, and all the various little peccadilloes which mortal mind has done—all would be judged up against him, and if, on the final balance, he had more good things than he had bad acts, he was allowed to go with the sheep. But if, on the contrary, he had more bad acts than good acts, he went with the goats.

It reminds me of a story I heard of an old Dutch miller. He had a mill on a creek, out in Indiana, and above him there was another fellow who had a mill, and below him there was one who had a mill. This old German would go to his cups occasionally, and when he got that way, he would imagine

that he was St. Peter, and was going to call the whole world to judgment. So he would solemnly, call three times, the man above him, John Smith, to come into court. John Smith would come in. "John Smith, you are brought up for judgment," he would say. "I want to know if you took too much toll." Smith told him he did. "I want to know what you did with the toll?" He told him he ground him up and put the money in his pocket. Then he would pass judgment as follows: "You go with the goats." Then he would call the man down below, and bring him up, and ask him: "I want to know if you took too much toll?"

"Yes, I did take too much toll."

"What did you do with it?"

"I ground him up and gave him to the widow and orphan."

"Well, I will let you go with the sheep, but it is a very tight squeeze."

That is the old idea of the judgment day. To me it is extremely ridiculous. I can't see that there is any place where you are going to be judged. Where are you going to be judged? The idea is that you are going to Heaven. Where is Heaven? Nobody ever told where Heaven is, but one, that is Jesus Christ. He said that Heaven is within us. How are you going within you to be judged, if you are going to Heaven? If you are not going to Heaven, where are you going to be judged? You can see the absurdity. These old ideas are the relics of a past barbarism, and the sooner we rid ourselves of them and come out and stand firm, and know that God is love, and that the mission of Jesus Christ was to teach the mission of love and bring us back to God in love, the better for us. Then we will know where we are. We will be on a solid foundation. This judgment day, as taught, is an absurdity, perfectly absurd. That anybody is going to be brought to judgment in the hereafter, as taught, is not true. You don't know where you are in that thought, whether you are going to Heaven or hell. You don't know until after they have passed judgment. I think I have seen people die,—so to speak,—fearing that they were not going to be received into Heaven,—good people, Christian people. They have been taught that their future existence depended upon what they had done or failed to do; it is simply cruel.

I think the Presbyterian doctrine is the best on that. That is, if you are saved, you are saved by the grace of God, independent of what you have done or failed to do. That is a good deal better way; but they had the idea that certain ones were predestined to burn, and others were predestined to be saved. Those various ideas are all error. Judgment day is here, and judgment day is now. Every sin that you commit, you are being punished for it; and the only way you can avoid the punishment is to repent and make restitution, and come back to God; and as soon as you do that, then you are all right; and until you do that, sin itself punishes you, and you will be punished by God's universal laws.

Question.—If God is all and God is one, how can there be many individuals?

A. O. McLaughlin.—I would say that God is all, and God is one; God is spiritual consciousness. God is love and God is life. So wherever we see life, there we know that God is. No matter what that life may be, that is God. So, then, to my mind, God comprehends all the others in the sense of being the life of others. Now, we are so many individuals, and yet we are of the whole. We can't get outside of God, outside of God's universality. The life is God's life, and the love is God's love; and as we said a while ago, when we realize that our consciousness is not a separate consciousness, separate from every other consciousness, that our consciousness is like the consciousness of God, from the central fountain of life, perfect, whole; and in the sense of being separate and apart, and having no connection with anything else, that idea is not true, because everything in the universe is necessary to make the perfect whole. It is impossible to take a single particle, a single atom, out of the universe, because it is all necessary. God so designed it, and it is perfect. It is a very deep question, and one that theologians have considered in all ages.

Question.—Why are results obtained more quickly in some cases than in others?

Bishop Sabin.—I suppose that the results that the questioner, here refers to, are: Why are some persons healed sooner than others? That is what the question means. Now, there are various reasons for that. Our Savior, when He went down

into His own country, failed to heal because of the unbelief of those around Him. There was such a strong current of unbelief surrounding Him, that He could not do many mighty works. Well, that evidently is one cause that there cannot be always the same kind of results because of the unbelief of those who are either patients or surrounding the patients.

Now, you can take this thought that goes out all over the United States, especially the eastern part of it, that you have got a coal famine on hand, that coal is very scarce, that people will suffer because of the lack of coal, that they will have colds and influenza, etc. The result is that everywhere you go, everywhere you hear from, they have colds right along the thought of this universal manifestation. Thought itself will bring certain results, if the thought is adverse to you. This universal thought that man must die, is what is causing the death of the human race. It is the universal trend of universal thought. Wherever you find any person with the thought, and that thought becomes universal, it controls. That adverse thought is another strong reason why we do not get the same results in all cases. The reason may be that the persons themselves are not in harmony with this Truth. I know quite a number of instances where people have gone back after once having been healed. They have gone back and listened to this doctrine of a judgment day, and burning hell for the wicked, etc.; listened to that kind of sermons. It makes them sick, and they gradually go back, lapse back into the old diseases that they had. Such thoughts are enough to make a person sick. Where a person is thoroughly grounded in that belief of a judgment for the wicked, and is especially pious along that line, it is almost impossible to heal him. I have known a great many times, where persons according to the orthodox churches were so straight that they would lean back, on that doctrine of a judgment. They did not know where they were at here. It is almost impossible to heal these persons.

Where a person has inherent wickedness, has some secret sin that he is upholding, you can't cure him as a rule. If you want to be healed you have to leave off sin. I do not say that a sinner can't be healed, a man or woman who has sinned; but when you come to God and ask to be healed,

you have to quit sinning, or you can't be healed. Of the three easiest things I have ever found to heal, the first one is a baby. Unless the disease has been running some time, you can heal it almost with one thought, unless the baby's parents are holding it down in the thought of fear. Second, take one of these colored people who are ignorant. You can heal him almost with a single thought. The next easiest thing that I have ever seen to be healed is a dog. You can heal a dog almost instantly. At one time a dog had its foot mashed. After a treatment of five minutes his foot apparently was perfect, and he was down in the engine room, playing with some cats in about ten minutes. The reason is that you have nothing to break down in the way of unbelief.

Take a person with a strong, a very strong mind, which is set with prejudice from previous education, and one who is given to thinking for himself, he is very hard to heal. It takes longer to heal him, very much longer, as a rule, than one of those beautiful characters, whose mind is as a little child. I have known men and women with such beautiful minds that they could be healed almost instantaneously. They are ready and they come to God as a little child, and when they come, they come asking, and they are sure to be healed.

There are various reasons. If I were to go as far as some of my friends go, I would say that materia medica held them back. I do not believe that as strongly as some of them. I do believe that, if a person makes materia medica his God, it will hold him back from being healed. God's power is what heals, and if he will come into that thought, there is no trouble about healing anybody. If he trusts absolutely, he will be healed at once. We can't always get this absolute trust, and we have to do the best we can. If we insisted that they every one should discharge their physician and quit taking medicine before we would do anything for them, they would not turn their doctor away, and thousands would die who are now saved.

These are a few of the reasons why people are not healed instantaneously.

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It is better to suffer wrong than to do it, and happier to be sometimes cheated, than not to trust.  
—Samuel Johnson.

# Washington News Letter

—Published Monthly.—

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OLIVER C. SABIN.

## Unchain the Truth.

The past month has been one of decided progress in the domain of unchaining the Truth. Very many copies of the Lesson Course have been taken by people in various parts of the world, the News Letter subscription has materially increased, and the book, Christology, under the great discount we gave, went out broadly over the land.

We have but a few hundred of the first five editions of the book Christology left, and we have determined to close those out to all who wish to propagate the Truth, scatter it, at such a price as will

enable them to do so without paying to the News Letter Company any profit. We will send ten books, prepaid, to those who send us five dollars. These will be sent to the individual address if desired. This is less than the book cost, originally, besides the postage. We are willing to do our part to help scatter this Truth and get these books where they will do the work for which they were written. None can expend five dollars where the results will be more beneficial to their fellow men. Every one should be anxious to take hold of this matter and scatter this Truth, for remember, as you sow, you reap.

Quite a number of new church societies have been formed during the month, little nucleuses, around which will be built up churches. All you have to do is to go to work, call in your friends, conduct the services in accordance with the church ritual, read lectures from the News Letter, or give lectures yourself along the line of Truth and let the Truth go out. Do what you can towards its scatterment, for God blesses you in all such undertakings.

It is our desire to hear greater returns for the month of March, than have been given during the past month. Let this good work go on, let everyone have his part and parcel in it, and let all receive the benediction, "Well done thou good and faithful servant," because this is your opportunity to scatter the Truth, and thus you will preach the gospel, and preach it to all the world.

Broadcast the News Letter, and to those of you who wish documents for free distribution, and will send postage, we will send the amount of printed matter which the money will pay the postage on. The postage is eight cents a pound. It is better to send about nine to cover excesses in weight. Let each and every one give this his careful attention.

Lovingly yours,

*Oliver C. Sabin*



## A NEW EXECUTIVE DEPARTMENT.

HON. GEORGE B. CORTELYOU THE FIRST SECRETARY OF THE DEPARTMENT OF COMMERCE AND LABOR.

The Senate confirmed the nomination of Hon. Geo. B. Cortelyou, to be the first Secretary of Commerce and Labor, under the act creating the new Department. The nomination was referred to the committee after the Senate went into executive session, and the committee was polled on the floor. Senator Depew reported the nomination with a favorable recommendation. He asked for immediate action, and as there was no opposition, Mr. Cortelyou was confirmed.

## HAS SERVED THREE PRESIDENTS.

George Bruce Cortelyou, the first Secretary of Commerce and a member of the Cabinet, has been the confidant of three Presidents—Cleveland, McKinley and Roosevelt. His career at the White House was marked from the first by the display of ability, qualifying him for the important office for which President Roosevelt months ago selected him. Possessed of tact, a suavity which made countless friends for him among the statesmen who frequent the White House, remarkable executive ability and a capacity for hard work the President's choice is warmly commended everywhere.

Mr. Cortelyou went to the White House as a stenographer, Postmaster General Bissel recommending him to President Cleveland, having known of him through his valuable work as private secretary to the Fourth Assistant Postmaster General. This was in November, 1895, and three months later Mr. Cortelyou was promoted to executive clerk at the White House. President McKinley made him his assistant secretary in 1898, and on April 30, 1900, he succeeded John Addison Porter, as secretary to the President. The most trying period of his career, which brought out to the fullest the qualities which have made his success in life, were the days following the assassination at Buffalo, when with the great national tragedy hanging over him, Mr. Cortelyou was called upon to decide questions of sufficient moment to stagger most men placed in a similar position.

The trying ordeal, however, was met unflinchingly, and without a mistake.

## FLOODED WITH CONGRATULATIONS.

It was at the personal request of President Roosevelt, that Mr. Cortelyou continued as secretary to the President and in naming him as the first Secretary of the new Department of Commerce and Labor and elevating him to a position in the Cabinet, the President has done gladly that which Mr. McKinley probably would have done had he been permitted to provide for the organization of that department.

Both the President and Mr. Cortelyou have been inundated with congratulations from all sections and classes of the country, on the appointment, and the Senate stamped the nomination with its cordial approval by confirming it unanimously on the day it received the nomination.

Secretary Cortelyou is a man of attractive personality, a scholar of ability and admirable training, and a public official of genius. In politics he is a staunch Republican, but his present position has been achieved rather by merit than by political favor. He has set a high standard as secretary to the President. He is the personification of courtesy, is invariably kind and obliging, and may be depended on always to say and do the right thing.

## COMES OF DISTINGUISHED FAMILY.

Mr. Cortelyou was born in New York City, on July 26, 1862. He is descended from a distinguished family, his ancestors being among the leaders in the colonial and Revolutionary history of the State of New York. From early childhood he was an earnest student, and his home training and associations were of the best. After attending public and private schools, he was graduated from the Hempstead Institute in 1879, and three years later completed his preliminary education at the State Normal School in Westfield, Mass. On leaving the Normal School he entered the New England Conservatory of Music, to continue the musical studies which he had begun early in life. Subsequently he became the pupil of Dr. Louis Maas, formerly conductor of the Boston Philharmonic Society. It is not generally known, but is quite true, that Mr. Cortelyou is an accomplished music-

ian, a thorough student of the best composers, and a musical critic of rare ability.

In order to equip himself for an active business career, Mr. Cortelyou, while continuing his musical studies, began the study of stenography, and was graduated from Walworth's Institute, in New York. While acting as an assistant in the Walworth school he took the clinical course in the New York Hospital. He became widely known as an expert medical stenographer, and in association with James A. Munson, author of the Munson system of photography, reported many notable cases in the courts of New York.

His official career in the government may be said to have begun in 1889, when he became private secretary to the post office inspector, in charge at New York. After serving the surveyor of the port of New York, as confidential stenographer, he came to Washington in July, 1891, as private secretary to the Fourth Assistant Postmaster General, and then went to the White House.

The News Letter takes pleasure in thus introducing to its readers, this representative American.

The career of Mr. Cortelyou is an example to the boys of America, and well worthy of emulation.

We, in common with all good citizens, extend our congratulations to the new Secretary.

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### OPTIMISM.

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If there is any one thing that tends to make the world brighter and better, says Ella Martin, that one thing is optimism. Let Parkhurst and his emulators, who believe that evil can be exterminated by dragging it forth to the light and exhibiting it to the public gaze, at the risk of contaminating purer minds, keep on in their chosen work; let Sam Jones continue to warn his audiences in emphatic and convincing tones, that they are traveling the road that "leads to hell;" the optimist will lead more people to Heaven than all of these, God bless him!

We meet him occasionally, and we feel instantaneously the fellowship with which he is impregnated. How this sort of person diffuses good-will and brotherly love! It encompasses one like a dense perfume, and envelopes one like a mantle. We feel the penetration of his personality with the warm, hearty, hand-clasp he bestows, and it invig-

orates the system like wine.

Always looking for good in the world, the optimist finds it (for people generally do find what they look for,) and he himself is happier than he could be were he employed in overturning stones to seek for vermin beneath. He sees all the good there is in you, and is oblivious to your foibles. He loves you because you are you, but more especially because you are a fellow-creature.

Recognizing his own frailties, he doesn't demand perfection. He does not condone faults, he simply ignores them; and were he desirous of working some reformation in you, in no surer way could he accomplish it. His brotherly interest and sympathy inspire in you an ambition to come up to the standard, of which you feel sure he would approve; or at least to be as good as he seems to believe you are.

He may never have distinguished himself, owing to the lack of opportunities, but he makes others happier and more at peace with themselves because of his tenderness and good will. Those who occasionally catch a glimpse of the inner man may guess at ambitions crushed and obstacles unsurmounted. At times the eyes betray restlessness unsatisfied longings, the aspirations of the lofty soul. But the heroism, the bravery of the invincible spirit that takes life as it comes, and makes the best of it as it is, not once succumbs to that destroyer of happiness, cynicism, though commendable in the extreme, is apt to be overlooked, for he inflicts his disappointments on no one.

How gladly you turn from the pessimist, who finds no good in anything, not even in himself, who sees nothing to live for and very little to die for, to the genial, optimistic individual, who is in touch with humanity in general, and, whilst in your company, with you in particular! He makes you feel as if melancholy has no business in the world. He also knows your needs, and that lectures and criticisms will do you less good than sympathetic interest and encouragement.

In one sense the man of this type is a leader; for, in deeming the world a very good place, despite the vicissitudes of life, his spirit of optimism is imbibed by the persons with whom he comes in contact, and looking through the same "rose-colored glasses," they conclude that, after all, life is worth living.

### QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, January 21st, 1903.

A. O. McLaughlin.—The first question suggests to me that we vary the order of the meeting a little, at least a part of it. The request is that those present give a history of their conversion to this new thought, and the incidents that led thereto, and I will ask Bishop Sabin to give us his experience first.

Bishop Sabin.—I suppose this is a subject that we could all talk on, all night, pretty nearly, but what experience would be interesting and instructive, is somewhat difficult to say. My conversion was very remarkable. I was practicing law in this city with a very large firm, and one of our young gentlemen who had business to attend to in Congress all the time, had some kind of religion that he was talking about. I heard him talking to this one and that one for several weeks, and one afternoon he came to me and commenced to talk to me about his new religion, and I said to him: "I am very busy. If you have a religion that you like stay by it and don't give it up for anybody, but don't bother me with it now. I am very busy."

I might say this, that I had come to the conclusion that I could not follow the orthodox churches. I did not believe their "ology," or theology, or whatever you call it. I did not believe that God, being a creature of love, could be endowed and impregnated with hate. I did not believe that God, being an unchangeable being, had ever repented himself of having made man. There were a good many other things that I could not harmonize with my ideas; but the worst thing that was in my mind, was, that God being the creator of all that was, and everything that He created was good, in what category the devil and so-called hell, could be called good. I was in a condition of mind that I did not believe it, could not believe it; but I would not say anything against anybody's religion, because I wanted each, if he had a religion, to enjoy it the best he could. That was why I told this young man not to bother me

In the course of a few weeks after that I was sitting in my office, one Saturday afternoon, after

our clerks had all gone away. I had finally finished my work, and closed down my desk and prepared to go home to dinner.

He said to me: "Colonel, did you ever see my arm?"

"No. What is the matter with your arm?"

He pulled up his coat sleeve and his shirt sleeve and showed me where morphine had been injected into his arm until his whole forearm, of each arm, was one continuous scab. It was calloused. It was not sore, but it was calloused. My father was a physician and I had studied medicine more or less, and I understood what the trouble had been. He had suffered with the morphine habit.

I asked him, "How did you get rid of it?" He said there were some people down here who had healed him.

"How did they do it?" I asked. He said they claimed that God did it.

There was a new idea to me. I remember, away back when I was about fifteen years old, asking my father why he did not deal the sick, that is, the Christians, the same as Jesus and His disciples used to. He made the remark that the object of the healing was the proof of the Divinity of Christ and of His Divine mission, and that the healing was simply to prove that He was from God, and that they had left their writings, and we could take the Bible, and consequently the healing was not necessary any longer.

Of course I took that answer, coming from my father. He believed it, and of course I believed it; but the longer I lived and the more I thought of it, the less I could harmonize that statement with the command, "These signs shall follow them that believe." The result was that I dropped it all out, quit going to church, quit thinking of religious subjects any more than I could help, and gave myself to my profession.

When this young gentleman told me that they claimed that God did the healing, I was very much interested. On the next day I went to their little church, and I went to their weekly meetings and I heard them tell of the healing of the sick, here and there in various ways. Of course, I did not believe it. Not that I thought those people were telling falsehoods; I did not think that at all, but I thought they were laboring under some hallucination, and they were deceived in their own minds.

But after thinking the matter over five or six weeks, I concluded I would investigate, and I would find out by what kind of scheme they had healed that young man, and how they had deceived him and were deceiving themselves. In other words, I determined to go to the bottom of the subject, and investigate it and prove to my own mind, just exactly where that healing came from. I knew there had been a healing, but I did not believe it came from God. I didn't believe that God had anything to do with it. So I commenced to study. After I had been working along, maybe four or five weeks, one afternoon, I was attacked with a severe pain in my back. I thought, "This is a good time to test this Christian Science thought." I went down to one of their healers and told her "I have a backache, I am willing to pay whatever you charge, but I don't believe in you. I can't believe. I don't believe in you at all." She told me that if I wanted to be healed, that was all that was necessary. So she gave me a treatment and in fifteen minutes the backache was gone. I gave her a dollar and left. After getting away I got to thinking the matter over, and I did not think that God had anything to do with it. I thought it would have got well itself, but I kept on with my work, studying.

The next thing I had that I wanted to get rid of was rheumatism in my right wrist. I had been having that off and on ever since the war of '61-'65. Not at periodical times, but at different times, that wrist would begin to squeak as I would move it. It would get sorer and sorer, until it would become inflamed, when I would have to burn it out with liniment. It had been squeaking some time, and I knew I was going to have trouble with it that night. So I remarked to one of my associates that I was going to try that woman again. "I know what I have, and I know that it is not going away to-night unless I burn it out with liniment." I went to see the woman and told her that I had rheumatism in my right wrist and wanted her to treat it, as they called it. She treated it for fifteen minutes. It went away and I left for home. I did not then believe that she healed it, but I began to feel rather shaky.

I went on with my work of studying the Truth, and employed her as a healer to treat me. I had various ailments, baldness, poor eyesight, catarrh,

losing of my teeth, diseased at the roots, had a severe bronchial cough; had to wear chest supporters all the time, was a bent-over, stooped-over, old man; coughed all the time from the effects of grip for about four years. I had such a stomach that I could not drink water, could not eat anything scarcely. I had chronic bowel trouble. I could go down to my toes. I had the worst corns on my feet that anybody ever had, I think. From the crown of my head to the soles of my feet, I was ailing, chuck full of mortal mind, you can call it.

Well, she commenced to work on me. I commenced to leave off my bad habits. I smoked from twelve to twenty cigars a day. After I had been treated a few months, I quit smoking, water tasted good, and I got so I did not drink anything but water and milk. All my ailments left me, except my cough, and it was worse. She treated in such a way that I was not afraid of it. I went to New York through a storm, and went around through the streets in the mud without being hurt, and was not afraid. It was a bad time to go.

I kept on studying. After I had been studying about seven months, the Truth had been dawning in my consciousness for sometime, I then learned how they had healed that young man, that he was healed through prayer, that all the healing was in answer to prayer. I made up my mind that it was all through faith, and the faith became so strong in my mind, that I could lay my hand on anyone's head and offer a little prayer to God, and He would heal him. I have never done better healing than I did then. It was faith, but my faith amounted to the understanding.

An old gentleman in the Foundry M. E. Church got up one evening in class meeting, and said that he was going blind, but he was going to love Jesus just the same; he was not going back on Him, if he did go blind. I got up to speak right after this old gentleman, and told him that if he would ask God, in the name of Jesus Christ, to heal him, He would do so. I sat down and he whispered to me, "I wish you would put your hand on my head and pray for the healing of my eyes." I did so, and his eyes were instantaneously healed, and he has been working in the Treasury over here ever since.

The faith amounted to an understanding. That

is all. This whole healing is the answer to the realization of the Truth. Of course, when I say prayer, those of you who have listened to my lectures know that it is a very broad term. The term prayer means a thought, or a desire, or a realization. You don't have to have any special set way, but the prayer which heals the sick is what we term the realization of the Truth. After I had studied on and on for a little over nine months, one night in my library, the realization came to my consciousness. I could not compare it to anything except a beautiful youth, who came skipping along in my consciousness, "I am the realization." It has never been lost or blurred since. I saw in that realization that all was spirit; and when that thought came to me, and I knew that I was nothing but the spiritual manifestation of God's beautiful thought. Every disease, this cough and all, left me, and I have been since perfectly well of all these ailments.

A person who had been educated in the school of skepticism for a good many years, a man of mature thought and wide reading, it took more to give me the realization than it would an ordinary person, who does not have so many erroneous ideas to combat; but when the realization did come, it came with power and force, and has been with me ever since.

Now, If I had a friend, I will say in closing, to whom I wanted to give the greatest possible good; if I had the power in the whole universe, to give to any one person anything that I could desire, and if that person should come to me and ask for the gift, that I regarded the most precious, I would say, "Take the realization of this Truth." Then you come directly under the promise which our Savior said, when He told them to worship God, love God, love your fellows, "Seek ye first the kingdom of God and His righteousness," and all else shall be added unto you. That is what this is. It is everything from God; and if we only will put it into our consciousness, into our minds and hold the thought there, this is everything, all in all; it is bread and meat; it is life; it is health; it is breath. It is everything, because everything comes from God, and it comes direct to you from Him; and when you come into this perfect realization, you don't want anything else, because all of the powers of

evil can't do anything against you. Now, I hope that this little statement will be the means of inducing others to give some of their experiences here to-night.

Mrs. Agnes Norton.—I was brought into this thought from disease, nervous prostration, which finally turned into heart disease. I was given up by seventeen doctors, who said that I could not last much longer. I would not go out on the street alone. If I went out in the back yard and became fatigued, I would drop down and have to be carried back in the house. One time I was out in the back yard, and dropped down. A lady on the other side of the street came over and wanted to know if she could do anything for me. She asked what was the trouble. I told her. She says, "Well, have you tried all of the doctors. Would you be willing to try anything else that you thought would do you any good?" I said, "It don't make any difference, I don't suppose anything will do me any good. My husband has spent a good deal of money on doctors." The lady insisted on my trying a lady Christian Scientist. Of course, I had heard of it: I knew nothing of it. It was not my faith that healed me. I said I was willing to try anything. That was one afternoon. In about half an hour the lady healer came and gave me a treatment. She came back the next morning and gave me a treatment, and said, "You can go out, go where you like. You won't be troubled." They all laughed at me. But I got up and felt perfectly well, and have been studying ever since.

Albert O. McLaughlin.—In regard to myself. I have not such an interesting experience to relate as these others. I had always had very good health. I always seemed to have been in this thought, though I never knew it until a few years ago. When I was a child I had an experience, or revelation or realization. That, of course, coming when I was a mere child, I did not realize that I was so very much different from other people. As the years came on I found that there were men who were very close to my views, and I could enter into their thoughts with a great deal of readiness. I did not doubt it the very least, though I never thought of healing the sick, or anything of that kind. I knew it had been done in ancient times,

and what I thought of it was that it could be done now. But I was engaged in the study and to some extent the practice of law, and that was engaging my attention most of the time, so I had no time for this; but I agreed with it. I would occasionally drop into their meetings and read their papers, and I found that there were books written upon the subject, and I found that there was a current throughout the world. I became interested in it, and I found that all of them, to a greater or less extent, had the theory of this great Truth, and they were doing this work, as I had known it to be done in ancient times. I began to study it, the realization came very readily, and I found that I could do a great deal of this work, and I was so thankful that the movement was going on, and that it coincided with what I had felt intuitively to be the Truth, that God was no respecter of times any more than He is a respecter of persons, and that healing could be done now as well as 1800 years ago. That is my experience, stated in a few words.

### THE MAN WHO POSED AS JESUS AND AS JUDAS.

Leonardo Da Vinci painted his "last supper" on the rear wall of a church in Milan. Napoleon stabled his horses in the church. The horses kicked away much of the painting.

People from all lands visit the old church each year, they moralize about Napoleon, about Da Vinci's mother, about time's ravages and other things.

They might well moralize over the story of Da Vinci's great model—if they knew it.

Here is the story; it applies to every human being: you can make it of use to yourself without going to the church at Milan.

The artist sought to express the widest possible range of character study in his great painting. Laboriously, during many years, he sought and sketched types of men.

The eleven good disciples were first painted, and then Da Vinci began eagerly seeking for a face worthy to serve as a foundation for his inspired portrait of Christ.

He found a face that pleased him at last. It was

that of a young man singing in the Milan Cathedral.

It was a beautiful face, breathing a spirit of truth and lofty idealism. The young man gladly accepted the honor offered him, and posed for the face that to-day looks out calm and gentle among the twelve disciples.

Only one face then remained to be painted—that of Judas, the traitor.

Throughout the jails and haunts of crime, Da Vinci sought a face that should embody the hideous depravity, the utter baseness of a spirit that could betray the gentlest of men.

He found his model at last in a prison cell in Rome. The face was not that of an old man. But vice, evil thoughts, evil living gave it the stamp of sunken humanity which the painter sought.

That face was painted as the face of Judas—and after the work was done, Da Vinci learned, through an accident, that the young man that had posed for the face of Jesus, was the same as he in the prison cell, who had posed for the face of Judas.

A few years evil living had done the work. Such a change had been made in those few years, that the painter himself, familiar though long work with the model's face, did not recognize it.—San Francisco Examiner.

### LIFE'S LESSONS.

I turn the leaves as they come and go,

Of this strange, weird book of life:

Some of their tints are in rosy glow,

Some are dark with strife;

Sorrow and pain, frost and rain,

Then a flash of the sun;

Over and over the footprints again,

That lead in the race to be won.

I look at the page and the blotted word,

Was the best success I knew:

And where I thought were useless weeds,

The fairest blossoms grew.

Thus I learned on the way, that the book of clay,

Held the golden test within,

And revealed the path upon the way,

As the goal which the soul must win.

—Abbie Walker Gould.



## THE LAW.

'Tis a truth as old as the soul of things—  
 Whatever ye sow ye reap.  
 'Tis the cosmic law that forever springs  
 From the unimagined deep.  
 'Tis shown in the manifold sorrowings  
 Of the race; in remorse with its secret stings;  
 That he who grief to his brother brings  
 In his turn some day shall weep.  
 To the man who hears his victim's cries  
 And hardens his heart at the sound,  
 At last a Nemesis dread shall rise  
 From out of the void profound.  
 Who sows in selfishness, greed and hate,  
 Shall gain his deserts in the years that wait,  
 For the slow and remorseless wheel of Fate  
 Forever turns 'round and 'round.  
 If ye give out of mercy and love and light,  
 The same shall return to you;  
 For the standards of right are infinite  
 And the scales of the Gods are true.  
 By its good or evil each life is weighed;  
 In motives and deeds is its record made;  
 In the coin ye paid ye shall be repaid,  
 When your wages at last fall due.

*J. A. Edgerton.*

## TEACHING LESSON.

Lesson on laying on of hands, by Bishop O. C. Sabin, at his residence, Feb. 6th 1903.

In meeting this class here this evening, it is for the purpose of demonstrating the principle of laying on of hands, and instantly, as our Savior tells us, of the virtue going from the healer. Now, I do not hold to the theory at all that it is necessary in making a healing that the patient should be present, but I do say, and I believe it to be true, that effective healing can be accomplished where the patient is present and the healer has the privilege of following the commands of Jesus when He said, "They shall lay hands on the sick and they shall recover," and I am going to give a few authorities on this subject from the Bible, and then we will exemplify the work on one or as many of those here this evening, as may wish it.

But there is one thing that I want to say, that this new work is exhausting to the operator; and I have found it so much so that it is impossible for me to do the amount of work in this new method that I can do on the other plans.

In reading the 4th chapter and 40th verse of Luke we find the following: "Now when the sun was setting, all they that had any sick with divers disease, brought them unto him;" that is, unto Jesus; "and he laid his hands on every one of them, and healed them."

Luke 6th and 19th. "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all."

Now, remember always to keep this thought, that Jesus Christ is the WAY the TRUTH, and the LIFE. He is our pattern. He says that we shall do the works that He did, and even greater; and anything that He did we can do, if we only have the proper realization of the Truth. Now, keep that in mind.

Luke 8, 46. "And Jesus said, Somebody hath touched me: for I perceive that virtue hath gone out of me."

The same incident is recorded in Mark, 5th chapter, 28th to 34th verses, inclusive.

"For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said; Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

"And he looked round about to see her that had done this thing.

"But the woman fearing and trembling, knowing what was done in her, came and fell down before Him and told Him all the truth.

"And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Now, in reading the last command which Jesus gave to his disciples, as recorded in the 16th chapter of Mark, commencing with the 18th verse, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall

lay hands on the sick, and they shall recover."

That is what Jesus said shall be the evidence of a believer. Those who believe shall do so and so. Now, remember, and make this distinctive in your mind, that that promise was not given to those only who were doing the work, but you take this gospel and preach it, preach what I have been telling you, and those who believe you, will have certain "signs following." Now, the world has been full of so-called believers ever since, but I tell you that any person who can't have the signs following, as Jesus said, is not a true believer, and that is as sure as you live. Now, mind, I do not say that those people who think they believe, are not honest, or those people who are in the churches and can't heal the sick, are not honest. They believe in accordance with their training through life. Their training has been from an inadequate standpoint. They have always believed in the reality of the kingdom of matter; and any person who believes in the reality of matter, has not the realization of the spirit which heals the sick. Now, this realization of the Truth which heals the sick is as plain to a person who has it, as the brightness of the sun. You can see on the other hand blackness and darkness—nothing but oblivion. When I first commenced to pray for the sick, some of them would have a great many so-called diseases. For instance, a person would have rheumatism, would have dyspepsia, would have the toothache, would have catarrh, would believe his eyesight was dim; and take him from his head down to his toes, he would be diseased all the way; he would have bunions and corns on his toes, and everything else. I got so that in my prayers, I would not deny each one of those ailments, where it took a whole page to write them down, but I would put them all in a so-called job lot, and throw them in an abyss of darkness, by the mountain of light; I would go to the abyss and throw that "job lot" over the precipice and I could see them in my mind, falling just as long as I had a mind to; and every once in a while the words "job lot" would come into my sight as they were falling. Of course, I don't treat that way now, but that was an effective way. They were going into their native nothingness; they were going into the blackness and darkness of oblivion.

The spirit is all, and all is perfection, and the bright light of the spirit spreads over all creation.

That is what is meant by worshipping the Father with the spirit and with the understanding, that God is all and that all is good.

In taking up this case here to-night, teaching how to heal by the new method. I will say that I have read the authorities for the laying on of hands. It has been an enigma to me for a number of years, what the phrase of laying on of hands meant. You can take every possible avenue of the works of Jesus Christ, that He has taught us, and study them closely, and you will find them perfectly scientific, perfectly scientific. The walking upon the waves, the telling of the woman at the well the history of her life, and others what they were thinking, the power to become invisible, and slipping through the midst of the crowd, and many other wonderful things that Jesus Christ did, are susceptible of being done by us through perfectly and thoroughly scientific methods, every one of them. Now, is it possible that among all the other things that He has done, and done so thoroughly scientifically—is it possible, I say, that God has fixed it so that there is no science in the laying on of hands? That is the question which has been with me for a long time, and I have been studying it praying for an answer and the answer has come. How it came I do not know, but it has come.

The laying on of hands, with the prayer which must always accompany it, is the greatest engineering of healing that I have ever yet seen. It has so far proved entirely destructive of pain, almost instantly. I have known of no pain that this treatment has not almost instantaneously destroyed. It is a panacea for almost anything of an acute character. It is God's work; it is God's method according to the law of the laying on of hands. We know it to be true; for the same reason that we know everything which is results. By the fruit which the tree bears, we know whether it is good, or whether it is bad. If the fruit is good, then the tree is good.

The first time that I tried this new system on anybody, that I remember, for healing purposes was a young lady, who came to see me in regard to another person. She was a poor girl, she looked pale, her face was drawn with pain. I said: You look as though you needed help from God yourself. She said: Yes, I have had a pain since I was eleven years

old. I suppose she was twenty-one or twenty-two. I said I will pray for you, if you want me to. She said she wished I would. I gave her a treatment for three minutes, I suppose, perhaps five, and the pain was destroyed and she has never had a pain since. Her cheeks have become rosy and she is healthy. That is the first time I tried it on real disease that I know of. I have tried it in a great many instances since, and it has always proved beneficial.

Now, this power which comes from the laying on of hands, is given off from the points of the fingers, that being the point from which this power radiates. I can conceive of no reason why I have such great power in this direction more than any one else, unless it has been given to me what we term the "Vibrating Treatment." We do not know what this power is; no one knows. We may call it electricity, but when we call it electricity we are as far from the knowledge of the Truth as ever. We don't name it. No one knows what electricity is; but I give it as my opinion that electricity, so-called, whatever that power may be, is the power with which God moves the universe. Now, if you will study that closely along scientific lines, you will become more and more convinced that that is true. The power that goes out, the impelling force, has the appearance of electricity.

(Here a lady takes the chair for treatment.) When I place my hands upon this lady's head, with the five fingers of the right hand touching the forehead, above the eyes, the five fingers of the left hand touching the head at the base of the brain, on what is termed the *medulla oblongata*, I have placed the poles of the battery, so to speak, the negative and the positive, under perfect control. The human brain is divided according to anatomy into two distinct parts. The first parts is what is termed voluntary. I am using the plainest terms now that I can think of, that all can understand it. That part of the brain which is situated in the back part of the head, is the involuntary part of the brain, which works of its own accord, independent of our will. Now, let me illustrate. I take an apple, the forepart of my brain leads me to put that apple into my mouth, and I chew it and I swallow it. Now that is as far as the intellectual part of man's brain has anything to do with it. The involuntary part goes on and digests that apple and

assimilates it through the entire system. Your heart beats involuntarily, and yet it is the main part, so to speak, of your physical life. You reach out your hand and take something of your own volition. That is voluntary. So it is in all creation and in all nature. God in the beginning created the heavens and the earth. That was a voluntary creation, but since the creation they have been moved by involuntary laws that God himself has no power even to disturb, because they are His laws, they are made by Him, and they are controlling power, and God does not contract himself. Now, with these preliminary statements, I am going on with this treatment. Having my hands upon this lady's head in the way indicated, I close my eyes and she closes her eyes, and I speak to her in my mind, calling her by name, (Mary,) and form the realization of the allness of spirit. I say unto her, "Mary, you are the perfect image and likeness of God; you live, move and have your being in God, a spiritual being living in spirit. That being true, you live in eternal harmony, you live in eternal life, for God is life; and therefore, if you live in eternal life, you live in eternal health. In all God's kingdom, all is harmony, all is health; therefore, you are perfect, living in perfection, and any manifestations of evil, called disease, are but the manifestations of error, false, untrue, and unreal, don't exist, and can't exist; but you Mary, are God Almighty's perfect child, and you have perfect health and perfect harmony; and I thank God for these, and I thank God that He has given you this realization of this beautiful Truth, that you are His perfect child, and that you are perfect. This I ask, all in the name of Jesus Christ. Amen."

Now, that is all the prayer that I will give for the purpose of exemplifying this work, but I say to the students that you will go on with this prayer, along the same lines, as long as you have your hands on the one for whom you are praying. "They shall lay hands on the sick and they shall recover." But you exemplify it perfectly by connecting that prayer in and through the name of Jesus Christ.

I want to explain one part of his treatment further. This treatment to the ignorant may be liable to be misunderstood. They may think it is mesmerism; they may think it is hypnotism. I

want to say to you here that it is not. Mesmerism and hypnotism are the same thing. That means this: If I were to try to hypnotize this lady, I would concentrate my mind on her mind, and try to control her thought. In other words, take possession of her mentality; and when I got possession of her mentality, I could make her do just as I wanted to by my thought controlling her thought; tell her that she had it to do, and she would have it to do. But in this method you don't touch the party's mind at all. It is a prayer to God, you simply lay your hands on the sick; and I say further, right here, before I leave this part, that of all the evils in the mental world, that I know anything about, and I know very little about that, this so-called hypnotizing persons is the worst. If a person once obtains control of your mind, he can throw the thought to you as far as he can see you and control you. When I was a youngster at college, there was one of the boys in my class who was a great practitioner. One day we were together walking on the street, and he says there goes a boy, calling his name, let me see how quick I can control him. He called his name and told him to turn around, and he stopped and turned around instantly. He could not have understood what he said, because he was so far away. It is a crime of the worst character for any person to take hold of another's mentality. There is only one possible excuse, and that is to save one from some great pain, and they put a person under hypnotic influence to perform some major surgical operation. Under any other condition that I can conceive of, it is a crime. Don't let anybody fool with you. Don't say, "I can't be hypnotized. Try me," as you have heard some say. Keep possession of your own mind. If you do that, they can't control you. Nobody can control you, unless you give your consent.

You should always wash your hands after treating a patient by laying on of hands, for the reason that it frees you from every possible danger of taking on anything that is thrown off. Now, I don't know whether Jesus Christ did that or not, but I have found it in my experience to be very essential.

A lady came to me who had a little pain, I believe it was a backache. She thought she had been working too hard, or something. She came and I

breathed a little prayer for her and gave her a few passes up and down the back, with my hands, and the pain was gone. I thought that such a treatment, being so short, is nothing, and I won't put my hands in water. The result showed different, for it was not more than a minute, until I had the same kind of a pain. I went and bathed my hands, and the pain was gone.

The second part of this teaching to-night is to teach you how to bless handkerchiefs. In Acts, 19th chapter, and 11th and 12th verses we read:

"And God wrought special miracles by the hand of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

Now, you must bear in mind this, that we can do everything that Jesus Christ did, or His apostles. In regard to this handkerchief blessing, I will give my experience on the first case I ever tried. I have tried it in a number of instances since, and how far all of them have been successful I am not able to tell, because I had not heard. Once a lady came to me and told me that her sister was troubled with bronchial consumption, that she could not lie down at night, but had to be propped up with pillows at an angle, I would say from the way she described it, of about thirty-five degrees. She wanted to know what could be done about it. The idea came into my mind, that beside the treatment I would bless a handkerchief and send it to her. I went to the drawer of my dresser and took out a silk handkerchief. I rubbed it in my hands and at the same time I made a prayer something like this: "God does send the healing in this handkerchief to, (naming her,) and it will destroy every belief of consumption or bronchial trouble, or insomnia, and give her perfect rest, and perfect peace, with the harmony that comes from God. God sends love in this handkerchief to this lady, (naming her,) and gives her happiness and contentment and rest and joy, and He gives her sleep, beautiful, healthful, restful, happy sleep, and He gives it to her now. This I ask in the name of Jesus Christ, my Savior. Amen."

I told the sister to let her go to bed at her usual time and for her, the sick one, to say over this little prayer: "God does give me sleep, beautiful healthful, restful, happy sleep, and He gives it to me

now; and I ask this in the name of Jesus Christ."

I told her to fix the pillows just as they would be if she was in perfect health, not to allow her more than the ordinary pillows, and let her lie down and go to sleep. The report that they made in that case, was that she went to bed and went to sleep almost immediately, and slept until seven o'clock the next morning. It was about a week afterward the report came to me, and she had neither cough nor difficulty in sleeping since.

I should have remarked before in telling, that my instructions were to put the holy handkerchief on the diseased or affected place, then give the little prayer, of which I have told you.

I have tried it in a number of instances, and I have found it to be an effective mode of healing the sick, through the Truth.

There is one other point which I will mention, before I take up this third division of this teaching lesson to-night. That little prayer, if you will remember it, will give you almost instantaneous sleep. I think that I could lie down on that lounge, now, and give that little prayer, with all of these people here, and close it in the name of Jesus Christ and be asleep in a minute. I don't dare to repeat that prayer and close it in the name of Jesus Christ, unless I want to go to sleep right away. Sometimes I feel as though I ought to take a little nap, and yet feel that I have not the time. I lie down and make the prayer, but I won't ask it in the name of Jesus Christ. Sometimes I go to sleep, and sometimes I will get up and go to work. But if I ask it in His name, I always go to sleep.

When I go to bed, I add this to the little prayer: "God furthermore protects my house, my family and my surroundings, from every evil thought that may be sent against me or mine, by any person or persons, thing or things; furthermore, He protects me and mine from all evil conduct of man, so that no thieves nor burglars nor any other evilly-disposed person can come into my house and annoy me or my family." The last part of this prayer is more effective than all the bolts you can put to the doors. There have been two different times when people were in my house, and there were things in there that people would ordinarily steal, if they were thieves, but they always went away and would not take anything. One time there were muddy tracks in the hall door, almost twice as

large as one would ordinarily find. Some one had gone in there to steal, but had got scared in the act of entering and had left. God's power was just simply too much for him, he could not stand it. It is better than all the bolts in the world, when you remember Omnipotence covers you. Always close your prayer in the name of our Savior.

The third part of this teaching, and then I am going to close my talk, is, That of the falling shadows. You remember in the Bible, that the shadow falling on the sick would heal them. You will find in Acts, 5th chapter, 15th and 16th verses:

"Inasmuch as they brought forth the sick, into the streets, and laid them on beds and couches, that at the least the shadow of Peter, passing by, might overshadow some of them.

"There came also a multitude out of the cities, round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one."

It would be presumptuous, the world would think, if I should say to you to-night, that I believe the time would come and come soon, when the shadow of a godly man or woman, passing over persons would heal them. But that is coming, because everything that they did, remember, we can do. And I know this from my own experience, from the way that I have been growing, that there is nothing now that I don't see within our grasp. It is coming.

About speaking the word, I could at one time speak it only occasionally, under certain circumstances. I never spoke the word of healing, but what I had an instantaneous healing, but could not speak the word except under certain conditions. But now it is coming when I can speak the word; and with this laying on of hands, if you can have the physical endurance, you can heal them as fast as they can come to you.

Mind you, in talking this way, self is entirely barred. There is no self in this talk. What one can do, every one of you can do, if we will learn our lesson. But you have to study, you have to dedicate your life to the work; and in the degree that you give your mind and your heart and your life to God and to His work, in that degree will you be successful. I tell you that we have giants in this country, and I thank God that I am living in

the age of the great development of this Truth which makes us free.

I hope this lesson will do you all good.—I have made it as plain as I can. God bless you all.

### EVE'S FIRST BREAKFAST.

Adam in Eden, Paradise,  
Knew neither toil nor sacrifice,  
Heaven itself, his hours beguiled,  
Was desolate, till Woman smiled,  
Eden was less a source of bliss,  
Than Eve's salutatory kiss,  
This joy unknown on earth before,  
Awaked desire for many more,  
Eve, generous gave, we may believe,  
As she would equal joy receive,  
Sweetened with love, was their first kiss,  
All are tasteless devoid of this,  
From Adam's day e'en down to this,  
No one has lived without a kiss;  
For life's first memory is a kiss,  
Its latest and its sweetest this,  
It shall outlive the wreck of time,  
Celestial gift, sweet as Sublime,  
For born of purity and love,  
Its native home is Heaven above,  
Blest with Eve's sweet companionship,  
Together they make the morning trip,  
Gathering fruits and fragrant flowers.  
When weary, rest in Heaven-made bowers,  
Reclining there on mossy seats,  
His life's story Adam repeats,  
Tells how the earth appeared when new,  
What dazzling wonders met his view,  
How birds and beasts, and fishes came,  
Each to receive his tribal name,  
Lion and lamb, the hawk and dove,  
Sweetly mingled in peace and love,  
The cobra and the cockatrice,  
Were venomless in Paradise;  
Adam's commands they all obey,  
And to their haunts all speed away,  
Close to the margin of the sea,  
The finny tribes swam lovingly,  
When each received his proper name,  
They all returned from whence they came,  
Angels in to the garden came,  
Their form and speech as his the same,

And scarce in nothing differing,  
Save in their strong and beautiful wing,  
Which bore them speedily as thought,  
To whatsoever place they sought,  
They lingered long, were loath to leave,  
Enraptured with the beautiful Eve.  
In all their flights through realms above,  
No being had so engrossed their love;  
No one beneath the Father's throne,  
Possessed such charms as in her shone;  
For Eve was woman; she alone,  
In all God's universe was known,  
Tells of the soul subduing awe,  
When the All Father gave His law,  
When often in the cool of day,  
Of love and mercy made display,  
Making night seem glorious day,  
Talking the golden hours away,  
In tones sweeter to Adam's ears,  
Than thrilling music of the spheres.  
His story through; with queenly air  
Eve does the morning meal prepare,  
Eden yields the simple dishes,  
Ample for their wants and wishes;  
But ere they taste the ready meal,  
Gratefully they together kneel  
And humbly offer up their prayer,  
For the All Father's watchful care;  
Then with keen zest, eat their repast,  
With Adam, this Eve's first breakfast.  
In loveliness all nature lay,  
Inviting to the groves away.  
So yielding to the magic spell,  
They ramble through spice groves and dell  
Till weary from their charming stroll,  
They rest upon a lofty knoll.  
Thence stretched the landscape far away,  
With mount and glen, rivers and bay,  
Vocal with birds of every feather,  
Alive with beasts of every tether,  
Transporting was the scene to them.  
Of all, Eve seemed the crown and gem;  
Blending in her form and feature  
Beauty's type of every creature,  
Glances from eyes so darkly blue  
Thrilled Adams spirit through and through,  
And sweeter was her voice to him,  
Than Heavenly chants of cherubim,  
And, blacker than the raven's wing,



Her tresses made fit covering,  
 For her lithe form all snowy white,  
 From heat of day or dews of night.  
 Thus passed their lives in happiness,  
 Till Eve was tempted to transgress;  
 Then by Heaven's avenging law  
 Was forced from Eden to withdraw.  
 When Adam knew the consequence,  
 If Eve alone were banished thence,  
 With holy love and pure intent,  
 Resolved to share her banishment.  
 After a long and tearful view,  
 Bade his loved Paradise adieu!  
 With purpose fixed and resolute,  
 Partook of the forbidden fruit!  
 Eve's dainty hand in his he took,  
 Then glancing back a parting look,  
 With drooping head and downcast eyes,  
 Took final leave of Paradise.  
 Though from the garden they were hurled,  
 Yet by its loss they gained a world!  
 Into the dreary world, untried,  
 They journeyed forward, side by side,  
 Crushed by the curses of Heaven above,  
 With no solace save mutual love.  
 Without Eve's love, without her care  
 Adam had died in dark despair!  
 Though both forlorn and desolate  
 They bravely bide their coming fate.  
 'Twere well, perhaps, right here to stop,  
 And on their fate the curtain drop,  
 For it were long now to relate  
 The thrilling scenes of their sad fate.  
 From which we may this inference draw:  
 'Tis best to keep the moral law,  
 And while we with life's struggles grapple  
 So eschew the sinful apple.

—Prof. W. S. Young.

Let us remember....  
 That unto all men Charity is due.

He who has attained to the Most High is a universalist—a universal lover. The universal lover has no quarrel with any religion, philosophy, belief, or unbelief: all he can say is that he has reached bliss by seeing only good—all good in the All.

## DRUGGISTS' MEAGER PROFITS.

"Here, son, fill this perscription," said a deaf man, as he walked up to the counter in a drug store on the principle street in town.

"All right, sir," replied the obliging clerk.

Prescription filled, the clerk made a neat parcel of it, and, handing it to the customer, said:

"Seventy-five cents, please."

"How's that?" asked the deaf man.

"Seventy-five cents," politely responded the clerk.

Thrusting his right hand down into his trousers pocket, he drew forth a nickel and passed it to the clerk.

"I said seventy-five cents," remarked the clerk.

"Well, didn't I give it to you?" innocently responded the customer.

"That is not enough; your bill is seventy-five cents," was the clerk's answer.

"Did I give you more than five cents?" queried the aged man.

"No, you did not; I want seventy-five cents," was the clerk's reply.

"There's your five cents. What's the matter with you?" indignantly answered the customer.

"Oh, go to the dickens! I made two cents on you anyhow!" angrily retorted the drug clerk.—  
*From Philadelphia Ledger.*

Thou art each and Thou art all,  
 In creation's living hall.  
 Every breathing shape of beauty,  
 Every solemn voice of duty,  
 Every high and holy mood,  
 All that's great, all that's good—  
 All is echo sent from Thee,  
 God of gladness, God of Glee.

The hour is coming when men's holy church  
 Shall melt away in ever-widening walls,  
 And be for all mankind; and in its place  
 A mightier church shall come whose covenant  
 word

Shall be deeds of love. Not *credo* then—  
*Amo* shall be the password through its gates;  
 Man shall not ask his brother any more  
 "Believest thou?" but "Lovest thou?"

## THE RUM SELLER.

*Woe Unto Him that Giveth His Neighbor Drink.*

Of all the crimes, that ever was done,  
The selling of whiskey is the greatest one;  
It's caused more sorrow, grief and woe,  
Than any other crime I know.

You've robbed the rich man of his store,  
And caused him to beg, from door to door,  
And caused his wife and children to mourn,  
Because they had no more of their own.

You've robbed the statesman of his brain,  
And filled his head with an aching pain.  
And oftimes in the streets he's found,  
Feeling upwards for the ground.

You've robbed the poor man of his bread,  
And oftimes hungry, sent to bed,  
And caused his children to bitterly cry,  
While the tears did flow from the mother's eye.

You've robbed the workman of his trade,  
And caused him to fill a drunkard's grave;  
While you drive around in your coach and four,  
Shunned by the good, and cursed by the poor.

You have filled your mind with greed for gold,  
'Till you have no thought for your beautiful soul;  
And filled your life with the fruits of sin,  
When the master comes, can He enter in?

While you lead so many men astray,  
Oh, where will you stand on the judgment day?  
Your silver and gold cannot avail,  
When you come to pass through the shadowy vale.

## THE MEANING OF IDEALS.

HORATIO W. DRESSER.

One of the most inspiring facts in human life, is the power of ideals. Amidst the most adverse circumstances, where all things external point away from the life that is called ideal, the renewing belief in a better and best ever and again makes itself

known. In an age where there is more or less decay of faith in spiritual things, it is especially impressive to find a little company of people assembled to refresh their consciousness of the everlasting realities of religion.

This idealizing power shows the tremendous hold upon man which the spiritual consciousness possesses. It is by this constant renewing process that we at last mount to the skies and conquer the well-nigh invincible. Even if our words be again and again the same, there is an added power each time we look upwards: for it is the spirit in which we renew the ideal, not the symbol in which we clothe it, which gives it power.

These occasional moments wherein we have glimpses of the ineffable suggest that there is far more in man than our ordinary consciousness implies. The ideal which we would be shows by contrast more truly what we are. We ought then to take account of these highest moments in estimating the reality and worth of life.

Man has vainly tried to understand himself, by study of his *lower* self. He has been weighed down by the fact of evil, and has looked at the darkness so closely, that he could not see the light. The lower nature is ever a mystery if looked at alone. It is not to be understood by itself, any more than one can understand nature alone. Nature is a part of the manifested life of Spirit and is unintelligible apart from Spirit. The physical life of man likewise reveals his soul and is not to be comprehended by itself. Pain, sorrow, struggle, the merely personal self, even the social organism—all these are parts of the whole. *Only the point of view of the whole* is capable of revealing to us the meaning of its parts. The lower is only comprehensible in the light of the higher to which it is contributory.

Man has been mystified by the contrast and struggle between what he has called good and evil. Thus he has been perplexed by dualism, conflict. He has emphasized the fact of struggle, sin conflict. He has condemned God for making such a universe, condemned humanity, underestimated himself.

But when he begins to see that it is not the way life is constituted, but *the way he takes it*, that is consequential, he learns that the prime fault lay in his own misunderstanding. He mistook himself for a being of flesh and blood, when he was and is

a living soul, an immortal spirit, pure being. He saw conflict where there was in reality profound adjustment of means and ends. In deepest truth, there is unity. Lower and higher are simply diverse phrases of expression of one Life. There is nothing inherent or incurably evil in man. God has not planted anything vile in human nature. All parts of man's being are good, in proper relation and proportion. The trouble has been that there was excess, defect. Man must be *beautiful*, must see the artistic relation of all that is in him, in order truly to understand.

It is the beautiful relation of all things in their unity, seen in the light of the whole, which reveals the true worth of life. We must not only refrain from judging by the appearance; we should not judge by the temporary or partial. We do not yet know our full selves. We should remember the idealizing power and its profound significance. Everything that we pass through on the lower rounds has significance for the higher. We must then learn to take the mountain-top vision.

Many times when we are weighed down by discouragement, we are judging by something that is so close to us that we do not behold it in true perspective. Oftentimes it is physical sensation which discolours our mood. Again it is the disagreeable frictions of growth by which we are so absorbed for the time that we forget the beauty and virtue that are coming out of that process. We condemn ourselves a thousand times when it is not the real self at all that we are condemning. The real self is hidden for the time and we have forgotten what manner of being we are. It is a great discovery, this sublime fact that the ideal expresses the truer self.

Whence springs this ever-renewing life? Is it from man alone? Those who believe that the immanent Life is the source of all change and growth, tell us that it is the perennial manifestation of the Spirit. It is the Spirit, not man, that is doing it all. We are not living to ourselves alone. Life is in the profoundest sense a unit because all things are means to ends in the divine order. All spring from one source; there is no other source of power; there is no evil power. There is a constant going forth of the creative life, ever mounting the scale of evolution. There is a divine pulse-beat, a progressive influx. This is the origin of these impressive renew-

als of the religious consciousness. That influx makes for good, for health, harmony, joy, beauty, individuality, service, love. Everything in man is contributory, there is nothing that can defeat the divine tendency towards perfection. The ideal is a dim intimation of what God would have us be. To-morrow we shall see the same ideal more clearly, and thus ever on and up.

The progressive influx has an immediate relation to each soul. There is a rhythm for each, a wise pace which the soul may learn to take. All else may be discarded except this divine leading; all anxiety, all care, all merely personal sense of ownership or responsibility. As we are not living to ourselves alone, we are living for humanity, for God. We may well take the pace of the life that flows from God, towards the ideal.—*Common Sense Advocate*.

Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of His impulses, the heat of His grace, the light of His truth, the electricity of His activities, the magnetism of His nature, the affinities of His character, the gravitation of His will. In brief, love is the very definition of Deity Himself: "God is love; and he that abideth in love, abideth in God and God in him."

The right only shall endure,  
All things else are but false pretences.

Be of good cheer! for if we love one another,  
Nothing in truth can harm us.

Have faith, and thy prayer will be answered!

From Thee, great God, we spring, to Thee we  
tend,

Path, Motive, Guide, Original and End.  
Then, go not thou in search of Him,

But to thyself repair;  
Wait thou within the silence dim

And thou shalt find Him there.  
From God derived, to God by nature joined,  
We act the dictates of His mighty mind;  
Through priests are mute, and temples still,  
God never wants a voice to speak His will.

## SOWING AND REAPING

"God is not mocked; what a man sows, that shall he also reap."

I am sure you can go back and say how differently through knowledge and understanding we read these texts now. I think there could not have seemed a much worse text than the one I have taken this morning.

It really strikes terror to the hearts of many people, and yet it is a scientific fact. We can read this beautiful old book and see that these things are scientific facts. No, God is not mocked, but, then, what a difference in the God we know now, the God we feel to be in us and of us.

What a man sows that shall he also reap. So he will. How beautiful! I think instead of its being one of the texts that strikes terror to the heart, it is the text that brings the greatest joy when we understand it. We should be so thankful that we are dealing with an unfailing law, that cannot be broken; with laws that cannot be set aside; that what we sow, we do reap, and only that which we sow we can reap.

The working of the Spirit of God is the law, the law of good, or the Lord God. This is not the angry and jealous God, but the living, omnipresent working principle of Good.

Our forefathers have been using their light; they did not feel the inconvenience of the ox wagon, because to them it was the best mode of travel that they knew, and we, up to the time we saw the fuller truth, were satisfied to go in the old ruts, and accepted that which was taught us of a power of good and evil. Now we are not satisfied with this division, we hold to unity, the one God.

In the old days they told us that we would sow in this world and reap in the next. If we were very unhappy here, we might have joy in the next world; if we were very happy here, then we stood in great danger of hell fire in the next state. That is the way God's truth has been presented to us. It was according to the light and understanding of the people, but it is not the truth we know now. What you sowed last year you are reaping this year, and probably what you sowed yesterday you are reaping to-day. All life is a continual sowing and reaping. We need to know how to sow so

that we shall be glad to reap.

Farmers know that if they want to reap corn, they must plant corn. They plant everything they want on their land. Now I tell you that they know the law, they may not realize it is an unfailing principle but they work with it unconsciously. They will take you to the place where they have sown corn and tell you they will have a crop of corn. How astonished they would be if they went to the place where they sowed wheat and saw turnips coming up! Why surely a terror would fill them. But that is not what happens!

There are a few lines that I remember learning as a child:

"We are sowing, ever sowing, something good or something ill.

In the lives of those around us we are planting what we will.

Not a word we say falls fruitless,

Not a deed we do decays,

Every thought and word and action, will be found in future days."

That is how we are sowing. We are sowing by our thoughts and by our words and by our deeds. Just consider what you want to sow. Go home and ask yourselves, What do I want to reap next year, next week? And then be careful how you sow, because every thought becomes a thing. Every word of antagonism, every word of depreciation of yourselves or others, every word that goes out, of sickness, of sorrow, of death, are negative things, and these things you are sowing. When you sit at home and read the newspapers and say, That terrible influenza is coming here—you are sowing. I was in the house of a physician where the people were holding the thought of disease; they lived in it; they seemed to open their arms to receive the great epidemic. They said "we are sure to catch everything that comes along." I could see how they were sowing the identical things which they did not wish to reap, and they were thoroughly good, God-fearing people.

We do not want to be sowing only for health. We want truth, we want beauty and harmony, we want our eyes open to see God. We want our understanding enlarged. We want all these things. Now we must sow for everything we want in this way. We have them. We are the seed germ of all

possible growth. We have it, we are it. Just as the acorn has everything required to become the beautiful oak, we have everything to become perfect men and women, and now we want to sow our seeds. We have abundance, but until we sow we do not reap. So long as we are saying disease, disease will come to us; speaking antagonism, antagonism will come to us; because only what you sow, you can reap. "My hair is falling out; I am getting an old man"—what you say that you must reap.

Now, you know, we want to use our common sense, and if you have not got it, cultivate it. Sow for the thing you want. Sow such kinds that you will see flowers come up there, and corn here, and trees to shade you there. That is what our lives should be. We can have the "green pastures" beside the "still waters;" we can have the fruits to enjoy, we can have the beauty of expressing ourselves, for the God that is in us is good. Think of the 23rd Psalm, beside the still waters, "he restoreth my soul" and leads me in the paths of peace, and though you walk through the valley of the shadow of death, through your own sowing, you have only made a mistake. Omnipresent good is ever going on, going on, never stopping. Now then, let us sow, sow what we shall be glad to reap.

Is it not a cause of thanksgiving that we are dealing with an unfailing Principle—that God is not mocked?—*Louie Stacey.*

### FAITH, NATURE AND HEALTH.

Under the above caption, there appeared in the "Chicago Chronicle," of February 5th, '03, a very interesting article, from the pen of Mr. Oregon Richmond, of Benton Harbor, Mich. The writer in discussing the efficacy of spiritual or metaphysical healing, goes on to say in part:

"Will you allow me to name the causes for this apparent phenomenon? But before I shall do this I would like to review very briefly and concisely, the status of to-day's medicine, leaving surgery and prophylaxis entirely beyond view.

"No honest physician can yet say, 'I cure disease.' He stands just where the priests of Aesculapius stood, thousands of years ago. He is pow-

erless except to "assist nature." His aim is to supplement the physioautocratia—the "vis medicatrix naturae"—or in other words, the procedures set in motion by nature herself to banish from the infected body, or to decompose within it, the sinister invading organism of disease.

"So, may I not say that though the *ens dei* have visited upon mankind numberless diseases of structure and function, they have persistently refused to make known to man a single specific agent of cure, though having endowed all living forms with ability to resist, not always successfully, the *ens morbi*.

"But though drugs do not cure, it is manifestly true, as stated in a foregoing sentence, that nature, even when unassisted by the physician, effects restoration to health, perhaps in nineteen or every twenty cases—a record which when it shall be equaled by a physician will insure to him everlasting fame.

"By what means, and how does nature cure? The means is the unit-cell of the living form—the creative cell. It cures by confronting and decomposing its invading antagonist. The fact is but another feature of the universal and deadly "conflict for existence." It is this life-cell, this creative intelligence, whether it shall be appropriated from healthy human bodies or made directly from the elements of plasmogen—unadulterated protoplasm—which, in times to come, will be employed by the then triumphant physician with which to cure disease.

"Belief in the supernatural authority to heal by Divine appointment acts as a most potential excitant, operating upon the creative cell, and in those cases wherein structural lesions or functional eccentricities are not present in a degree which makes them fatally antagonistic to the further duration of the afflicted form, recovery will ensue, though drugs and the skill of the physician may have signally failed.

"Many years ago I witnessed cures of the kind to which reference is here made, effected by the priesthood of Barcelona. I subsequently witnessed still more striking instances in Bombay, achieved by the high priest of Parseeism, in the presence of the everlasting "celestial fire," and amid the "Towers of Silence" which crown Malabar hill.

"The phenomenon, if I may so call it, partakes of nothing that is not inherent in nature, nor is there in connection with it even a suggestion of the marvelous. The "faith-curist," strong in affirmation of divine appointment, and actually believing in the truth of what he claims, is very often able to act efficiently as an intermedium between the ens morbi and the physioautocratia and to swerve the balance in the favor of the latter. In such cases, though drugs may have failed, faith is triumphant."

### WHO ARE THE ACCEPTED OF GOD?

Many have agonized—it is not too strong a word to use—over the question: Am I accepted of God, or am I rejected of him? The view of God held in times past has cultivated in many of us a fear of God that has made us also fear to face the hereafter. We have been sadly in doubt as to what our future fate might be.

We are all prone to fear. The fearless are few. One cannot be fearless so long as one believes earnestly and fervently that there is something to fear. It is only as we come to see that there is nothing to fear that gradually we lose the old apprehension that kept us in bondage and shut out from us the light and glory of human existence. We dwelt in the shadow. We fail to see the shining sun; there was little pleasure in living, most of our time was given to preparing to die.

What we need now is a Gospel of Glad Tidings that prepares us to live, to live better than ever before, to live with a higher motive, a higher purpose, to a higher end. And as we come to see that there is such a purpose, that there is nothing to fear but the creations of our own ignorance, we begin to put fear out of our lives.

The accepted of God are not they that are afraid of God. The one true God is not discerned through fear, is not worshiped through dread of His anger. The one true God is seen as "Father," loved and revered as "Father," with confidence between God and the soul.

I read to you Peter's words: "Of a truth I perceived that God is no respecter of persons, but everyone who worketh righteousness is accepted of Him." Yet no name was given in Peter's words.

Peter did not say,—those who are known by this or that name are the accepted of God. How little names amount to! Yet for generations we have been tied to them. Sharp lines of division have been drawn between differing sects, due to their names and the difference in their creeds. But as we study this great life of the New Testament, we find no creed originating with Jesus Christ.

We find that He taught men to look upon God as the Father; to look upon themselves as the children of that Father; to see, each for himself, that his own relation to God gave him the power to rule in his life, rule over the evil and bring forth the good. He taught that all men were equal in their relation to God, equal in their ultimate attainment; that all inequalities lie between their origin and their destiny. The spiritual democracy taught by Jesus Christ is something that should be discerned and applied not only in the individual life, but in the municipal life, in the national life; and we never shall have a true Christianity, the right to call ourselves a Christian nation, until this democracy is seen and acted upon as the governing principle for national affairs.

We have been told that before the Great Judge seated on His judgment seat the sheep would be placed on the right hand and the goats on the left. Looking out into the world of nature we see that both sheep and goats are good in their place. We wonder why they were chosen as types of people, people who have been judged. The sheep are lucky; they have been saved. The rest are sent into everlasting punishment.

Now this is true. There is everlasting punishment, and there is the eternal and infinite life that never changes.

Seemingly a contradiction. Can God be the mighty omnipotent power always at work in human affairs, and can there be at the same time an everlasting punishment? Yes; but not everlasting in the sense of forever in time. Everlasting in this sense—that so long as cause produces effect so long must we be punished when we incur the punishment. If we allow the cause to operate, the effect must follow. The effect will last as long as the cause continues to produce it. That is the law that governs human destiny, and that is the law that regulates the ultimate that shall come



for all men. Therefore the sheep are they that see and do according to this great law, according to the will of the Infinite Father. The goats are they that must take—nor can God prevent it—the consequences of their own ignorant doing.

I have said—and the statement may have shocked some of the listeners—that God is too great to extend mercy. God is too great, too mighty, to revoke the legitimate effect of a cause. God is so great so mighty, so all-powerful, that what God is can always be depended upon; there will be no variation. When we do what we are capable of doing the rest is in our hands. If we do not allow an unworthy cause to live within us, to generate and bring forth its fruit, we will not be obliged to experience the result—and this is our power. "They that work righteousness are the accepted of God,"—not they that work evil.

There is natural evil and intentional evil. It is the natural evil with which we have now to do.

We take the consequences of our evil doing. We find the remedy by finding what God is and our relation to God; experience it when we begin to think and act according to that relation. Then we begin to eliminate evil and make the good manifest in our lives. Good and evil are of our own choosing, as to which shall rule in us. Natural evil results from natural ignorance of nature, of our relation to God and what God is, of the power of God in the life. Every human soul is born with the capacity to see, but practically blind to his own divine destiny. All that we experience in life is the natural consequence of this blindness of ignorance. It is all due to not seeing, not knowing, not feeling our God-endowed powers.

Our relation to God is a natural one, not a permitted one. God does not of His great mercy allow us to exist. Because God is, we are. The one truth necessitates the other. God is; we are as the effect, and God is as the Cause. Our relation to God is that of effect to cause, and this relation is law, and this relation must be forever operative. If we see it, work with it, we are sure of results. If we do not see and fail to work with it, if we depart from it, we are equally sure of the results of this departure. They are classified in the New Testament—sin, sickness, and death,—and those who are in sin experience all manner of disease, and every manner of disease brings death. And they

cannot please God, for those conditions are not in accord with the relation of man to God. It is a living and a manifesting that are contrary to the likeness to God, the likeness with which we are all endowed, but which at first we do not see or feel. "He that worketh righteousness is the accepted of God."

Now, in what does righteousness consist? Does it consist in regular attendance at church and Sunday School, inducing other people to attend, going through the forms, observances and ceremonies that may be prescribed by our religious teachers? No, righteousness is of the heart, and one may work righteousness if he never steps outside his door. It does not consist of outward forms. They may mean much; they may mean little. To enroll ourselves under a certain name, to be scrupulous in doing outwardly all the enrollment imposes upon us to do, will never of itself regenerate consciousness, will never of itself give us a change of heart. Every soul, soon or late, must be converted to God, converted from the mistaken and limited idea of a wrathful Jehovah to the idea of God as the Father, the Infinite love that orders human life and brings good through all the surface of evil.

Conversion is a necessity. But does it mean that I am to believe something that you believe, that if I abandon an idea I have had and take yours instead I am converted? Conversion means seeing with one's own eye the Almighty truth of being, the divine pattern according to which we are to build our lives. With true conversion there is no fear of God, but reverence for the Almighty Father. With real conversion the Holy of Holies in which God dwells, is found in the human soul. Worship of God turns us to the within rather than to the without. If we look long enough we find in this Holy of Holies an ever-burning lamp. It is a fire that never goes out. It is fed daily and hourly by the righteousness that we seek to work in our lives, to bring forward as evidence acceptable to God, that we are doing his will. One who really worships God may fail to conform to ceremonies, but if this lamp is alight in his soul, he shall be a light in the world, and men shall learn of God from him, not always perhaps from the words he speaks, but from the life he lives.

Jesus, we read, was endowed with power from on high. He was baptized of the Holy Ghost. He

went about doing good, and healing all that were oppressed of the devil. The personal devil has become obsolete. A devil with hoofs and horns affrights very few nowadays; and yet most of us are not comfortable unless we have a devil of some kind. It seems to be a necessity for us to have something on which we can unload what we do not wish to shoulder ourselves, and a devil is a great convenience. It is only those who are oppressed of the devil, not those who find the devil a convenience, who are to be relieved of the oppression.

Some of us, looking out into the world, see so much misery, so much suffering, so much that should not be. We become filled with a desire to become a reformer. What would the world be without reformers? It would stand still. There must be reforming everywhere in life, reforming of ideas, of thoughts, of feelings, of actions, even of laws that are made by human legislation. New times bring new needs. Reformation is necessary. Seeing all the woe, all the suffering, desiring the reformation that shall dispose of evil, how shall we go to work to get it?

There is one great need. We must step individually from the goat side to the sheep side. We never shall accomplish much in the world so long as we believe ourselves to be goats; so long as we believe ourselves doomed by visitation of God's wrath, we have neither heart nor strength to work for the elimination of evil. Reformation, beginning with the individual, extends from him to the family. From the family it extends to the neighborhood; from the neighborhood to the community, and from the community to the nation. Therefore, if we are filled with a burning desire to do good in the world, we must begin with ourselves. We must reform our thoughts and feelings.

One cannot work with strength, with fortitude, unless one feels sure of his position. What surety for us is there if we continually fear the wrath of God, the visitation of the Almighty in punishment for our sins? We are not strong, we are not stable with this idea of God. Looking out into the world and seeing woe and misery, becoming pessimistic because we do not find a remedy, we say that everything is going to the bad. With that attitude we cannot help in any reform.

Reformation begins at home. "He that worketh righteousness is accepted of God," and he who

works righteousness for himself in his own life, who makes the attempt so to do, and ceaselessly persists in it—the righteousness so growing in his life will enter into the family life, into the community life, into the national life. One man in a community that reforms his own life, reforms his own idea of himself and God, and what belongs to him by virtue of his relation to God, has introduced an element into the community life that will have a tendency to draw other souls God-ward.

"He went about doing good and healing all them that were oppressed of the devil."

We have been—if we are not now—oppressed by illness, sorrows, trials, struggles, loss of friends, of property. We have been oppressed by disappointment in those whom we trusted. We believed in them thoroughly. They have revealed themselves to us—we have said—as unworthy of our confidence, and heart sorrows are the hardest of all to be healed. One may suffer in his body and bear the suffering bravely, but when it is the Gethsemane of the heart there is no resource, no refuge, no comfort but that which comes from God alone. Seeing and feeling all this, we have asked ourselves: What is righteousness and in what does it consist?

Righteousness consists in making the effort to live according to the great destiny foreordained of God. How, then, can one live righteousness until one has some perception of this destiny, until one sees what it is, and volitionally begins to conform? Our old view of ourselves: "We are mortal beings; we are flesh and blood beings; we are made of the dust of the ground; our forefather was Adam, and because of what he did we are under condemnation and divine wrath is visited upon every one of us." Oh! that view of ourselves will never work righteousness. There must be true recognition before there can be a religious life.

What am I? Whence am I? To what am I destined? Those are the questions that are asked inevitably by everyone some day. The Bible answers them; yet they can be answered without reference to the Bible,—the logic of Cause and Effect answers every one of them. The Bible answers them by means of its allegory and its history.

What am I? The child of the Infinite God. I am the natural effect of a cause, by which what God is and what God does shall be made known.

Whence am I? I am from the Eternal. I look upon time, but I am in eternity.

To what am I destined? I am to know my own nature that images God. I am to know every one of its capabilities and powers. I am not only to know them, but I am to prove them. I am to fulfill the great destiny. I am to know God. More than that, I am to know that I know.

We do not work righteousness until we begin to answer these questions for ourselves, until we answer them according to the eternal principles that govern the answers. We may not be theologians. We may not be logicians. But everyone can see and feel "God is my Father. God is love, not anger nor hate. God loves His own. I have but to discover God. I have but to find the Love that is God. I have but to live according to it, to bring God to manifestation in and through my life."

It is the love of God, known and felt, that relieves us of the oppression of the devil. It is the love of God, known and felt that heals us of all manner of disease. It is the love of God, that is known and felt by the individual, that enables him to go about doing good, that helps him to reform his own life in order that he may help to reform others. Every child of the Infinite Father is entitled to all that God has to give. Every child of that Father may have what he is entitled to, but he must work righteousness in his life. The working of righteousness in the life is shown by its results, the healing of all manner of disease.

This means more than physical disease. It means the removing of everything in us that is contrary to God and the Almighty purpose. It means the bringing into our consciousness all that is in accord with God and that mighty purpose. It means the divine incarnation in every child of God—*Ursula N. Gestefeld, in Exodus.*

### HEALING THOUGHTS.

True health and strength we know, nor know in doubt,

When our true angels fire the false ones out.

The entire personality of any man or woman, is made up from past mental acts and attitudes.

The way to make a harmonious body is first to have a harmonious mind.

When we have performed a good act we lose all reward by blowing a horn about it; so all we have to do, is to do right, and then let go the results, for the results are then sure to go right.

After going wrong once, people have to *learn* the Way of Life.

And since there is but One Way, it is important to enter early into the right understanding of Life.

Do not pile up treasures of external things, but have everlasting treasures that are not subject to change.

God sustains and beautifies the field-flowers that are to be cut down to-morrow. Much more will He clothe and beautify man, who is immortal.

You will always receive if you ask of God.

To judge righteously is health-giving, for you are judged as you judge, and Righteousness always produces perfect health.

First receive the truth yourself, and then you will be able to impart its light to others.

An impure man, one who thinks impure thoughts is the last thing on earth that should undertake to do "healing!" People are only in need of healing on account of evil thinking! Can an evil thinker heal?

Beware of false teachers that extol their powers, while inwardly unclean, unsanctified. First know them by examining the *fruit* they bear.

Offer your healing services when health is incorporated in your own body, from being comprehended in your mind.

"How can a corrupt fount bring forth pure water?" (Read *Timothy iii, 1-8.*)

Only by holy thinking can health be reached! Set that down.

And it cannot be sustained when reached, if the thoughts return to dwelling on impure things.

Let us come forth into the pure, sweet, calm, White Light of Peace and Wisdom and be good;—not for "the Redeemer's Sake" but because it is NATURAL. As children of Light we walk in the Light because we love it, because it is our Home. By so doing we prove our common Fatherhood as brethren of Christ. Then is the great Atonement fulfilled.

Be ye perfect—even as your Father in Heaven is perfect; Be ye followers of Perfection even as children of one Father.

God does not need your help! We cannot add an iota to the riches and fullness of God! All He

asks of us is to *receive the overflowing bounties* He offers us, but which until now He has had to stand at the door and *knock* to get admittance to give us!

Look out for God. Recognize, recognize, recognize!—REALIZE.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the *King of glory shall come in.*"

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."

"He that hath clean hands, and a pure heart;"  
—"He shall receive the blessing."

"There is no god but God."—*The Koran.*

"This is life eternal, to know the only true God."  
—*The Bible.*

"If one endure  
In purity of thought, joy follows him  
As his own shadow—sure."

Remember that our thoughts are our daily prayers. The fruits they bear, our answers to them.

"He that hath Allah for a friend,  
*To want and woe hath put an end.*"

"O for a muse of fire that would ascend  
*The brightest heaven,*" always for meditation.—  
*Shakespeare.*

Heaven is a state of harmony, in which no unclean thing can enter. It is a condition arrived at by dropping every form of evil imaginings, and thinking and living only pure, true, beautiful and righteous thoughts, every day and hour.

In your highest moments select some thoughts to think during your trials, you may have, until a beautiful equilibrium is attained and heaven is yours all the time.

Heaven is a condition. The only satisfaction, its attainment.

#### THE ESTABLISHING OF AN IDEAL.

Every man has some standard of right, some ideal which he is following; vague and visionary, it may be, but nevertheless, it is at least an instinct to choose some goal that is higher and beyond his present attainments. To the degree the ideal is definitely realized, man manifests perfection. To have an ideal is to have a conception of perfection, supremely excellent, most desirable. One dictionary says

that an ideal exists only in imagination or notion, but to the metaphysician ideas, or thoughts, are realities, for, before anything can be brought into manifestation, or formed by the mind, it must originate in thought, in an idea. Ideas, then are the concrete expressions of mind, made visible through the formative power of words.

There are three definite steps concerning an ideal which every thinker should take, *viz.*, the choosing of the ideal, the establishing of it in consciousness, and the attainment of it. According to the standard we make for ourselves will be the measure of perfection and happiness we shall attain. All people are instinctively searching for Truth, which will at some time, usually supposed to be after death, bring them perfect happiness, peace and plenty. This they call Heaven, but in reality it is the tendency toward the absolute standard of goodness and right which they are seeking.

Truth is eternal. It matters not what one may think concerning Truth; man's views about Truth do not change or affect it, for God is the absolute Truth, and God changes not; therefore, Truth is the same yesterday, to-day and forever. Man in his effort to become conscious of the perfection in which he was created, sets up an ideal, which he frequently changes according to his environments. These are more or less limited, being products largely of the intellectual man reasoning from the sense plane. "For the bed is shorter than that a man can stretch himself upon it; and the covering narrower than that he can wrap himself in it." (Isa. 28:20.) Thus we find the creeds and dogmas of the church constantly changing to conform to the higher and broader conceptions of the Truth, when we lay ourselves upon the bed of our personal standard of Truth, the bed of our personal limited ideal, we find it far short of the absolute to stretch ourselves upon it, and the covering of our relative standard of morality and righteousness too narrow to wrap ourselves in it.

All ideals are either relative or absolute. Dealing largely with manifestations, the ideal of the majority is a relative one, that is, it is our standard of perfection as compared to some manifestation which we liken unto perfection, but which is necessarily limited, being subjected to time, form and causation.

Any ideal is better than none; any definite ideal:

is better than a vague and illusionary one, for that definite ideal will lead to activity in bringing forth the manifestation of that ideal. This will mean growth, progress, and with the unfolding of the powers to attain that standard of excellence will come higher aspirations and a higher ideal. So I would not depreciate the relative standard of humanity, for man unconsciously seeks the higher, and will be changing his ideals from day to day. But to the student of things beyond and above the material, to the student of the soul, a low standard, or even an intermediary ideal, should not be taken. It is true that many metaphysicians, while they recognize the final goal to be attained in manifestation, adopt intermediary standards to "conform to conditions," they say. They say they are like a man climbing a mountain, they know the goal (Absolute Truth and Perfection) is at the summit, but that they must deal with the rocks and sharp points, the crevices and high peaks, the rough conditions incident to the way of their ascent; so they set up a relative standard, a point on the mountain only a little higher than they now are, because it will be more readily reached. But how often does even a so-called metaphysician, when he has reached a difficult place in his climb toward perfection, become discouraged when he has descended an apparently deep crevice of the mountain, when he has encountered sharp rocks and huge boulders, and is ready to abandon his upward way, declaring it all a failure, and forgetting the height he has already attained, and the broadened view of life he then has compared with the view he had when he began at the base. The trouble with that man is that his standard, his ideal, was a relative one, and not the Absolute. If he had kept his eye fixed on the summit, the perfect and complete Truth, he would have known that these apparently hard places, these boulders of opposition, when surmounted, would themselves give a broader and grander and loftier view of the immensity and beauty of life. So, if you become discouraged over the failure of demonstration, in any manner whatever, you may be sure your standard is not that of the Absolute, which is the unlimited, the perfect Being, God. Your demonstrations are corresponding to your faith in your ideal, and if your ideals are limited, your demonstrations will necessarily partake of the

limited; hence the failures in some cases while success attends others.

You may have an ideal of God as health, and have all faith in that ideal, and by which you demonstrate over sickness and pain; but when it comes to financial support, you have another ideal of your God. You attempt to reason it out from the human mind standpoint, that support must come to you through certain channels; that is, your standard is a relative one in this respect, it is limited by your sense consciousness; you have attempted to reason it out, and find yourself in the tangled meshes of limitation, and you fail to demonstrate supply. These failures should not discourage you, but rather show that your standard is too short and too narrow—there is neither comfort nor satisfaction in any standard which is not long enough to embrace all the Truth and wide enough to cover perfect demonstrations in every line of that Truth.

When one lives alone in the sense consciousness, and measures his life upon such a bed, he finds it entirely too short; his ideal is too low; and he finds no rest. The standard of Truth, the standard of Absolute Right, is spiritual, yet includes all the manifestations of Spirit, which we call materiality. It includes the use of all material things, but for Spiritual ends. When taken as a unit, this standard of perfectness, and the material as a visible manifestation of the Spiritual, the bed of Truth will be long enough and the covers wide enough to give rest without weariness, peace without fear, comfort without strife, life without sorrow; it will give health, it will give joy, it will give prosperity, it will give good, and only good. It will not only be a consciousness, but it will be realized in your physical life. You will behold its oneness with the life of God. Spiritual life will no longer be something vague, intangible and unreal, but you will have an abiding sense of reality in your personal manifestation. If you want to be like God, you must think like God, your thinking will make you act like God. Any ideal less than Absoluteness, perfection, must necessarily fall short of the mark.

Intellectually, Truth may seem changeable, relative and adaptable, for intellectual investigation pertains to analyzing, separating and comparing. This tends to destroy the comprehension of Absoluteness, which means unlimited, unqualified by, absolved from any conditioning factors. Hence, if

you are confused over apparent inconsistencies or lack of demonstrating power, go straight to the primal principles. You recognize and acknowledge that God is spirit; that Spirit is omnipresent; therefore everywhere present; "If I make my bed in hell, lo! thou art there;" that Spirit is Love, everywhere present; that Spirit is omnipotent, all powerful. Therefore, love and goodness and power are everywhere, in everything, in you. What, then, is evil or disease or weakness to you or me? Nothing. Take a stand on these fundamental principles, and whatever the appearances may be, you will know there is no reality in them. But your standard, your ideal, must be God the Absolute, unmixed, unlimited, unconditioned, perfect. This God is man's greatest need, man's highest goal.

False ideals and false ideas have brought all the calamities of history. Rome had already been destroyed by ideas before the conquerors from the North pillaged and burned the city. The latter was but the effect of the ideas. False ideals bring dissatisfaction, misery, despair, failure; and false ideals are formed from a false view-point. Hence the necessity of starting from the very first principles of Being, and always adhering to these primal truths. We may have to recur to them again and again to dispel the illusions and delusions of sense consciousness, arising from the appearance of things. Goodness is everywhere present. The purest, loftiest sentiments seldom fail to touch the inner spring of spiritual consciousness in any being. All desire Truth and Goodness. Truth dispels error as does light darkness. Both good and bad seem realities to the sense man, and only by measuring them upon the bed of Truth, this standard of perfection, can we learn to distinguish the real from the unreal, the true from the false, and when we thus measure our sense conceptions we find that our standards have been too short to stretch our real Self upon it.

Some object to setting the ideal too high. They say, "But what if I make my ideal so high that I cannot reach it?" The very fact that you aspire to such a state of consciousness is proof in itself that that standard can be reached, that it is attainable, or else you could no have conceived a desire for it. You absolutely cannot think of an impossibility. What you think must by its own force be made manifest sometime, somewhere. Such a con-

dition must exist in reality somewhere, and as rapidly as we regenerate our thoughts, unfold our faculties and powers, we ascend toward that goal.

A recognition of a high standard does not by any means indicate present perfectness, or infalibility. There are times when we apparently descend into a valley, but when we arise out of it, if we have kept our ideal in front of us, we find ourselves further up the mountain of Truth, nearer the goal of perfection.

As human mind broadens, our comparative ideals change; that is, our spiritual perceptions broaden. All spiritual ideals point toward the one great Truth, the Absolute, and the formation of creeds is but the effort of the intellectual man to establish prescribed methods of right belief and right living. But so long as there is an undiscovered fact in the universe, so long as human nature is subject to growth, so long as there is a falling short in the human mind, there can be no fixed standard or creed or government of man by rule, for each law admits in the minds of some a doubt in its application. What may be your highest aspirations to-day, may not be my ideal in my present state of consciousness. You must choose and establish your own standard. In the march of the finite toward the Infinite there can be no halting place till humanity reaches the realm of the unchangeable and eternal.

There is another world besides the material—it is within. "Never shall man know the Lord through any system or creed outside of his own heart and life. All faiths must disappear in the one faith; all religions must disappear in the one religion of Absolute Truth. The free reading of the Book of God, must be accompanied by the free reading the Book of Nature."

Perfection is the ideal of every religion, expressed, perhaps, in different terms, but with the same final object as its goal. It is found in the Vedas of Brahmin, the Koran of Mohammed, in the Christian Bible. It is voiced by all nature itself.

Swami Vivekananda says. "The pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses, out of matter, as it were, and to evolve the spiritual man, instead of filling the mind with low, narrow and little ideals; this striving day and night to make the Infinite one with our being—this strug-



gle itself is the grandest and most glorious that man can make."

The greatest motive power that moves the mind, that gives the greatest force of energy, is a purely spiritual ideal. The histories of nations indicate that the loftier spiritual thought and ideals in its religion, the greater the power and influence of that nation, but as soon as pursuit of the Infinite is abandoned, the fall of the nation begins.

Theodore F. Seward says. "The American people have two standards or ideals. On the one side is vigor, energy, activity, dominion, conquering circumstances by the strong right arm—the strenuous life,' which is an appeal for the strongest possible exercise of the human will. Its standard of success is material prosperity. The ideal on the other side is exactly the opposite of this. It sees in the history of mankind a perpetual failure of the human will to give happiness, comfort, peace, or even permanent prosperity. It sees that not only the teachings of the world's Savior, the man of Galilee, but the analogies of science show that the secret of happiness lies in surrendering the finite human will to the Supreme Eternal Will, and that true success is not to be gained by a strenuous materialistic life, but by a spiritual life."

Then place your standard high—the perfect manifestation of your real Self; take nothing less, be nothing less. You will never be satisfied with anything short of perfection, anything short of the consciousness of this oneness with God; Eternal Spirit demands nothing less of Its creations.

"But will my ideal never be changed as I progress in knowledge of the Truth?" Your conception of that standard may change, and undoubtedly will, but the ideal, being Absolute, can never change. You, as a Truth seeker, will never be satisfied until you reach the realm of fundamentals, the Absolute Truth. You may seem to reach that point at times, but upon investigation find that you have been making your standard a comparative or relative one instead of the Absolute; that it has been only a relative aspect of the Truth compared with you inner basic ideas of perfection; and thus you will continue your search until you finally arrive at a position that is absolute and final. Yes, your ideas of perfection will expand and broaden, yet your ideal will be the same. What you count perfect in your child when ten years old, will be

too narrow a view when he is twenty; that is, as you progress in Truth, perfection will mean more and more to you, yet as easy to attain. The child can easily master the problems in the first part of his Arithmetic, but as he progresses in his study, the more extended problems in the middle or back of the book will unfold in easy and proper manner as he comes to them. So with man in his spiritual growth.

A disposition to follow the right will lead to its recognition and manifestation. This sense of rightness increases with exercise as with every other faculty or power. Consult your compass frequently and follow the gentle sensitive leadings of the Spirit, that innate faculty, which, when listened to and heeded, will draw you with unerring precision toward the very essence or fount of Truth, and the experimental errors of sense will disappear, not all at once, probably, but just as fast as your spiritual consciousness is unfolded, and destructive ideas and practices will vanish as rapidly as the right relation you hold to perfect Being is recognized. You must learn to recognize, single out, and bring into focus, the real elements in Being, to appreciate the meaning of life, its true idea, its genius.

Having once been convinced that Truth lies in a certain direction, no other course is open than to follow it, and man attains to spiritual consciousness by acting in unison with God through the absolute standard of perfection.

"Finally, brethren, be steadfast." Cultivate an intimate relationship with your ideal, and then you will be able to say with Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39.)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood (life) of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. 13:20, 21.)—*Charles Edgar Prayther, in Unity.*

## CHOOSE.

The Bible does not impose upon us arbitrary and unreasonable commands. It sets before us facts, and invites us to decide with enthusiasm for one alternative or the other—for God will have no luke-warm service. In view of the awful temptations and the noble opportunities with which every life abounds, it says to every man who has ears to hear: "Choose." A glance at any concordance, says the Sunday School Times, will show how often the Bible presents us with the thought that God makes choices. Choice is one of the highest exercises of the rational nature, and the divine command as was urged by Moses and Joshua by Christ and Paul, by all the teachers and leaders who have felt the everlasting importance of life's issues—such a command can dishonor no man. It assumes that we are rational beings, who were not made to be driven, but who can examine and decide for ourselves.

The power to choose, which lifts us above the brutes, is a power that we exercise all too seldom. Most lives are neither conspicuous successes nor brilliant failures, just because men so seldom arrest themselves and make some deliberate resolve. The mistake which blights so many lives, is, not that they make a definite choice of evil, but that they never choose at all. Too seldom men look alternatives honestly in the face. They do not choose, they drift. You could almost count up on the fingers of your two hands all the men you know who have ever made some great and solemn choice, which has seriously shaped their subsequent career. How many could tell why they are in this trade or profession, and not in that; in this church, and not in that? We are where we are, often, simply because our parents, or some other of the powers that be, put us there. So far, that is right; we must receive our start in life from others. But, as we love God and our own souls, we must not stand there; we must learn to choose for ourselves, and not drift into the other world with the helplessness of the beasts that perish.

Numberless things of the highest moment were determined for us before ever we saw the light. We did not choose our parents, our family, our country, our language, our religion, our social

station, the sphere within which our friendships are possible or by which our education is limited. We stand, as it were, within a charmed circle, across which we often feel we cannot step. If we move at all, it is only, like the prisoner, to walk to and fro and round and round. Yet God has so made us that it is in our power to choose the greatest things. Our path may sometimes seem to be tracked out for us before we ever begin life's journey; we may seem to be sternly compassed about by necessity, yet God's word to every man is "Choose." And woe to him who stops his ears and allows himself to be borne onward every day nearer and nearer to a goal which he has never once looked straight in the face.

Nor need our choice be a blind one. It is to be made in the light of our experience. God asks no man to choose without giving him facts to determine his choice. We cannot look over our little lives, still less over the expanse of history, without choosing for God, if we choose at all. Do you not see how your life has been molded by Divine fingers? How the disappointment which a few years ago you felt sure would crush you, has opened up for you other treasures or undreamed of happiness, which would have been forever sealed had God then given you your own foolish way? Do you not feel that the bereavement which seemed to bury your own heart in the grave of your dear dead has brought you after many days a peace, and even a quiet joy, which you never knew before? Your past is written all over with the finger of God; it is in the light of all that that you are to make your choice. The God who bids you choose is the God who helps you to choose, who—

"From our mother's arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours to-day."

And the time to choose is to-day. Time has no meaning for God; for Him who is, and was, and is to be, there is no yesterday and no to-morrow. But we are creatures of time. A hundred years ago we were not; in another hundred years we shall not be—not, at least in the visible world, taking part in the social or political affairs, nor in the visible church, sharing her struggles and aspirations. We look before and after. Our past

may kindle inspiration or remorse, according as we have been faithful or unfaithful to the best that we knew. Our future may fill us with hope or despair, according to our temper of mind, and to our use or misuse of the past. But of the past, and of the future we are not masters; we command nothing but the present. The past is past, the future is God's, the present alone is ours. We cannot choose in the past; it is gone, and with all power of modifying it by the free exercise of our will. We cannot choose in the future; we may never see the day to which we postpone our decision; some future certainty we shall never see. The present only is the time of choice.

It is often said that most men live in the present. In one sense, that is true; in another sense, it would be nearer the truth to say that few men really live in the present in any profound sense of the word "live" at all. The old man lives proverbially in the past, with its memories of the good old times; the young man lives in the future, when the toils and hardships of the present have won for him means and leisure. We live in any day and every day but the day that is ours, the day that is passing—to day.

It is so hard to realize the infinite value of the present day. The past, which we think to be so fair, as it lies in the golden light of memory, was once the present. Did we think it fair then? The future, whose rosy brilliance beckons us across the years, will one day be present. Shall we think it so radiant then? No sane man would dream of despising the pleasures of memory or hope; but the present, with its clamant opportunities and its solemn responsibilities, ought to be as inspiring a force in our lives as the past with its memories, or the future with its hopes. The present, which we think so commonplace, will some day be a past, which we shall probably think beautiful. Why should we not think it beautiful now? This day holds in its bosom the memories of the past and the hopes of the future. But it is greater than the future and the past, for we have it, but we have not them. We, then, who, are alive this day breathing God's air, looking up to His Heaven, have still the present in our hands, therefore, let us choose. It is to-day that is the accepted time—to-day, and no other day. Day by day God is pouring upon His thoughtless children His treas-

ure of golden hours. They will pass all too soon away—and then?

We are in the enjoyment of health and strength and unclouded mental vision. Whether our brain will be clear to-morrow, and our powers of resolution unimpaired, we do not know. Reverses come like a thief in the night. The indecision of to-day cripples the resolution of to-morrow. "It is always to-day with God," said Origen—but it is not always to-day with us. Therefore, while it is called to-day, let us harden not our hearts, but choose. If we refuse to enter now into the beautiful house in which Christ is longing to spread His table before us, there may come a time when the door will be shut.

The importance of choice is obvious, the time to choose is to-day. But what are we to choose? The path of service. "We will serve the Lord." The noblest and the rarest choice is the choice of service, and the wisest service is the service of the highest and the best. The only choice on which anything really vital ever depends is the choice of that which we will serve. Serve something we must. We were born to serve. Day by day we have humbly to serve Nature's great and unerring laws, or she would sweep us out of existence; and hour by hour, in the problems that cross our path, we are serving God and Christ, or ourselves.

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### GOOD AND EVIL.

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Dear Reader, The writer of this is one of thousands who believe that their salvation from undesirable conditions, both physical and spiritual, depends upon their non-recognition of their idea of evil.

We take the position that in reality there is no evil; using the term in its popular acceptance. And I think that it will be found that we are not a credulous, conventional, negative, or superstitious people; but rather positive, individual, critical, and logical.

The popular idea is that evil is something that the world would have been better without from the beginning, and which in its ultimate results produces only pain and unhappiness. With an acceptance of that definition we will reason our position.

When we consider the might, the magnitude and the mystery of the power that created us, and then compare with it the power of man with all his limitations, is it not a silly piece of egotism for any human being to say what would have been better in the economy of the universe?

Ingersoll said, that, if he had have made the world, he would have made health catching instead of disease. The fact of the matter is, that health is much more contagious than disease. Ingersoll's good health and the consequent personal magnetism and humor, were the chief factors in his success.

To admit of evil in the universe is to impugn the wisdom of the Creator. *Supremacy is the essence of the God idea.* If God could not avoid the existence of so-called evil, then He is not Supreme, and we have no God. If He could avoid real evil and did not, then He would be a devil. We prefer an acceptance of all as good, rather than a denial of God.

One no sooner states his belief in the allness of the good, than some one asks, "How about murder, is that good too? "No!" Oh! what a horrible doctrine! You are a menace to the well-fare of society." Now notice: Those who are the most thoroughly saturated with a belief in evil, clamor the loudest for another murder, when one has been committed, and indirectly they want a hand in it. Let some unfortunate one, impelled by some mental delusion, commit murder, and they immediately cry out for revenge. "Hang him! Hang him!" Now, murder is certainly a perversion of the sentiment of justice, and it will be found that all murders, when traced back to their origin, have their inception in some one's perverted sense of justice. The idea is, I have been deprived, or wronged, and justice requires that I be revenged.

Now, on the other hand, those who believe in the all good, can have no such incentive to murder. They believe that no one outside of themselves, can really wrong them, consequently, they have no revenge to be worked out on others. Suppose that Czolgosz had have been a believer in the non-reality of evil, where would have been his incentive to murder McKinley?

We ask the believers in evil, "What is evil?" Answer: "The destruction of human life." The

fact is that no life can be destroyed, we can simply change its mode of action. We can change the human entity out of this visible sphere of activity, into the invisible, and there is reason to believe that its power, for good or evil, toward us, is rather enhanced than diminished.

Now, measuring murder by our definition of evil, it remains to be proven that the victim is in any sense worse off than he would have been had he been permitted to remain here. We know not what ill he might have endured here, or what benefits he may be enjoying because of his having been transferred to the other side.

Now, don't you see that if the people were imbued with the idea that we cannot really injure a man by sending him over on the "other side," then you have removed the chief incentive to murder? But how about the dependents of the victim, who are left here? It remains to be proven that the ultimate welfare of those dependents has been in anywise prejudiced by their bereavement. God knows his own and looks after them. The writer of this never knew either father or mother, yet he firmly believes that his progression has not been retarded by their physical absence.

Human personality should ever be sacred from violence, yet I believe that society tolerates much of crime, that is more cruel in its results than murder. We are not justifying murder in the least, but we do claim that there is nothing in it, that will warrant us in the presumption that God, or the Divine Economy, is either impotent, unjust, or unwise. And certain we may be that a belief in the reality of evil, fosters the very passions and prejudices that make murder possible. Peace and purity of heart are not possible to those who believe in the reality of crime.

Evil is a phantasm, a creation of the human imagination; it pertains to the fictitious "mortal mind." Those who believe in the reality of evil, have not yet outgrown the childish imagination of the primitive man, who filled his atmosphere with imaginary entities. Those who think they must fight evil are on a par with Don Quixote and Carrie Nation.

Any man who has evolved a capacity for real thinking, knows that the "mortal mind," unenlightened by the Spirit, is subject to all kinds of illusions and delusions. Christ said, "Judge not by ap-

pearances." Longfellow said, "Things are not what they seem." Emerson likened the world to a vast lunatic asylum. Bryant said, "And each pursues his favorite phantom." We have all been there, and all conditions have their beneficent use; but some of us are convalescent enough to drop some of our delusions, and a belief in the reality of evil is one of them.

With us, the allness of the good, is not a matter of simple theory, but of experience. Over and over again, have we found that those things which we at a time considered disastrous, have in the ultimate worked out our good. All observing minds reach that conviction. Hence Alice Cary said:

I would not make the path I have trod  
More straight, nor smooth, nor wide,  
Nor change its course the breadth of a hair,  
This way, or that way, or to either side."

"Evil is the friction of nature's activities, working for the eternal good." We learn to be masterful by bumping up against the hard things of experience. An old "Jack Tar," said, that his grandmother might be a good sailor in calm weather. And who of us wants to remain in the happy innocence and ignorance of childhood?

Pain is always beneficent,—take as an illustration the disease called a "cold." For hundreds of years the people have been taught the fact that a "cold" is a remedial effort of nature to rid the physical system of a dangerous condition, yet the majority still regard it as an enemy, and only another evidence of nature's hostility and God's mismanagement. My good people, with your present habits, but for the detergent action of colds and fevers, you would die with rot. Better agree with the cold, or better still, live so that colds will not be necessary. Let this simple illustration suffice to show the beneficence of disease.

Shakespeare said, "There is a soul of goodness in all things evil, if you will but carefully distill it out." Thoreau said, that the life of a pirate had just as good a lesson for us, as the life of a saint, since the inevitable majesty of the moral law appears, just as plain in the infringement, as in the observance.

It is authoritatively stated, that those parts of Australia that are peopled by the descendants of

the former convicts have a higher moral and intellectual tone than the other parts, settled by the conventionally virtuous people. Thus you see how things, apparently evil, ultimate in good.

Evil is only a negation or absence of the good, as darkness is the absence of light, and cold the absence of heat, neither one having any reality. When we use the term evil, we use it with a relative significance. The writer was once asked, "If there is no evil, what is the use of teaching morality?" He replied, "There are several degrees of good; good, better and best,—we want the people to have the best."

Evil is only something that the majority have outgrown, or desire to outgrow. Many things that could not be tolerated now, were considered virtues in the early history of the race. Even at the present time, morals are a matter of locality, or individual unfoldment. We are forced to accept all as good, or refuse to characterize things in any sense whatever. Refuse the good and you have no definite criterion. A recent writer says that our ancestors were complete rascals as compared with our present selves, and that which appears among us now as crime, is only some of the traits of our ancestors, carried over into the present generations; atavism. In reality, all human beings love the good and desire the good. Many of them commit crime because they are laboring under a delusion as to the nature of their environment and as to what is the most immediately conducive to their welfare. Even the much detested snakes have been proven harmless, when they realize that no harm is intended them.

The man of refinement, who thinks that any degree of unjust selfishness will pay a dividend of happiness, is just as much deluded as the man who keeps a brothel. But all these are good in the sense that the experience is necessary to force upon us the conviction that only altruism will pay.

We can simply touch upon the metaphysics of this question. Suffice it to say that you can rest assured that if you keep your mind centered on so-called evil you will certainly relate yourself to it, and attract to yourself the very things that you deem so undesirable. That is the reason that Emerson said, "Do not bark at the bad, but chant the everlasting praises of the good."

It is said that, "God is too pure to behold in-

iquity." That does not mean that God is shutting His eyes to existing conditions, but it does mean that, "To the pure all things are pure." It means that God made all things good, and still sees them thus.

If you recognize so-called evil, you will learn to hate it. If you indulge hate at all, you will learn to hate the person who perpetuates what you call evil. The fact is you cannot hate evil in the abstract if you try, you must associate it with a subject or object. If you have hate in your mind, you have the stuff that murder is made of.

The prophets of old taught the non-recognition of evil. In Isa. 33rd, 15-16, we read, "He that walketh righteously, *he that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil*, he shall dwell on high, bread shall be given him, and his waters shall be sure."

We fully recognize the conditions called evil, and we see the desirability of out-growing them, but we deny the nature and significance usually placed on them. We know that fighting is not the way to get rid of them, but rather that they be ignored, using our time, our thought, and our energies in developing the higher aspects of character. Things ignored will cease to be.

What we want to emphasize is this: A belief in the reality of evil is a denial of God, *it is virtually Atheism*. To a mind imbued with Atheism, the higher attainments of character and perception are impossible.

"I know that there is no error,  
In the great Supernal plan;  
And all things work together  
For the final good of man."

—H. F. Hughes.

### AVOID A SCOWL.

A sour countenance is inexcusable in man or woman. An habitual scowl betokens ill-temper; but suppose it may not be the result of any ill-feeling or badness of heart, it is useless and worse than useless. Besides, its effect upon others is unpleasant, not to say contagious. It is hurtful to children; but perhaps its worst effect is upon the person him-

self. Instead of drawing people to him in a way to open their hearts and minds, it repels them. In a word, it is the opposite of tactfulness and is bad for either business or social influence.

In this connection we may quote, with reference to the reaction upon one's self of a cross look, from a writer in *Woman's Home Companion*, which has reference to a pleasant voice as well as looks:

"'As a man thinketh in his heart, so is he.' And, conversely, as a man appears to be, so will he think in his heart. In other words, if one is happy and cheerful, and kind, he will smile, he will speak cheerfully, he will do acts of kindness. On the other hand, and this is just as important, to smile and to speak quietly and in a kindly tone, even if one feels unhappy, or angry, or discouraged, at the moment, so reacts on the man's inner being that he begins to feel what he has simulated. This is a good thought, and it points to a plain duty. We should never allow ourselves to express outwardly by word or by look, any unkind or unhappy thought or feeling. To do so is only to tend and foster that feeling, to make it grow and get final hold on the character. But, by affecting the helpful virtues we will dwarf, and finally pluck out altogether, the evil in our nature, and we become in character the good things we have caused to appear in our countenances and in our voices."

Every guilty deed holds in itself the seed,  
Of retribution.

Luck is of your own making. Luck means rising at six in the morning, living on one dollar a day if you can make two, minding your own business and not meddling with other people's; luck means the hardships and privations which you have not hesitated to endure, the long nights you have devoted to work; luck means the appointment you have never failed to keep, the trains you have never failed to catch; luck means trusting in God and in your own resources—a religion whose motto is "Help yourself, and Heaven will help you." Luck comes to them who help themselves and know how to wait.—*Max O'Rell*.

"Next to doing the things that should be done, is leaving undone the things that should not be done."



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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

• UNCHAIN THE TRUTH. IT SHALL BE FREE. •

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# Washington News Letter

VOL. 8.

WASHINGTON, D. C., APRIL, 1903.

No. 7.

## EVANGELICAL CHRISTIAN SCIENCE.

### ITS OBJECT, ITS CREED, ITS LAW, ITS FAITH AND RESULTS.

Lecture delivered by Albert S. Dulin before the Evangelical Christian Science Church, February 15th, 1903.

On this occasion it is fitting and appropriate, for one who was a witness at the birth of this movement, to speak with a degree of authority concerning its history, its accomplishments and manifest destiny. I know much of its history, more of the benefits it has brought to humanity, and have an abiding faith in the simplicity of its propaganda to accomplish a Divine mission.

The object of Evangelical Christian Science is to elevate Humanity, abolish superstition, destroy prejudice, correct traditions and free those who are physically, mentally, religiously and spiritually bound.

Its doctrine is predicated upon the Divinity of Man, and the capacity of each and all of us to

Its faith is based upon demonstrable and demonstration.

Its only law or creed is the "golden rule," to love God, love your fellow man, preach the gospel and heal the sick.

Its faith is based upon demonstrable and scientific facts; not in speculative theories, academic learning, or in teachers of religion; but in the nature of man and the good inspiration of love that flows from the universal consciousness.

The result of its teachings, the understanding of its faith and the practice of its doctrine bring to the individual, harmony and health, power and peace, wisdom and understanding. These are some of the fruits of the Spirit, and by the degree in which the individual reflects these attributes of Deity is measured the Spiritual Man.

To the seekers after Truth we spread the New

Testament before them, and look for spiritual nourishment to flow as freely from its pages to the open mind, as the milk from the mother's breast to the infant that clings to her bosom.

We know that the sun is visible without telescopes, and that the colored glasses of sectarian instructors may impair its glory but cannot add to its brilliancy or its warmth. We cherish religion as it is reflected in nature and blazes from the heavens above us, shining into the hearts of humanity, needing no creed to define it, allowing no anathema to limit it; cheerfully greeting it wherever it may appear, recognizing our brother in the disciple of love, even though he may stammer in the recital of catechism, or stumble in the darkness of philosophical enigmas. We feel that this system of religious liberty can only be measured and judged by its fruits. It was by this token that the apostles knew their religion was universal, because they saw its fruits among the Gentiles who professed and practiced it. We believe this a better test of the activity and potency of Divine law in human affairs than a theological colloquy over predestination and transubstantiation.

This is in substance our religious convictions, as well as a reply to those who impeach this system of healing. We point to the fruits of the tree to prove that religion flourishes better under the free air of heaven, than when cultivated in sectarian hot-houses, or under the deadly shadow of State protection.

I have made these remarks for the benefit of those who may be laboring under the misapprehension that there is something mysterious and unnatural in this method of healing. This is the prevailing impression among many who have not taken the trouble to investigate the subject, or who have never resorted to it for physical or mental ills. The impression, however, carries no weight, except with the unfortunates who are afflicted with a superabundance of prejudice. The truth is, that the wonderful cures which have resulted from



the teachings and practice of Evangelical Christian Science are no more mysterious or unnatural than the breathing of the atmosphere. That it has not been applied to the needs of the race for many centuries is due only to a loss of spiritual understanding in religious teachers. The natural law of health and harmony has never been altered; but the understanding of it disappeared when the priesthood abolished the spiritual conception of the "temple not made with hands," and substituted in its place the forms and ceremonies of a temporal power.

In order to rescue mankind from his fallen estate, from ecclesiastical servitude and materialistic bondage, the Son of Man came forth from the bosom of the Father and demonstrated natural law by walking on the sea, stilling the tempest, healing the sick and raising the dead. He manifested the attributes of the real, or Spiritual, Man and gave us a practical illustration of the true nature, the power and dominion that are hidden within us.

He taught the multitude in parables, and by his superior wisdom and understanding of spiritual truths—natural laws—He demonstrated great power over the objective senses. He made the human body the servant of the Divine Man hidden beneath the senses. The people little understood his sayings, and attributed to all his parables many different meanings. Yet the common people received him gladly, for the simple reason that they were not overburdened with materialistic dogmas or worldly wisdom.

Now let us see why His doctrines were accepted by some and rejected by others. To many it will appear that He had some veiled purpose in teaching the people by parables. This, however, was not the case, as can be readily shown when we comprehend that the carnal senses can not apprehend spiritual law. It was for this reason that He declared: "Marvel not that I say unto you, ye must be born again." Jesus thoroughly understood "the law of Spiritual Life" and he addressed his thoughts and language to the subconscious Spiritual Being, the hidden Ideal Self, that ever beholds the face of the Father. He stated great truths that the Universal Spiritual Man, residing in every creature, recognized but could not express on account of the shroud of materiali-

ty that enveloped their spiritual understanding.

The people, the plain people received His teaching with joy and gladness, for the very natural reason that the Divine nature, hidden within their own Being, responded to the touch of Divine love, that emanated from Jesus, and recognized in His sayings the laws of universal life and harmony. His was a case of the subconscious soul expressing universal Truths, and addressing them to the immortal soul of all humanity. The spiritual nature of the multitude was more sensitive than that of their rulers and religious teachers. The ecclesiastics of the Hebrew Church were jealous of their temporal power, and preferred the despotism and the husks of an inanimate creed to the dynamics and life of a spiritual religion. Hence, the cry "Crucify Him." The Roman rulers could not understand His doctrine, for the policy of that government, being founded upon brute force, had educated them in the direction opposite to non-resistance and self-sacrifice.

For the present I shall not enlarge upon this aspect of our subject, but will briefly address myself to the progress of the good work and the freedom it offers to all mankind.

In the first place, it liberates us from the bondage of superstition and fear, and this release is followed by the manifestation of health and harmony in the individual; for it must be borne in mind that the mystery of sickness, sin and death, has its origin in the ignorance of natural laws; the errors from which we suffer are the result of inherited beliefs, that have been handed down to us for ages past, and the mental suggestions of the present that assume that mankind is doomed to suffer sickness, sin and death. We pay the penalty for placing our faith in this falsehood, and pleading guilty before a phantom tribunal whose verdict is known to be nothing but death. This is the whole secret of the misery of the race, as well as the great mystery that shades the vision of men from a view of the Divinity within them.

A writer of the marvelous—I believe it was Haggard—tells us of a wondrous ruined city of great antiquity. In this hoary place of wonders, more wondrous than all else was a statue of superhuman loveliness and perfection, representing a glorious woman with a veil about her face, leaning forward with outstretched arms in tender sup-

plication. This mystic work of art typified Truth praying to the sons of men to unveil her face.

The face of Truth is hidden from mankind by ignorance, superstition and vanity—not from all men but from the race at large. In all ages there have been those who have gladly risked more than material existence, to win but a glimpse of that Divine loveliness, the white light of that immortal verity. Some have passed beyond in the moment of triumph, translated by the overpowering glory of it, and some, like Jesus, of sterner, tenderer fibre, have lived to martyr themselves for what they knew.

I remember, some years ago, when my brother Sabin here took his first step along the path of spiritual progress. We were associated in journalistic and political affairs, and it was my privilege to present to him the proof of a very remarkable case of metaphysical healing, wherein I had been the beneficiary. The proof was positive and unanswerable. He was exceedingly skeptical concerning the method of its accomplishment, but sufficiently interested to try and disprove by philosophy and logic, the cause of my recovery. He believed that I had been deceived and with that tenacity and determination so characteristic of him, he argued against my contentions without satisfying himself, or convincing me. He shortly commenced a systematic course of study with the same object in view. He struggled for nine long months in the dust-bins of modern and ancient religious systems, and burnt the midnight oil pouring over the pages of dead scholastics. His efforts, however, were not "love's labor lost;" yet the labor brought many chastening hurts to his intellectual pride and self-esteem. His long experience among the worldly wise, and his wandering in the desert of spiritual unbelief had ripened his prejudices and hardened his material convictions. It was at this stage of his mental suffering that the "pent-up Utica" of his soul burst forth and left him dazed though free. He had yielded up the ghost of false impressions. When the mist had cleared away, and the clouds had vanished, my brother, beside me, found himself in the presence of the Prince of Peace. His life from that hour has been along "the path of Light." He is following the example of Christ, doing the works of the Master, and is an active, walking monument

to a dead and buried past. This statement is made in no spirit of flattery. I knew him as a man of the world, and I know him now as a man of God. He can rejoice with the Psalmist and say: "I will behold Thy face in Righteousness; I shall be satisfied, when I awake with Thy likeness."

Few there are who have not wandered through a "wilderness of woe." The mental anguish, the loneliness and silence of the tomb that precedes the spiritual birth, should be a welcome epoch in our lives; for this silence of the soul bespeaks the coming of the "pearl pink dawn" when man shall meet his Inner Self face to face, and learn that "The proper study of mankind is man."

We behold the warring hosts of men and our soul cries out in agony for Peace, Peace, Peace; and there is no peace, for turmoil seems to reign. This need not astonish us, for there is but one Peace, which the world awaits in agony and travail, and all yield up their earthly dreams in solemn gladness for—"the Peace that passeth understanding." How can there be Peace, my friends, when men look upon each other with hateful eyes and call one another enemy—when an imaginary line constitutes the difference between *meum* and *tuum*; for which men and nations will shed each other's blood. How can there be Peace at all, in fact, so long as the "Fatherhood of God and the Brotherhood of Man" is a mystery instead of a common principle in daily life? Peace is the glorious child of Freedom, born of the Soul, of Love and Self-respect. It recognizes the rights of others and is satisfied with its own.

About nineteen hundred years ago there came out of Nazareth a certain teacher; a simple, "plain, blunt man," who taught the law of Life, of Peace and Love. He said that those who had eyes to see, and ears to hear, would see and hear and understand, and that certain signs would follow them; 'they would lay hands on the sick and the sick would recover;' and many other things of a like nature.

Friends; these signs have followed in the wake of the Evangelical Christian Science movement, and I, like you, am glad to clasp hands in the furtherance of the good cause. This movement has encircled the earth within less than six years, and I believe it is destined to be the most potential factor in this age in bringing into clear relief the true

spiritual Man—the image and likeness that reflects the Son of God. It comes teaching the ethics of spiritual freedom and love, and practicing the laws of Life so magnificently exemplified in the stupendous works of the gentle Nazarene. It proclaims the Truth and says it shall be free. It brings the benison of hope and health, to the worn and weary traveler. Its shelter is the tree of Life, beneath whose shade the children of men will find a sweet repose.

As I gaze on the past, and meditate in the present upon the spiritual unity and divinity of Man, I marvel at the natural simplicity of Truth, and bow my head in reverential awe before the illuminated shrine of universal love.

### MANNERS AT HOME.

I know a woman who is always harping about "culture" and "refinement" and "etiquette," and who does not at this minute know the meaning of that old-fashioned term, "good manners," says a writer in the Housewife. She is always regretting the lack of culture among her neighbors, and there is not one of them who is not more polite than she is. I have heard her actually yell at her servants, and storm at her children, and I do not think her husband is the happiest man in the world. In society she is a charming woman. She knows always just what to say and how to say it. I never saw a woman who could excel her in gliding across a room and sinking gracefully into a chair. Her little boys can tip their hats so prettily to ladies on the street; her little girls can enter a room with toes properly turned out, and with the grace of little queens; and alas! both the little boys and the little girls can be as impertinent and display the worst manners of any children I ever saw. And they literally fight among themselves. They are not taught to be polite to each other. Their mother seldom favors them with her properly chosen words and graceful manners when they are alone with her. Discord reigns until the door bell rings and then the entire household must put on good manners.

"If we don't," one of the children said, "we catch it when the company's gone!" This is an extreme case, but do we not all have our "company manners?"

## A KEY TO SPIRITUAL UNDERSTANDING OR

### THE LIVING CHRIST AND LATENT SOUL.

Lecture delivered by Albert S. Dulin, before the Evangelical Christian Science Church, Sunday afternoon, February 22nd, 1903.

There is a Supreme Court resident in each and all of us to whom we can refer for adjudication, all the perplexing problems that baffle the human intellect, concerning the seeming mystery of the spiritual origin and destiny of man. That Court is the inner consciousness; the spiritual soul, from which emanate our altruistic and divers impulses; in brief, the throne of God in man.

We need no one to tell us of the outward evidence of the senses, for to the human intellect they are intensely real and very much alive. But, between the carnal intellect and the spiritual cause, back of the emotions and sensations, there is a barrier that none can penetrate, save those who are "born again." This new birth; or, as the Apostle puts it, "putting off the old and putting on the new," comes to us when the human intellect yields up its material and carnal sense of life to the spiritual realities of existence. It is then that the Divine Mind, or universal cause of all manifested life, imparts to the individual that spiritual intelligence which is the beginning of wisdom—the wisdom which enables us to apprehend the universal laws of life and harmony. As long as we permit ourselves to be burdened with a material conception of life, and a carnal sense of happiness, we will never be able to make practical use of the Divine and Omnipotent power that we obtain from a spiritual understanding of natural law.

The aristocracy of "mortal mind" in its egotism and ignorance, falsely assumes that it possesses the power to create life and to destroy the same through the process of death. Acting upon this erroneous conclusion, it denies the universality of life, fails to recognize the laws that govern creation, attempts to usurp the prerogatives of Deity and establishes a mythical government of its own.

The laws of sickness, sin and death, that hold sway in the domain of the carnal senses, are im-

potent and of no effect, when the eternal and spiritual laws of life and harmony are concerned, understood and applied. The carnal intellect is governed by the law of mortality, for the simple reason that it refuses to accept and be governed by the eternal spiritual law of immortality. Being what it is and in all things carnal, it defies a lie, perverts the Truth and thus enslaves the creature. The most perfect intellectual machine ever evolved in the construction of physical man is powerless to heal the sick or give vitality to thought, if the ideas that emanate from it are based upon the false conception of life and the laws of mortality. This type of mortal intellect is often observed in the calm, crafty and designing methods of the selfish despot, as well as in the pharasaical spirit of the religious bigot, who exalts a dead creed above a living Christ.

There is a principle of Divine law, of love, of justice and power, that operates with unswerving fidelity and inimitable exactness throughout the cosmos. Owing to its Divinity it is seldom recognized for what it really is by the human senses. Men may break man-made laws with more or less impunity; and at the worst the penalty of detection is but a passing pain. But when men break the fundamental law, the Will of the Infinite Mind, there is absolutely no escape from the divinely appointed punishment. No explanation will avail; no excuse can palliate the inevitable consequences. This is the difference between Divine and human justice. This is the difference between the understanding of the law of life possessed by spiritual intelligence and the human intellect. It is the difference between the spiritual, the science of health and harmony, and the material science of medicine.

We must change the foundation of our understanding and beliefs from the quicksands of mortality's delusions, and establish them upon the rock of the inexorable laws that govern the universe. In the degree that we conform to this rule of action, we obtain our natural and Divine heritage; "the earth and the fullness thereof," including health, harmony, peace, power and immortality. This is the birthright that mortal man sells for a mess of pottage, and thereby loses his God-given power and dominion.

When the intellect of man recognizes the Divine law that created and gave it existence, it will-

ingly submits to the government of spiritual intelligence. It then becomes the vehicle of the Infinite Mind and transmits to humanity the law of the Spirit of Life that was in Christ Jesus; the law of health and harmony, of peace and plenty, of power and dominion. This law is our Divine inheritance, common to all, in all alike. It needs only to be understood and applied for us to obtain the blessings that flow from its beneficent rule.

It is the transmission of this spiritual intelligence and understanding to the subconscious mind of the individual that awakens the soul to a realization of its own Divine power and quickens it with newness of life. This quickening of the Spirit imparts to the body a greater degree of vitality and strength. This, I think, is what the Master meant when he declared that, "man shall not live by bread alone; but by every word that proceedeth from the mouth of God."

That the spirit is life, we know; and we also know that the body without the spirit is dead. It therefore follows that the more of spirit we have the more of life we possess. The less of spirit we have, the less life, love, health harmony and perfection do we possess. I want to illustrate right here by the experiences through which we have all passed, the working of the spirit; how it affects the body, and restores it to its normal condition of mental and physical harmony.

We can all recall in our moments of meditation, when we are passive and non-resisting to the Divine impulse within us, how we have been quickened by the spirit, how our whole thought and body seemed to glow with animation and love. In such moments the eye brightens, the brain becomes active and illumined, the body more light and buoyant, our surroundings seem more congenial and pleasant. It is then we radiate and reflect the Divine soul within us. It is the yielding of ourselves to the love of our own spirit,—which is the perfect image and likeness of its Creator,—that endows us with the Divinity of the Christ. For are we not children of God and joint heirs with Christ? This spirit is our own soul knocking at the door of our consciousness for admittance. It is the closing of the portals of our intellect to its entrance that transforms the immortal and Divine being into the mortal and carnal creature. It is right here that our free moral agency comes into

play, for we are given the power and right to choose. The brain and body are nothing if not the instrument of the spirit, and if the spirit does not control and govern the body and brain, the brain cannot control the body or itself. This is a simple statement of a fact in nature, and is borne out by the self-evident proposition that the body possesses no creative function or power and would be dead and inanimate without the spirit of life. Is it not therefore plain that the law of the spirit of life is the natural law that governs our being, and the mortal law of sickness, sin and death the unnatural?

If we bar the door of our mind to the entrance of the Divine Spirit, and allow the black spectre of ignorance, superstition, selfishness and vanity to hold sway over our thoughts and actions, we become our own blind executioners and suffer the penalty of mental and physical torture. Such action and choice bring us under the dominion of the law of sin and death, and the law of sin and death is caused by nothing more or less than our refusal to allow the spirit to abide in our consciousness, quicken our bodies with its own life and Divinity, and impart through our intellect its spiritual intelligence and universal wisdom.

The mortal intellect or objective mind is ignorant of the spiritual intelligence and omnipotent power of the subject mind or soul. If it was fully conscious of this power within its being, and would understand the laws that govern and have dominion in the spiritual realm, it would possess the knowledge and wisdom to give intelligent direction to the power of soul, on the outer or objective plane of existence. It was just this understanding of the nature and power of the soul that enabled Jesus to perform His marvelous works, and justly earn the title of the Christ, the Savior of men. He knew that the Christ of God—that is the attributes and potentialities of Divine intelligence and power,—was inherited by every human being that has ever existed on the physical plane. It was by virtue of His knowledge of the spiritual law of life and harmony, that He addressed the hidden Christ or soul within those whom He healed and raised from the dead. He commanded the soul to exercise its power and dominion over the mortal intellect and carnal senses. The soul recognized the command of Divine wisdom and responded; with

the result that mental and physical harmony was restored.

In just the proportion that we understand the powers of the soul and intelligently apply this spiritual wisdom to the needs of others, do we emulate the example of the Master and succeed in accomplishing the works that He performed. The statement is often made that we do not succeed in accomplishing the stupendous works of Jesus. This is a proper statement and born out in part by the facts. The explanation, however, is simple. There are two reasons for this. The first difficulty arises by the unbelief of the patient in his or her Divine origin and spiritual unity with the universal cause of all life and power. They labor under the delusion that life is inherent in matter, and that their existence is due to physical causes. Their objective senses have impressed their soul with this false conception of existence, and the soul, being unconscious of its Divine origin and power, becomes dormant and inactive. It will be remembered that Jesus always demanded faith on the part of those He healed. Not faith in the power of physical man, but faith in the Divine principle of the spirit that gave Him the power to heal. He constantly declared that it was not He—the man Jesus—that did the works, but the Father—the Spirit of Life—in whom He abided. "I do nothing of Myself; but as My Father hath taught Me, I speak these things." He spoke the words of spiritual understanding and they were healed. The Christ is the spiritual Bread of Life within us, and ye who eat this bread, will have health and harmony. To the extent that the patient partakes of this bread of life is he or she benefited.

The second reason why we do not accomplish as great works as Jesus, is due to our lack of spiritual understanding. Yet I have never known a case to fail to respond to the treatment when both the patient and healer were working in harmony with the spirit.

It is the spirit of Christ within you that heals. We simply transmit to the subconscious mind of the patient, through the power and dynamics of the soul force, the knowledge of his Divine inheritance and dominion. If the soul receives the Truth, it is made conscious of its own power, and proceeds to correct this seeming inharmony of the body. In some cases the cure is instantaneous, in others,

for the reasons I have stated, it requires more time. If we possessed in full the power of the Savior, we would have that degree of spiritual intelligence that would enable us to discern at once the soul's greatest need, and we would apply the Truth to the vital cause of the patient's troubles and the cure would follow at once.

Preaching the gospel and healing the sick are the two Divine methods of arousing the soul to the consciousness of its own spiritual power and immortality. It is by the transmission of the Word, or preaching the gospel to the subconscious mind that you are healed. Now the understanding that the spirit is God, a universal, omnipotent, omniscient and omnipresent power, encompassing and in all things both animate and inanimate, brings to us the realization of the unity and oneness of the soul life. So, when we address a patient, we speak to the same Christ that is in him, in you and in us. The consciousness of the Christ within you is the beginning of wisdom, and the application of this wisdom leads to perfect harmony and eternal life. As the Christ principle grows in your thought, the tree of life becomes manifested.

Pilate asked: "What is Truth?" Let us see. Whenever you recognize in humanity one principle, common in all individuals alike, you have discovered a Divine Truth. For instance, the animal kingdom, including man, possesses a principle in life, to the degree that each creature can act and move of its own volition. This is one principle of Truth in action. The intuition and instinct of self-preservation is another principle of Truth operating along the line of protection. The recreative instinct is a principle of Truth in the direction of the preservation of the species. The emotions of love and charity are a principle of Truth, whose Divine impulse results in unity of purpose and harmonious cooperation. These are a few of the principles of Truth. But Truth itself is the cause back of every principle that operates throughout the universe. To know Truth is to live in harmony with its principles. We must know something of the Truth before we can apply its principles or utilize its powers. It is the statements of the universal principles of Truth that gives us the understanding of the needs of ourselves and others, and the wisdom to apply the healing power to the wants of mankind.

I for one, would fall out with the beating of the heart within my bosom, did I not believe it to be the pulsing of Infinite Heart; but how else could it be heart of mine? I made it not, and at any moment it may seem to fail me, but if it be what I think, it can never deceive me.

Friends: If we have love for God and love for man, the universal Christ is conscious in us, for love, the Divine love that takes in all humanity, is the principle of Christ, the Son of God.

#### VICTORY THROUGH CONFIDENCE.

"Thus saith the Lord God, the Holy one of Israel; in returning and rest shall ye be saved; in quietness and confidence shall be your strength."—*Isa. 30: 15.*

"Thine is the victory."—*Chron. 39: 11.*

"What is thine is mine." "I and my Father are one."—*Jesus.*

As there is but One All, one must return to this truth to find rest from the belief that here is God, the Good, plus a devil or evil power—mortal mind, malicious animal magnetism, animal nature, lower self, a fall of man, that there is impurity, and that there is a higher nature evolved from a lower.

In returning and rest we shall know salvation. Returning means accepting the All Good for one's self, and self as being it; it does not mean going from one locality to another, nor experiencing death of the body; it means returning here and now and resting in quietness and confidence. We gain nothing through struggling and striving to overcome and become. From the standpoint of the truth that One is all, we can send forth judgment unto victory, and know that what we have held as belonging to God alone is also ours; that what we have held as His work exclusively is also ours, and that what we have supposed was accomplished by Him separate from us is accomplished by our identity. So, it is true, that what is thine is mine, and I and my Father are one.

Victory means conquest, success. The fact that we are what we are is victory, dominion. "Whatsoever is born of God overcometh the world, is saved, and has the strength of a quiet confidence."

Success is a glittering goal, over which is inscribed the words Honesty, Ambition and Stick-to-it-iveness."



## THE METHOD, SIMPLICITY AND POWER OF DIVINE HEALING.

Lecture delivered by Albert S. Dulin, before the Evangelical Christian Science Church, Sunday March 1st, 1903.

I intend to talk to you this afternoon on the method, simplicity and power of Divine healing. For the benefit of yourself and others, I respectfully request you to give me your thoughtful and close attention. I am satisfied that, if what I say is clearly understood, you who are seeking for spiritual bread, and those of you who suffer from mental and physical ills will perceive "the cloud by day and the pillar of fire by night," that will lead you out of the land of bondage.

I will endeavor to transfer your thought center from self to self consciousness. Now, hold in mind the idea of man's divinity and unity, and we will go together to the fountain of spiritual understanding and drink freely and deeply of the waters of life.

The subject of our address, this afternoon, needs no defense, for Truth is self-evident when once discerned. God does not trifle with His children. He does not lend His love and wisdom at interest rates, nor bank it with man-made hierarchies; but, like an open book, He unfolds the Universe before our gaze. He bids us look up, and read the signals of the skies and learn the secret of His majesty and power.

I shall try to lead your thought into the domain of spiritual realization, and trust the impulse of the spirit to give you a clear perception of the method of Divine healing.

It is manifest, within us all, that we are two in one, or dual beings. The nature of our two-fold self is positive and negative, resisting and non-resisting. The former is conscious and physical, and the latter is subconscious and spiritual. The positive and resisting nature is represented in the physical body, while the negative and non-resisting is represented in the spiritual, Soul. One is the creature, the other the Creator; one the machine, the other the power. The creature could not exist without the Creator, and the Creator could not manifest itself without the creature. The machine would not act without the power and the Power

would abide in the silence of the great unknown if it had no instrument to play upon. The objective, being the machine and the creature, is cognizant of the things that are seen, the temporal phantasma of life. The subjective, being the Creator and Power, is cognizant of the unseen eternals, the great realities of life. The living entity we call man could not exist without the power of the Creator vibrating within and without him, around and about him, above and beneath him.

The law of vibration uniting the Creator and creature results in manifested life. Hence, we affirm and declare, that we "live, and move and have our being in God." If the "Spirit of Life," which we call God, were not immanent with us, we would be without intelligence or form, therefore void,—nothing. As we are the highest creation in the scale of manifested life on this planet and exhibit in a minor degree the attributes of Deity, we wisely conclude that we are made "in the image and likeness of God." I do not allude to imperfect body and form, for imperfection must take on perfection, before our God-likeness will fully appear. The more we have of Spirit, the more we have of life and perfection; hence the statement of the Master that he came to give life, and give it more abundantly. The body without the Spirit is dead, and for this reason we correctly declare a simple scientific statement of fact when we say that there is no Life, no intelligence, no causation, no sensation, no love, no power and no dominion inherent in the carnal grain or the carnal body. In like manner we correctly affirm and voice the immortal Truth when we say that all Life, all Truth, all intelligence, all causation, all creation, all health, all harmony, all Love, all power and all perfection are resident in the Infinite Mind and its spiritual manifestations.

We, being the children of the universal law of Life, therefore of God, are endowed with and inherit the divine attributes of Deity, and claim them as our natural and immortal birthright. Can there be anything strange and unnatural in claiming and possessing that which is our own? It is the failure to claim, and our denial of this great truth that results in our disinheritance and death. For "the law of the Spirit of Life" is absolute and true. The constant affirmation of this truth brings mental harmony and physical health, and the full reali-

zation of it in our souls, or subconsciousness, results in eternal life and immortality. The lack of this realization confuses the mental horizon, and this confusion leads us to ignorantly, and sometimes consciously, violate the natural laws that govern our existence. The "Law of Life" is as ancient and eternal as the universe. We suffer the penalty of this immutable law in sickness, sin and death, by resisting and refusing to accept and apply its simple precepts.

The long continued denial of this truth, has buried, to a greater or less degree, our spiritual faculties, and entombed them in a shroud of mental chaos. This is our mortal heritage for the sins of our ancestors. Yet, we are not wholly lost, for the latent and dormant Christ within us but awaits the voice of Truth to rise again. In our silent meditations, this still small voice of conscience whispers "Hie, receive the word that thou and I may both be free." When the mental door of mortal mind is opened, the light of love and truth comes in, and illuminates the creature with its own Divinity. This is the new birth, or our conscious recognition of at-one-ment with the Father.

I have endeavored in the foregoing remarks briefly to illustrate the immortality and divinity of man's nature, by the recognized perfection and immortality of the nature of his Creator. For, it is manifest, if the Creator is immortal, His spiritual creations are necessarily immortal, also. If you have caught the spirit and meaning of these statements, you have the key to universal harmony and eternal life.

With the foregoing remarks held clearly in view, you will receive the words of Spirit and of Life, that make you alive and well, sound and free. Jesus declared His words would never die. And again: "The words I speak unto you, they are Spirit and they are Life." Had they not been this, He would never have healed the sick by divine power and demonstrated over death.

Now I will try and explain to you the Divine method employed in the healing of disease by the Master, His Disciples and Apostles in every age covering the history of mankind. This applies to you, for you can perform the same works, in the same way, and by the same methods that they employed. I want, however, to impress upon you, in advance, the necessity of understanding the fol-

lowing facts and conforming to the rule that governs them.

If you desire to do these works, and receive the blessings that follow from the performance of this Divine service, you must be sincere in heart, and honest in purpose, and apply in a practical and sensible way the fruits of the Spirit to the needs of your fellow beings. You must apply the truth that you know, however little that may be. This obligation acknowledged and obeyed, the way is open to all Truth—the only way: The way to know is to do the known.

Those who want to know the Truth and, knowing, to understand, kindly raise your hands. I am glad to see so many.

Now harken to the words I say unto you. All causation is Spiritual, and back of cause is creative Truth. He who will not apprehend this fact, will remain spiritually blind, and continue to be a mental and physical slave. And the blind man's night is less painfully dark than the night of the contentedly ignorant.

Every aspect of Truth is simple and easy to understand when we desire to meet it face to face. Its very simplicity is the great mystery that baffles educated ignorance. One must love the Truth for its own sake, or he will never become acquainted with it, even if it is within and without him, around and about him, above and beneath him. When for the first time, the shame-faced mortal meets the Truth, confusion takes possession of his thought and he shrinks from contact with it. When the light of Truth appears the false conception of his earthly hopes and dreams are spread before his gaze; then he learns for the first time that there is nothing hid that shall not be revealed. Shame and fear and dread, take hold of him in this hour, and he fain would flee from the presence of himself. 'Tis then we speak the words of Spirit and of Life, and say to shame and fear and dread "Dissolve into thy native nothingness." These seeming things obey, and the Soul awakens to listen to the silent voice of love and wisdom. If the Soul is already quickened and seeking for the light of truth, the mortal mind and body finds its freedom then and there. But if, perchance, it lies dormant from inaction it struggles blindly in its fetters and seeks its stupor and repose once more.

Again, the Word of Life in silent, yet in thunder

tones declares to sickness and to death, "I AM ALL, thou art nothing!" The Soul awakens and gazes on its mortal chains, its false impressions and delusions, and cries "Alas! I am chained and bound." The Spirit says "Thy ropes are chains of sand; arise, thou art my own beloved Child; go cleanse the Temple of thy Soul, for life and health, and love and strength, are all thine own, for I have made thee in the image of Myself, and given thee all power and dominion."

My friends, Love is Truth, and Truth is Love. Do you love Life for life's sake, or do you love it for fear of death? If you love it for its own sake then you love Truth, for Truth and life and love are one. If you love Truth, the Truth will love you with the tender passion of Divinity. It will become your bride and bridegroom, your parents and your children, your friends, your all. It will not take your love from others but will increase many fold. If you love Truth, it will make the Temple of your Being its abiding place, and teach you that Truth and you are one. Truth is God! "He that loveth not knoweth not God; for God is love. He that knoweth the Truth shall abide satisfied. For to know it is to abide in IT. This is not Priestcraft, not ecclesiasticism, but it is the Truth, and heals the sick and sore in heart and therefore satisfies.

We must make practical use of this inward Truth, for it is the use that gives strength to our own Soul. If we fail to use it for ourselves and others, its beauty fades and crabbéd age usurps the throne of youth and everlasting life. The knowledge of this Truth within us should not make us shrink from the duty we owe our fellows, and cause the heart of devotion to paralyze the helping hand. If our devotion transcends our desire to labor for the weak, the sick and broken hearted—yea for all humanity!—we narrow ourselves and prejudice others against the TRUTH we profess, by failing to execute its mandates. This is faith without works and, therefore, dead.

The labor of love in the vineyard of life gives us the fullness of health and the harvest of immortality. Fortified with the spirit of love you can know no fear, "for perfect love casteth out all fear," and "the warring hosts of hell," of sickness, sin and death, will vanish at your coming like the twilight in the morning. This is the Divine method of

healing the sick, and awakening the dormant soul to consciencousness and self knowledge. This is the illuminated path that you and I must take, that lighted the way the Master took to immortal life where death is banished by eternal glory.

## TREATMENT.

By Bishop Sabin, Sunday, March 1st, 1903.

God, our Father, we know that every good and perfect gift comes from Thee, and we know that we live, move and have our beings in Thee, and that we were created in thy image and in Thy likeness, and that Thou dost give us power and give us dominion. We know that all this power and dominion are our rights, and we realize this Truth to be true and we realize it now. We know that we can't be sick; we know that all belief of sickness of every kind and character, is belief in error, and and error is unreal and untrue, for Thou art all and Thou art good. We live in Thee, and Thou art eternal life, eternal health, and eternal harmony; therefore, we have eternal life, eternal health, and eternal harmony, because we are like Thee.

Oh, Father, we thank Thee for this realization of the Truth; we thank Thee that Thou dost send it down through our consciousness now; and that it takes hold of us, takes hold of us now; and that we can lift up our eyes to Thee and rejoice that we are perfect as Thou art perfect.

Oh, Father Thou dost give us more and more of this blessed realization; Thou dost take us by the hand and lead us in the pathway of eternal Truth, the Truth which makes us free. Oh! we bless Thee and thank Thee for this continued blessing, as we know Thou dost lead us along this pathway and will until we can go above all these material surroundings and rejoice in the realization of perfection.

Go with each and every one of us here to-day, to our homes, fill our hearts with love; let Thy holy spirit fill us full, that we may rejoice in the knowledge of the Truth, and in the love which makes us whole, which makes us like Thee. We ask all this in the name and through the name of our precious Savior, Jesus Christ.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, January 28th, 1903.

Question.—Why do so-called diseases often return after being healed through Divine Methods?

Bishop Sabin.—This is not, *per se*, a healing religion. The healing is not the ultimate object of it by any means. The only object of the healing, so far as I can see, is to substantiate the truth of the so-called religion or whatever it may be. Jesus Christ said: "Though ye believe not me, believe the works." Furthermore, we are told that it shall be a "sign following" those who believe.

The healing of a person heals the soul, so to speak, heals the mind, changes the person from the evil to the good, gives him the new birth. It is only such a healing as *materia medica* can do. It can heal; but, if the soul has not been healed, if the soul has not been converted, if the person has not been turned around, so to speak, to love the good and hate the evil his disease is liable to return, just as if he was healed with medicine. Furthermore, after a person has been healed a few times by this method, unless the healer converts the soul, converts the mind, changes the life of the sinner into that of the saint, you can't heal him any more. That has been demonstrated, in my experience, a great many times. One is just as liable to take disease after being healed in this way, as if healed by any other method, unless the healing goes farther and heals the soul. That is my idea, and that is my idea entirely. When a person's consciousness is filled with this Truth, it fills his heart with the love of God Almighty, it bubbles up all over him and the result is that such a person as that is never sick. But if he has not that, he is just as liable to be sick as if he was healed in any other way.

A. O. McLaughlin.—I would say in regard to this question that the previous speakers have struck the keynote in my opinion:—that is, that there must be an entire rejuvenation of the individual. It must affect his soul and not merely his outward mind and body. If that only is healed, if he looks only for material results and cares for nothing beyond, he will get what he looks for. His physical organism will probably be healed, but back of that are his old tendencies. He has made no at-

tempt to change these; and, if he relies on a healer as he does on a physician, there must come a time when it will fail him. He has never considered the keynote which must be sounded within him, but has looked only for his own welfare and health, and has never struck the great interior Truth which is in his being. When that is reached, when that soul is touched with divine fire, that one does not need healing from any one; but the flame is within him from the very source of life, pure, and disease cannot manifest in him, and, for that reason, all of us should seek that consummation. When that is attained, all of these other things will follow, as a matter of course. Health is ours, and everything will follow.

Question.—What is the most essential part of the prayer that heals?

Bishop Sabin.—The question is very badly stated. "What is the most essential part" is absurd. If any part of the prayer is essential to the healing, then it is essential, and there is nothing more or less. It is like asking which is the most perfect of two perfect things. They are both perfect, and that is the end of it, and you can't make them any more perfect.

The essential thought that heals the sick, as you have been given,—what is it? That thought is the realization of the spirituality of God and that man is His image and likeness; that this spirit is all, all substance; and that man, living, moving and having his being in this spiritual substance, is of like character. That realization, made in the consciousness of the petitioner, so to speak, heals; and that is the thought that heals. Now, if any part of this is essential, no part can be more essential than any other part. It is an absurd question.

Question.—If a patient is always to remain in perfect health, should he not learn to make the realization for himself?

Bishop Sabin.—Of course he should. He must. If he can't, he can't remain in perfect health.

A. O. McLaughlin.—As was stated, he can't always depend on others. He must learn to hoe his own row, so to speak.

J. F. Adams.—I would say in regard to the question, that if a person is always to remain in good health, he must forget sickness, he must forget the devil. As long as people keep a devil in

mind, or the intimation of a devil, they have to be sick.

Bishop Sabin.—What do you mean by the devil? Just explain it.

J. F. Adams.—I do not know if my opinion of the devil is the same as any other person's, or not. I believe the devil idea is ignorance.—My opinion is that it is a great big bugaboo, gotten up to scare people, by the priesthood in order to make them good. I believe the devil is ignorance. If you will root out ignorance, you will root out the devil. Whenever you do that, you root out all sickness and all error. But, as long as people believe in a devil or the works of a devil, sickness and discord will exist. You have to be born again, have to have the new birth. Think of spiritual things. As Paul says, whatsoever things are lovely, whatsoever thing are true, think of these things. Keep your mind eternally on the good, the pure, the holy and the perfect, then you will see no imperfections.

Bishop Sabin.—I think our friend has given a very good definition of the devil. It is ignorance. Now, as evidence that this is true, take the saying of Jesus Christ: "Ye shall know the Truth and the Truth shall make you free." The Hindu philosopher, Gautama Buddha said that ignorance of Truth is the cause of all misery, or words to that effect. There is no doubt that this thing called ignorance is the error that is destroyed. If the knowledge of the Truth makes you free, ignorance of the Truth makes you a slave. About all this thing called the devil is good for, so far as I know, is to keep in line a lot of persons who would not go to church for any other reason than to escape his Satanic Majesty. I don't think he has as large a following as he used to have; he is gradually losing his grip. If you go out and preach a doctrine that has not a personal devil and a good warm hell, I tell you they have no use for you. The world at large has not. They must have their old idols. You may talk about God and His love; that is all right,—but when it comes to real conversions, you have to have brimstone.

I remember, one time, going to a protracted meeting in a town out in a western state. It was some kind of a holiness meeting they were running. They were making converts out of the church members, themselves. The minister read a passage of scripture, and then he took the congregation men-

tally and held them over the mouth of hell, and soon the whole mourner's bench was filled, trying to escape the wrath of God.

That is the old orthodox religion. It is all false, there is not a word of truth in it. God Almighty is love. Jesus Christ came teaching the doctrine of love, love of God and love of your fellow, and any other kind of religion is false; it is nothing but a falsehood; it is indicative of bad results. The belief that God created a devil and punishment, is the cause of every crime that ever was committed by the human family. All history testifies to this truth, that a person, or a nation, never rises higher than their estimate of Deity. If their Deity is such a one as repented himself that He ever made man and brought on a flood and drowned all the world; such a one as commanded Joshua or anyone else to go out and slaughter and slay, of course you can't expect anything of a people of that kind except the conduct based upon that idea. That is all. They will never rise higher.

You will never see a nation rise higher than their estimate of the Deity. We have a religion in this country away beyond that. While a few relics of the old barbarism stick to us, in the main, we have a religion of love, of faith; it builds us up, it makes us strong as a people; and when we are thoroughly impregnated with that thought, we will have reached that degree of perfection which the Bible calls the millennium, where all will be love,—love of God, the Father, the Universal God, the Father, and of man as our brother.

A. O. McLaughlin.—Referring further to this question, this belief of a devil is largely a product of mind, and history will bear out the assertion that it is only a product of growth, that the devil is always associated with the idea of hell. In the earlier part of their history the Jews had no idea of any such a state as hell, or a devil. The only book in which anything is said of these is the book of Job. But that is not a Jewish work; it is an Arabian work.

Josephus tells us that there was a deep gorge near Jerusalem, where the refuse of the city was thrown, and occasionally a criminal was stoned to death and thrown over that cliff, and there was nearly always fire at the bottom of that gorge. The local name of that place was Sheol; literally translated, it would our modern hell. And from this

imagery the New Testament writers began to speak of it; and, when they organized a church, to rally their followers through fear, as was said a moment ago, they thought it would make them good, and they could safely reach the other side. It came from the idea of that local place where criminals were executed. It grew from the local imagery of that place near Jerusalem, and shows the extent to which the human imagination can go.

If God is good, and God is spiritual and God is all, in the entire universe, there can be no such place anywhere outside of the human consciousness. Our Heaven and our hell are all within us. It is our state of consciousness, and it is with us wherever we may be. We can enjoy just as much Heaven here on earth, if our consciousness is in the proper state, as we ever will. It all depends upon our attitude.

### LANGUAGE OF THE SOUL.

The words of the soul are few and simple words—"Love," "Faith," "Hope," "Courage," "Eternal," "Gentle," "Calm," "Serene," "Holy," "Joy," "Peace" and "Bliss."

Love speaks all languages and is most powerful when it expresses thought through the Silent Voice.

The language of the soul is eternal and universal and never *partial*. God speaks to no one set of His children in preference to another, and all words that are freighted with *love, peace and gentleness* are God's words; all others are the words of mortal mind—carnal mind. God is Love. He is not a respecter of persons—He loves *all* with impartial love.

Aspire for the perfect and pine not for those things that please only the senses, if thou wouldst know and realize peace, harmony and melody.

Cease your suggestion of bad results. Suggest to yourself an opportunity in every difficulty. Do not allow feeling to get the mastery over you. Control your own physical states by the use of right auto-suggestions. You can do wonders in this line, if you will. In everything see the soul's opportunity to become master of its environments and the conditions of its body.—A. P. Barton.

### QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, February 4th, 1903.

Question.—Who heals the sick, God or man? Explain how it is done.

Bishop Sabin.—This is a question of much more force, effect and importance than I used to think it was. I supposed that God was the healer, absolute and perfect, and nothing but God. In a sense that is true, for God is all in all. But God, in the healing of the sick, as He does in all of the other departments of creation, works through certain specific fixed principles. Our Savior came to the earth to teach us the way back to God. He was perfect. God's Son,—God-man. He was the WAY, the TRUTH and the LIFE; He was the pattern for us, and what He did was given to us to do exactly the same as He did it,—what we should do and how we should do it.

Now you will notice that in His exhortations upon the day of Pentecost, Peter uses of the following language: (Acts, 2nd chapter and 22nd verse,) "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which *God did by Him* in the midst of you, as ye yourselves also know." Note the statement there that "God did, by Him, in the midst of ye, as ye yourselves do know," these wonderful works. God did, through Jesus Christ, heal the sick.

Well, now, God is the healer, of course, but His method of healing was through Jesus Christ; and Jesus Christ, by virtue of the God-given power within Him, did heal the sick; and He did have the power on earth to forgive sins. I want you to note these things well and carefully.

"And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them." You find that recorded in Acts, 19th chapter, 11th and 12th verses. Paul was one of the apostles of Jesus Christ, and by virtue of the power within him, through and in the name of Jesus Christ, he not only healed the sick wherever he went, but the power was given to him to impart that healing, so



that it could be sent in a handkerchief, or an apron, or anything, and healing was conducted in that way. I want you to note this verse here, along this line, so that you will see how the sick are healed and know how it is done. "Why should it be thought a thing incredible with you," said Paul before Agrippa, "that God should raise the dead?" Paul was speaking about God having raised Jesus Christ from the dead.

Again, we have this same authority recorded in Exodus, 15th chapter, and 26th verse: "And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: *for I am the Lord that healeth thee.*"

And again, in Acts 28th chapter and 8th verse: "And it came to pass that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and *laid his hands on him*, and healed him." Mark you, "*laid his hands on him and healed him.*"

The record is that Jesus, when He sent His disciples out to preach and heal, "sent them to preach the kingdom of God, and to heal the sick."—Luke 9: 2.

Recorded in Acts 2nd and 17th, we find: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Again reading the 6th chapter of Acts, 15th and 16th verses: "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them," and thereby effect a healing. "There came also a multitude out of the cities around about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."

Luke 6th, 19th: "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." They wanted to touch him, and when they did touch him, virtue went from him and healed them.

"Now, when the sun was setting, all they that had any sick and divers diseases, brought them unto him; and he laid his hands on everyone of them, and healed them."—Luke, 4: 40.

In the last command that Jesus gave to His disciples, He told us that those who believed would have certain signs following, among which are: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, the record shows this: that, in the first place, God healed the sick through Jesus Christ. We are told in the 16th chapter of Mark, when the order went forth to heal the sick, that *in My name*, Jesus says, you shall do so and so; and wherever the apostles went to heal any person that we have any record of, they healed them in the name of Jesus Christ of Nazareth. We are followers of Jesus Christ. He has set us the way; He gives us the path in which to follow; and we are to do as He did, and do it in His name. Therefore, *God does, through man, in the name of Jesus Christ, heal the sick.*

In the first place God healed the sick through Jesus Christ. Now He heals the sick, *through man*, in the name of Jesus Christ. You have no promise in any other way. God works through perfectly scientific and fixed rules. Then man has inherent power to heal through, and in the name of, Jesus Christ. If you wish to bless a handkerchief and send it forth, it will heal the sick for you, just as it did for Paul. If you wish to lay your hands on the sick, it will heal them with the spoken word, as Jesus healed. Wherever they did anything, we have the promise that we can do the same thing, the very same thing.

Now, the power inherent in man, is a healing power: a power from God Almighty; and man has power not only to heal the sick, but to forgive sins, to blot them out. When there was a certain one brought to Jesus Christ, and He said thy sins are forgiven, the Pharisees commenced to call that blasphemy. He knew what they were thinking about. He said: "Whether is it easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?" Then He commanded the man to take up his bed and go into his own house, and he did so. Jesus said He gave the other command to show that the Son of Man had power on earth to forgive sins.

We are told by Christ that what He did, we can do. Therefore, man has power to heal the sick,—it is inherent in him; it is his birthright. He has power to lay his hands upon the sick, and speak the word of Truth, with the realization of the Truth, and the sick are healed. I have no doubt in the world that the time will come when the shadow of a Godly man or woman, falling upon the sick, will heal them. I have no doubt that we will do everything that they did. We are already blessing handkerchiefs and sending them to heal the sick; we are already laying hands upon the sick and healing them; And everything that Jesus Christ did we are promised that we can do; and I give it as my opinion, to-day, that God is the healer, through man. He works in the name and through the name of Jesus Christ. Now that is my idea of this.

Albert O. McLaughlin.—It seems to me that the ground has been thoroughly well covered on that subject. It is all important. In my opinion, we all must agree that God, being all in all, is the healing, whatsoever. Therefore, that is the promise, that God is the Author of healing power and virtue; but I believe that man, being created as he is, with all these God-given attributes, has this power within him. Remember it is all from God, but it is within man. Man's every thought, his volition, moving in God, is life; that life is all. Therefore, it is healing life, and is power; and from that power, when we rightly understand the laws, which never can be changed, comes this and all healing. Then it seems to me that all healing lies in man, so that that person who is being treated, has brought within himself that life force; that is, it is started into activity. It was always there, because it, being inherent, is perfect; because he is so created by the Creator in the beginning. Therefore, when he recognizes that living and moving activity within him, he is made whole instantly. It does not matter how it comes, whether a shadow falls upon him, or he receives the spoken word, or a silent treatment thousands of miles distant, it has the same effect; and that healing can be made permanent; the patient must take hold of the power within him, recognize it is there within; by that means only can he be made whole, all the time. If he does not, he will relapse into the old conditions, his thought will react upon his

physical being and will reproduce the old condition, and, as Jesus said, the last state of that man is worse than the first.

Albert S. Dulin.—It is almost impossible to present in the language of an English lexicon a definite concept of the ideas of God healing through man. There are many ways that we endeavor to describe it; there are many lines that suggest themselves as rules of action but I question whether any rule of action will ever give the real conception of the potency of the Truth underlying the statement. It seems to me that man,—not the carnal man, but that which gives life and is life in man,—that, to me, is God. Hence, God is in me, around me, about me, above me. Living in God, living and moving in God, we are endowed by inheritance with all the attributes of Deity. Those attributes manifest themselves in many ways. If the spiritual consciousness, or if the spiritual man dominates the moral consciousness, then man goes under the direction of supreme wisdom, and radiates life, love, Truth, health. God is the steam within the cylinder, and man is the piston rod that drives the engine of human action. That is the way it seems to me.

I do not know how to describe these things; but I know this, irrespective of the dogmas, or what scholastic creeds may teach, or any school may suggest, I have that within me that surpasses words,—this love for all men, everything; that takes in the universe, taking it in; and having that consciousness within myself, I know that I have it within myself, I know that it is God within me, the God within us; and when we heal the sick by laying on of hands, or blessing handkerchiefs, it is God speaking through us.

Question.—Give a treatment, or prayer, for a person for the fever, as you would in actual practice if he were in San Francisco and you in Washington.

Bishop Sabin.—I will state in answer to this question, that I am on record how to pray. It is found in my books, and in my writings, everywhere. I gave five lectures in this last course on healing the sick, on the subject of prayer. If it is the formulas of prayer that are wanted, they are given. If it is the philosophy of the prayer that is asked for, I could not give it in ten minutes, all the time we have left us tonight. It took five lec-

tures to even scrape on the outside of this subject. The subject of prayer is illimitable. Prayer is the mode of communication between God and man. We obtain everything in answer to prayer. Everything comes to us from God by virtue of answer to our prayers. He that prayeth not, receiveth not, because he does not expect to receive, except as the rain falls alike upon the just and unjust. But you cannot get any specific thing without praying for it. If you want to learn how to pray, learn the fundamental principles, the ground work upon which it is builded, then make your prayers.

I do not think, really, that this thing of having a prayer that has to be committed to memory is the way to learn it. I think that the one who prays must understand,—pray with the spirit and with the understanding. You may pray in one set of words, or you may pray in another, and if you have the spiritual realization God will answer your prayers. You can pray in one language as well as another; it matters not whether it be English or not.

Here is a thought, however, that I will put out, and I believe it to be true, although I will say that I have known some good Scientists who apparently do not agree with me. I do not believe that any thought, unless it is formulated into the way of words, and those words are emitted, either silently or otherwise,—that that thought has any effect. I believe it has no effect. It is like the child that is dead before it is born, it never has any power. Now, for instance, when the children of Israel were sent around the walls of Jericho, they were made to play their instruments, in order to get this cumulative effect of the power of vibration, and the last time the vibration became so strong, that, when it came to the cumulation and the word was spoken, the walls fell.

I have sat in the silence for a long time and felt no vibration through me, whatever, and the very moment that I threw one holy word into the vibration according to rule, the electrical effect would go all through me, as though I had been placed under an electric wire. One can sit in the silence, and if he does not formulate the thoughts into words and put them into the vibration, they have no effect whatever on him. I believe that the only thought that has effect, is that which is thrown into the vibration, either orally or silently. If anybody has

different views on this, I would be glad to hear from him.

#### TREATMENT.

We are God's children, created in His image and in His likeness; living, moving, and having our beings in God, and are perfect now. That being true, we have perfect health, perfect harmony, and perfect happiness—all peace, righteousness, and holiness. We dwell in the secret place of the Most High and abide under the shadow of the Almighty, and the Lord God is our refuge and our fortress; in Him do we trust, absolutely. We have no fear of any kind of ailment; we have no fear of inharmonies of any kind; we have no fear of so-called sickness; but we know that God leads us in the daytime and in the night time; He provides for us; He watches over us; he takes care of us; and He covers us with His love as the waters cover the fishes of the sea. We are His perfect children, are perfect now; God fills each heart before us to night full of love,—love for God Almighty. That love permeates our whole bodies, our minds and all, and fills us to overflowing with love for God and love for our fellow. God does bless us in every way that we know, and we ask for all these things, and we thank Him for all these, and we praise for all in the name and through the name of Jesus Christ, our Savior. Amen.

#### CREATE IN ME A CLEAN HEART.

Oh, Father, heed the prayer! In me create  
A heart unselfish, freed from worldly guile,  
Cleanse now my soul from sin's unworthy state,  
Regenerate by grace the mean and vile;  
That mine may be a life of purity.

Be Thou my strength, and bid my faith increase,  
With human weakness, Lord, deal patiently—  
Bestow Thy love and grant Thy wondrous  
peace.

Though sin and death abound on every side,  
Though men are false, in Thee we may confide,  
And through life's trials this my prayer shall be:  
A clean, pure heart, O God, create in me;  
Heal all my troubles with the touch divine,  
And cleanse and keep this erring heart of mine.  
—Miss Margaret Scott Hall, in *N. Y. Observer*.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, February 11th, 1903.

Question.—Man originally was created and given dominion, as recorded in the book of Genesis. Why does not man now have that same dominion? Or, if he has it, why does he not demonstrate it?

Bishop Sabin.—My answer to that question is that man has that dominion now, just as he ever had it. All of God's children were created with equal rights and equal powers, and the one that had it at one time, has it to-day. The same dominion is given to all of God's children. That is the answer to the first part of the question.

The second part, as to why man does not demonstrate that perfect dominion, is a very different matter. Man is the architect of his own fortune, absolutely. He can have dominion, or he can lack it; that is, he can have the exercise of his dominion, or the demonstration of it, or he can entirely lack it. He can have affluence, or he can have poverty. He can have sickness, or he can have health. He can have harmony, or he can be inharmonious. He can be surrounded with happiness, or he can be surrounded with misery. It is with him whether he will or whether he won't.

If you want dominion there is only one way to get it, and that is through love. That is the key that unlocks it, that will give you dominion. Now, if you haven't love, you can't have dominion. No person in all the world who has any hate in his heart, has any dominion, except through brute force, and that kind of dominion is no dominion at all. If you want dominion, if you want the exercise of it, you must love. Our Savior tells us that we have no credit if we love only our friends. All persons love their friends. It is a pleasure to love your friends, but the love that gives you dominion is the love of your enemies. Love those who persecute you, and who spitefully use you. Show me a human being who has hate in his heart for anybody, and I will show you a person who has not the least particle of dominion, because hate and dominion do not go hand in hand; and only through love is dominion's demonstration brought forth to you.

My answer to that question, briefly, is that man

lacks the exercise of his dominion, because of his lack of love. If he wants dominion he must have love. He must seek, must ask and knock, and all will be added unto him. Love God with all your mind, might and strength, and love your brother as yourself. Upon these two hang all the laws of the prophets. In other words, this is the fulfillment of all man's duty. Love God, and love your fellow, and with that you have dominion, perfect.

In the development of this dominion, we are governed by scientific methods, just as in the development of anything else. The man or the woman who says: "I have not got this, and I have not got that, I am afraid I won't have it," cannot get any dominion by such talk; but it is the person who stands on the promises that God made, who holds the truth that when God makes a promise it never fails, who obtains dominion. Job, when all the world was apparently gone from him, and when they wanted to destroy him, and make him think that there was life, Truth, substance and intelligence in matter, said: "I will maintain my integrity," denying and denouncing that the possibility of there being sensation in matter. That is what he meant,—that spirit is all, and matter is nothing, and he would not bow down to that Moloch of matter, even though they slew him. That is the material out of which men are made who have dominion. They are the ones that hold to the truth of the promises of God.

The person that has not a crust to eat, a shirt or a coat to his back, or where to lay his head, let him hold to the Truth that God Almighty does provide, and he will never want; he can't want; it is impossible. Hold to the promises that are made. That is the thought that gives dominion; and if you stagger or doubt along this line, then you fail and your dominion is gone. Remember, always and forever, that God's promises are absolutely sure, and when you have the promise you can rely implicitly upon its fulfillment, and the faith absolutely will give you dominion through the practice of love.

Question.—What becomes of the spirit of man, after he passes through what we term death? Does he go to Heaven, and is Heaven a place? Or, on the contrary, does he go to hell, and is hell a place?

A. H. M. Taltamus.—That is asking a rather difficult question. That is a question that is answered repeatedly. Perhaps not a Sabbath passes but it is answered. Just as we believe, so our future will be. If there is any truth in the doctrine that man shall be judged according to the deeds of the flesh, it seems to me rather absurd that they are not at peace, who love their neighbor as themselves and love their God above all things; in other words, those who live a worthy life. But take the other class of men, and it is impossible to say, exactly, what their occupation in the future will be. There is a class of believers that claim to receive messages from the spirit, but that we cannot discuss; it has not been scientifically verified we think, though some others think it has. One must form his belief and opinion according to his information. So far as we are able to learn from the Bible no spirit has come and told us his occupation in the future state. I think there is no way to answer the question, literally.

Roland B. Hazard.—As to the first part of the question, the Bible teaches us that dust shall return to dust, and the spirit shall return to God who gave it. It is a question that there are many theories upon, but from my limited view of it, the answer is this: When God made man of the dust of the breath, He breathed into his nostrils the breath of life and he became a living soul. The breath that he breathed was God-given, from God, the very life. That life is God, or God in us; and being the life, when this life leaves, it goes back to the source of life.

As to Heaven being a place, or hell a place, that is something that has bothered me. My opinion is settled on this, that Heaven or hell is a condition, not specifically a place, because it is a condition of the spirit hereafter. You cannot confine it to a place, because spirit is omnipresent, God being spirit everywhere. I was looking up the question the other day in an encyclopedia and others seemed to think that Heaven is a place; that God fills all space but that there is some special place where He shows forth His power and omnipotence more than in others. However, I can conceive of no place where God demonstrates His great power except in the heart of man, for the Bible says that the kingdom of Heaven is within us, and I think that the kingdom of Heaven is a

condition of the heart, a condition of the life, a condition of the affections. You can go to the jails and you will find hell raging in the very breasts of men there, as they think of what they have done to bring them there. They are suffering the very pangs of hell.

I often wonder if Heaven is a place where we are conscious of what is going on. I often wonder why when Christ called Lazarus back from the dead, after being dead four days, that we have no record of anything that the latter saw while he was gone. The only thing that theologians have upon which to base their belief in Heaven and hell being places is the parable of Dives and Lazarus, and I find that there was a belief among the Jews of Sheol or hell, and of Heaven, and they had an idea that the spirits of all men went to one place or the other, and that they, these places were so close together that their inmates could see each other and could talk together. Dives said send Lazarus that he may dip the tip of his finger in water and cool my tongue. Now how can an intangible thing take an intangible thing and apply it to an intangible thing? So I say that heaven and hell are conditions of the soul.

So it runs to that question of dominion. We have what we believe. If I feel that I can't attain to a thing, I can't attain to it, because the Bible says that all things are possible to him that believeth. If we have harmony we are in heaven, and what we can experience now we can experience for all eternity.

But I can't see on the other side. I often think in getting up theories and in trying to search them out, we lose the dominion that we have, because we drift off into doubts, into theories, into isms, and we lose that life of perfection which is ours. We fail to go on and reach that high altitude of dominion which God has given us. With God and Jesus Christ in our heart, in our life, we can feel His power every day. That is Heaven; and if we have not God, not Jesus Christ, I do not want to see any worse hell than that.

Bishop Sabin.—It is my opinion that the spirit of man, after he passes through what we term death, goes on with the work of perfection which he passes from. For instance, if a man who is living a godly life, practising love, charity, etc., as is his duty passes through this evil called death, that

man's spirit goes right on with his work, and with his study, after he lays off this material body. In other words, there is no change in him, whatever, not a particle. He goes right on with his work and with his study. When he lived, he was in Heaven, and he continues an inhabitant of Heaven.

The man who dies in sin and iniquity, lives in hell before he dies. He is in hell before he is dead, he is in hell when he is dying, and he goes to hell after he is dead. As our brother has very truthfully said Heaven is a condition of mind and hell is a condition of mind. Our Savior in the 17th chapter of Luke, gives a very plain statement in regard to Heaven, the kingdom of God. The Pharisees wanted to know where it was. He said, You cannot see the kingdom of Heaven, you cannot say Lo! here, or Lo! there; it does not come by observation, but it is within you. The kingdom of God is within, so it would be a condition of mind. The kingdom of God, or kingdom of Heaven, is nothing more nor less than the kingdom of harmony; and, if our minds are in a harmonious condition, with love for God and love for our fellow, we are in Heaven. If we are filled with hate, malice, vindictiveness, murder, thievery and rascality, and the condition of our minds is not in harmony with God, then we are in hell.

As to whether the kingdom of Heaven is a place of the hereafter, or hell is a place of the hereafter, my views are very well known. I do not believe in their being such places at all. I do not think there is any day of judgment. I believe the day of judgment is always and eternally now. If one commits a sin, that sin judges him now and keeps continually judging him until he repents. You must remember that. It is always in the now. He is not punished in the future, or in the past, but he is punished now. Suppose this building was on fire, it would not be burned up to-morrow, but it would be burned up now when the fire was burning. It is always so with sin. It punishes you and keeps at it until you are destroyed, unless you repent. That condition of punishment is hell. The condition of happiness is reward, it is Heaven.

I think that spirits live on and live on, forever and forever, and I believe that our work when we commence to learn, is forever and for aye, going on and learning, walking up the ladder of knowl-

edge until we get away beyond and dwell in the superconscious mind, the mind of God, and then we have all, and know all, because we live in God, and God is our Father, and He is in us and we in Him.

Q.—Please state whether it is scientific to get teeth filled, and give the best method of demonstrating perfect teeth.

Bishop Sabin.—This is a question that came from a lady in a distant city. It is a practical one. If a person is in Science in youth, of course he will never have decayed teeth. But as, for instance, in my own case, I came into this thought when I had lost one-half of my teeth, and those that remained had been filled more or less. Well, I could not demonstrate, make those old teeth over new, was not strong enough to do that yet, and I thought the best thing I could do was to go to a dentist and have the crowns of the imperfect teeth filled. I had eight crowns, I think, filled in three days. I went to a dentist,—I gave myself and the situation a treatment. The dentist did not know anything about it. I treated that I could not be hurt, that there was no sensation in matter, that there could not be any sensation in my teeth, or in the nerves, or anything of that kind, and that God would control that dentist and make him do his work and make him do it right, and that it would not be possible for him to let his instrument slip, or do anything else to hurt me; and then I gave myself further this little treatment. "God does now give me sleep, beautiful, healthful, restful sleep, and He gives it to me now. And I ask all this in the name of Jesus Christ." I went to sleep and I slept through all of the work that the dentist did in three days, each day going to sleep. He, afterwards, talked to some other persons around him about me. He said I was the most singular man he ever saw, that I slept all the time while he was working on my teeth. He ground and sawed and hammered, and I slept. That is the way to demonstrate over a dentist's hurting you. Of course it is the right thing to go to a dentist if you need a dentist's work. It is the right thing not to be a fool, in all the departments of life. If you get a limb broken, and a doctor knows how to set it, let him set it in the most scientific manner. If the doctor can't do it, and you can't get a surgeon to



do it, go to God Almighty, ask him and He will set it for you.

I knew a lady who had a very bad corn on her toe. She was praying it off. She was in misery for two or three months. I asked her "Why don't you cut that corn off, and pray to God for it not to come back?" She said, "No, I must not touch anything." She belonged to what was called the Eddy church. When my corns hurt me I cut them off and prayed to God that they would not come back, and they did not come back. I always take the most expeditious road to anything. That is the practical thought.

### SIX LITTLE WORDS.

Six little words lay claim to me each passing day:  
I ought, I must, I can, I will, I dare, I may.

I Ought—that is the law God on my heart has written,

The mark for which my soul is with strong yearning smitten.

I Must—that is the bound set either side the way,  
By nature and the world, so that I shall not stray.

I Can—that measures out the power intrusted me  
Of action, knowledge, art, skill, and dexterity.

I Will—no higher crown on human head can rest:  
'Tis freedom's signet-seal upon the soul impressed.

I Dare is the device which on the seal you read,  
By freedom's open door a bolt for time of need.

I May among them all hovers untaintainty;  
The moment must at last decide what it shall be.

I ought, I must, I can, I will, I dare, I may;

The six lay claim to each hour of every day.

Teach me, O God! and then, then shall I know  
each day

That which I ought to do I must, can, will, dare,  
may.

• —*Wisdom of the Brahman.*

The New York Commercial says: A little boy, the son of an orthodox Presbyterian in this city recently listened attentively to a conversation between a couple of parties in regard to Jesus having been a Jew. At last, he could stand it no longer and he broke out with: "Well. I don't see how that could be when God, his father, was a Presbyterian!"

### QUIZ MEETING.

day evening, February 18th, 1903.

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Q.—In all healing, why should fear first be destroyed in the mind of the patient?

T. M. Cook.—Fear, in its material aspect, assumes many forms. We have fear of disease, fear of catastrophes, fear of want, fear of an avenging God on ourselves, but more especially on others, and fear of injury from the actions and opinions of our fellowman. By this last I do not mean the wholesome restraint of public opinions as a tendency to restrain wrong-doing, but the fear to assert our opinions, to maintain our own views, and do those acts which we feel to be our duty.

All of these have their depressing influence on the mind of the patient, and if they are strongly entrenched in his mind, they will prevent a healing; or, if the person is well, and becomes the victim of this demon in any of its forms, the tendency is to become sick.

It has not only this influence in bringing on so-called disease, but it brings in its train many evil qualities of mind. Hate, jealousy and envy can all be traced directly to this baleful quality of fear. If a person wishes to do us an injury, and we know that person has no power to accomplish his purpose, we cannot hate that person, but his feelings become rather a matter of amusement. We cannot be prompted by feelings of envy and jealousy unless we first have fear of losing some good which we believe to be our own. These so-called evils, when firmly entrenched in the mind of a person, become a canker gnawing at the physical existence, and will sooner or latter carry him off this material plane. They are a blight on the physical, mental, spiritual, and every true growth of perfect health of a person and must be eradicated for the true mental and spiritual development.

To destroy fear treat subconsciously into the mind of the patient the all-power and love of God, that God is love, that the patient is the image and likeness of God, that he does love God with all his mind and strength; and the recognition of His own divine nature as the image and likeness of God. Perfect love casteth out fear, and when perfect love and trust are thoroughly implanted in

the human consciousness, fear cannot exist.

Bishop Sabin.—I want to endorse, very thoroughly, every thing our brother has said. I think it is a very important thing to destroy fear. Blackstone in his commentaries divides the condition of society into two grand divisions, their *wants* and their *fears*; and he shows conclusively, that everything in the world is embraced in our wants and our fears, that has anything to do with us.

This thing called fear, as has been very truly said, is the creator of disease. I think that fear is the originator of every disease in all the world that ever was created, either directly or indirectly. This universal fear of death is causing the death of all the human family. It is this universal fear of this or that kind of disease that fills our bodies with that kind of disease. If there was no fear that a person would have consumption, there would never be another case of consumption. If there was no fear of malaria, there would be no disease of malaria. I could live over a stagnant pond as green as a pasture, and I would not have the slightest fear, because I have learned to despise it, despise this thing called fear. Just so with everybody that is manumitted from fear. Our Savior said: "Ye shall know the truth and truth shall make you free,"—free from fear, free from the fear of disaster; free from the fear of poverty, free from the fear of disease, of troubles of every kind, every kind of inharmonies. You are manumitted and made free from all these; and when you are made free you are perfect, and there is nothing in the world that you fear.

One thing necessary to be destroyed along this line of fear is the fear of the family surrounding the sick one. Take a baby, for instance, from infancy up to the ages of eight or ten years, we always treat those children through the mother as well as through the child. One of the most important things that we do is to treat fear out of the mother's mind; we affirm that the child, being the image and likeness of God, a spiritual being in spirit, living, moving and having its being in God, cannot have disease, and that the mother cannot have any fear that it has. God destroys every vestige of fear in her, because she knows that her child is the image and likeness of God, living, moving and having its being in God, and therefore is

perfect and can be nothing else than perfect; and when you have destroyed the mother's fear, if the subject is a little babe, you have substantially cured the baby. Always destroy her fears, because her fears fix the belief of disease upon the mind and body of the child. The disease is nothing more than the exposition of her fears; and when the fear is destroyed, in nine cases out of ten, as I say, the disease has gone to its native nothingness.

This is a very practical question, and one that every healer should always remember. Always treat against the fear, not only of the patient, but the surrounding circumstances.

Another point along this line is, that the members of the Evangelical Christian Church do not care whether people have doctors or whether they have not. We heal the sick, regardless of whether they are taking medicine or not. Some of the doctors go into the sick room, and pass judgment on the patient, and say there is no hope, pronouncing sentence of death, so to speak. A fear that is engendered by such talk, that takes hold of the patient and unless destroyed will kill the sick one, so to speak. These doctors tell the family, they rarely ever tell the patient, that he has to die, unless they want him to die. Sometimes they tell him. I know of a case in this line occurring last summer where a woman was sick, they had one of these professional nurses, that was plain-hearted. What I mean by plain-hearted is a person who can mentally take a red hot iron in her mouth and chew it, if she thinks it is her duty to do so. After she had been there a while she told the patient, "If you have anything to do, you had better do it, for you have not long to live." The sick one looked up frightened. "Do you think I am as bad as that?" "Yes, you have but a short time to live." The patient was dead in twenty-four hours,—killed, literally killed, as completely as if she had had been knocked in the head with a club.

You must always treat against that kind of surroundings. Treat against the man-made laws which the doctors may make; so treat that the doctors can not make any laws of that kind, and God Almighty will harmonize everything and destroy fear.

A. H. Taltamus.—There is one point I think that strengthens what has been said, especially since we call ourselves Evangelical Christian

Scientists. If you take notice of all Christ's movements, of all His actions, and of all His words, you will always find a lesson, which, if followed, will give you a great deal of strength. When Christ was called upon to see the centurion's daughter who was dead, whom did he take with Him when He went to the death chamber? Two of His disciples. Why not twelve of them? Has the thought ever occurred to you, Why did he take two, and why of the twelve did he take John and Peter? Did you ever ask that question of yourself? Now, very few have. Whom else did He take? The mother and the father. Undoubtedly there were other relatives who were just as anxious to be present and see what was done. Why did he take only those four? Undoubtedly there was a reason for every word He said and every action that He performed, and the only reason for those actions was this: He took the two disciples that had the strongest faith in Him, who were the most fearless of all the disciples, always ready to jump forward in His behalf and assert His doctrines; they were the most anxious of all to see everything, and the father and the mother were the most anxious to see their child restored. With those four fear had no power; on the contrary, they gave support to his actions.

Moreover, perfect love casteth out fear. Love and fear are two incompatibles; they can't go together. When you go to the room of a sick person, you are on a mission of love. I know from actual observation, which will go to strengthen Col. Sabin's remarks. Don't take this from me, don't take it from the colonel, don't take it from any Evangelical Christian Scientist, but go to the scientific investigators to-day, and they will tell you, if you don't fear Asiatic Cholera, the bubonic plague or the yellow fever, it will not take hold of you. These are absolutely scientific facts, demonstrated and proven.

There is a reason why Christians say fear must be destroyed. It weakens the faith of the patient, it brings doubt. Fear is nothing but doubt. Christ said, almost invariably when they came to Him to be healed: Do you believe in me? Have you faith? Have you thrown away fear and doubt? If they said Yes, the healing was already accomplished,—He did not have it to do.

Dr. O. H. Babcock.—There is one thing of prime

importance that ought to be included in the subject of fear. I have not heard it broached here to-night. You have talked about fear on the part of the patient, the loved ones, and so on, but I think it is quite as important, quite as important, that the physician shall be free from fear. I have had a great deal of practice along this line, but not under the auspices of Christian Science, for I had never heard of it, some forty years ago when it was called Mesmerism, psychological electricity, and one name and another. I very well remember that when I was a novice—had just received my teachings—I was more successful; I think it was because I had no fear. I thought that I had received a lesson that was infallible, and I went right to work at it and succeeded. But when I began to study the matter from analysis, realized my weakness and began to have some fears, I think I was not as successful as when I was not experienced.

I find the same thing to be true in business. If a man starts out to prosecute any commercial question, to solve any commercial problem, selling goods, for instance, or making trades,—if he goes to work without any fear that he shall not accomplish what he began has perfect confidence in his own position, his own attitude and his relations to those with whom he is dealing, he succeeds a great deal better than if he had fear in his mind that he will not accomplish the purpose he undertakes. That is true all along through life. If we can overcome fear and have perfect confidence in what we are undertaking, and then undertake nothing but that which is worthy of confidence, therein lie the elements of success in business life, in professional life, and in the accomplishment of everything that we undertake. When we free ourselves from fear, we have taken the first and best step towards success.

Bishop Sabin.—I wish to say a word in regard to Dr. Babcock. In giving his experiences of fear he was going along the lines of human thought. It was not along this line of divine thought, and his experience is exactly correct. No doubt about that along those lines, but we have an advantage in our treatments that he had not in his former practice. He practiced along the lines of human thought, and human reason, but now we eliminate that to a very great extent and treat our patients through divine law, through divine Mind, and di-

vine arguments, relying on God Almighty through His Son Jesus Christ, for the fulfillment of every promise that has been made; and when we do that, man-made, so-called materiality, is eliminated, and God Almighty through His infinite love, heals the sick.

The doctor's ideas about fear are along the same line. He has had vast experience, and his ideas I regard as substantially correct. Fear is the great destroyer, and as I said before, all is divided into two things, the wants and fears of mankind.

### HOW THE FLOOD CAME.

The aboriginal blacks of Australia have a queer tradition about the flood. They say that at one time there was no water on the earth at all except in the body of an immense frog, where men and women could not get at it. There was a great council on the subject, and it was found out that if the frog could be made to laugh the waters would run out of his mouth and the drought be ended.

So several animals were made to dance and caper before the frog to induce him to laugh, but he did not even smile, and so the waters remained in his body. Then some one happened to think of the queer contortions into which the eel could twist itself, and it was straightway brought before the frog, and when the frog saw the wriggling, he laughed so loud that the whole earth trembled, and the waters poured out of his mouth in a great flood, in which many people were drowned.

The black people were saved from drowning by the pelican. This thoughtful bird made a big canoe and went with it all among the islands that appeared here and there above the surface of the water and gathered in the black people and saved them.

Universal Love—love for *all*—is the key-thought of the Higher Thought; it is the thought that gives healthy action to mind and body and helps to bring into the world peace, harmony and melody through right, true and just attitude of man to man; it opens the mind and heart to a consciousness of our true relation to God and man.

### QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, February 25th, 1903.

Question.—Is there any new Christian Scientific healing?

Bishop Sabin.—I think the questioner had better answer that. (No response.) The question I suppose is proper enough. Of course there is not anything new in the way of Scientific healing. There is nothing new under the sun. We do nothing but what Jesus Christ did. The hypnotists, the mesmerists, the spiritualists and that class of healers do very much as they did in those days, but they did not call themselves Christians or followers of Christ. I don't think we know anything new, or are practicing anything new. I think that everything we know was practiced a great many years before Jesus Christ came into the world in the form of flesh. I think for thousands of years this God-healing has been going on.

It was the only mode of healing for a great many centuries,—the **only** mode known. The Greek, Esculapius, was the first one that history gives us any record of, ever attempting to give anything like a scientific treatise on what we call *maferia medica*. He lived some hundreds of years before Christ.

Jesus Christ came teaching the doctrine of love, His new gospel, the good news to the world, and as an evidence that His ministry was of God, He healed the sick, "the signs following." He promised us, that all who believe in this doctrine of His, this new philosophy, this Christianity, this doctrine of love, could have the power in His name to heal the sick, by laying hands on them. I don't think that there is anything new in it. We are practicing the same thing. We lay hands on the sick and they recover. We do as Jesus did. It is the Truth which heals, it is the Truth which Jesus taught us. There is nothing new that I know of. We revamp old things. In the wide ranges of Science I don't know of anything that is new.

Dr. Babcock.—I think that as the bishop has called attention to it, it is well enough to note that there seems to have been a glimmering all along the centuries an idea that the Esculapians and the physicians in general, depended upon this Truth which they did not understand, but which

they knew to be efficacious. They gave medicine to divert the mind of the patient while they knew that their own attitude to the patient, their own words, the influence of their thoughts and words, both, probably, were producing the affects. It was very well known, that if patients had confidence in their doctors, they derived a great deal more benefit from their visitations than if they didn't believe in them. So that I consider a glimmering of the Truth all along down the line of the practice of medicine. It is now like a chicken being hatched as it were. There will be nothing left but the shell when the new Truth comes to light.

Question.—God is omnipresent and has always been, yet about three hundred years after the death of Christ, all healing power left mankind, and for a thousand years darkness obscured the light. God was omnipresent even then. Why this ignorance or darkness, and the absence of God's power?

Bishop O. C. Sabin.—In the first place that question states a proposition that is not true, historically proven to be false. When it states that all healing left mankind about three hundred years after the death of Jesus Christ; it states a falsehood. If the statement were made that at any time since the morning stars sang together, God-healing was not being performed by some one, such a statement would be false. God's power never was lost to mankind,—it has always been the same.

The reason why healing, Divine healing, became almost annihilated during the dark ages, with only an honorable exception here and there, was because of the sins of mankind.

The first great sin that was committed by man, tending to destroy his healing power, through God, was the combination of church and state. Instead of making religion, the religion of love taught by Jesus Christ, the great beacon light to lead mankind, it was simply made a vehicle, by and through which politicians could obtain office, and men and women could obtain positions in society, and be recognized as belonging to the church of state. In other words, religion became a political machine, and wherever that was, true men lost their spirituality. Wherever you see men or women varying from the straight and narrow path, you see they lose their spirituality; and in the degree that they lose that, they lose this power of healing. It is impossible to heal the sick through Divine meth-

ods, by Christianity, unless the man or woman is pure, unless they are honest, unless they are sincere. God never uses a tarred rope to do His work with. That is the reason that mankind lost the power to heal in a great measure; but there always have been those who healed the sick by Divine methods; their prayers have always been answered to a greater or less extent.

We do not have to be Evangelical Christian Scientists, in order to be healers of the sick. You don't have to be called anything, you don't have to belong to any church, any clique or any cult, but all you have to do is to have the love of God in your heart; and when you have that, in the degree that you are free from all fear, with all doubt annihilated and cast out, it matters not how you will address the Deity, you will get an answer to your prayers.

I am going to give two instances of that kind of healing by asking the way Christians ask. Once in the Foundry church, in this city, there was an old minister, a superannuated minister, who said that he was losing his eyesight. The doctors had pronounced sentence that his eyesight had to go. I was a new student in this thought, and like all new converts, I was very earnest, and I hope I have not grown any less so since. I arose in the meeting and talked right after this old brother sat down, and I told him if he believed in Jesus Christ and God Almighty, and their promises, God would heal his eyes, and he would not have to be blind. I was sitting right by the side of him after I quit talking and he asked me if I would pray for the healing of his eyes. Certainly, said I, and I put my hand on his head and gave him a little prayer for a minute or so, and his eyes were instantly healed, and have been all right ever since. He works over here in the Treasury Department. I simply asked God Almighty to heal that man's eyes; my faith was so strong that it amounted to a realization of the Truth and the understanding, and it had the force and effect of a perfect understanding.

My son had the erysipelas. I had studied this new thought until I had become of the opinion that God was the healer. I had no further use for medicine for myself, but I determined to go home and give my boy medicine if he would not take this Christian healing. I went to him as he was lying in his bed, and said: "Why don't you let

me try this God-healing on you?" He said you can. I knelt down by the side of his bed and asked God to heal him. I said to God in my prayer, I did not know how to ask, "I only ask you, Dear Father, to heal my son, and I know you will. I ask all in the name of Jesus Christ." I felt that my prayer was answered, and I told my son, "You do not have to lie in this bed any longer than you want to; you can get out." I went up stairs and lay down; it was a warm afternoon; in about an hour I heard somebody in the bath room splashing the water. I went down and it was my boy. I said: "What are you doing?" He said: "I am washing this grease off. "Wash it off," I replied, "it has no business there." His left eye was swollen shut. He sat up till dinner,—took dinner with the family with his eye shut. He sat up till nine o'clock and went to bed. The next morning the only symptom of swelling was here and there a little red spot. That was Sunday morning. The next morning he went to work at the Navy Yard, where he worked.

I asked in my prayer as any Christian would ask. We don't have to ask with any set form of speech, but to ask with the understanding, or with a faith that amounts to the understanding, and God will hear. In all the ages there have been certain ones that have had this faith, and there has always been healing going on. There has never been a time that the Catholic Church did not heal the sick to a greater or less extent, during all the ages. A person asking such a question as the one under discussion, should study history a little. It assumes something that is not true.

This principle of God-healing is not new, it has not been changed, there is nothing discovered, but it is the same thought that has been forever and forever, and will remain for all eternity. God's Truth destroys inharmony, and that is the gist of it.

Question.—Why do we call ourselves Christian Science healers?

Albert S. Dulin.—I don't know whether the name has any peculiar significance. I think a rose would be just as sweet if called by any other name. The name Christian Science was given to Metaphysical Healing by Mrs. Eddy. The name Christian Science would imply that it was the Science of Christianity, and all science is presumed to be

predicated upon fact, demonstration and proof. Evangelical Christian Science would imply that it is the Science of Christianity as practiced by the apostles. This is the method of the Evangelical Christian Scientists, apostolic in its methods. Go into all the world and preach the gospel and heal the sick. There may be some other name that might do, that this work might be called by, but if there is a name that would carry more significance, I have not run across it. It serves the purpose. It is not the name that does the work, it is the spirit.

Question.—How can you say that all is good in the presence of so much evil, as for example, the coming into the world of a scrofulous and thoroughly diseased child, that has never thought an evil thought?

Bishop Sabin.—The person that has asked that question, of course, is not taught at all in this Science, does not understand except according to our old thought. It is the same old question, Does evil exist? I always take the position that it does not exist, that nothing exists except what God created. God created all that was created and without Him nothing was created that was created, and all He created was very good.

Now, we have the scripture for it, and I believe it to be true, because those who practice along these lines can heal the sick, and anybody who believes in the existence and in the reality of evil can't heal the sick.

We know by another rule, that evil don't exist; by the fruit of the tree. Those who believe in evil can't heal the sick. Therefore, the fruit of the tree is bad. That is another.

Then another thought. God is good, all good, and all life. Being the Creator of everything He never created anything but what was good. You can't get a streak of darkness out of a streak of sunshine, and the person who believes in the birth of a scrofulous child, simply believes in the reality of matter absolutely. Such cannot heal anything, they have no understanding. There never was such a thing as scrofula, there never was such a thing as evil, and there never was such a thing as disease, only in material mind, so-called, and it itself is a lie from the beginning, was never, and is not, and the belief of evil is simply a lie of a lie. That is all. It is untrue, unreal, and don't



exist; and the person who realizes this to be a fact can heal the sick, and the person who don't realize it can never heal anything. There is the dividing line. Have you got the understanding? What do we mean by the word understanding? We mean the dividing line between the spiritual and the material. The spirit is all light; the material it all darkness, blackness, nothing. The whole universe to me divides instantaneously. On the one hand, I see the light of eternal Truth and eternal Spirit, on the other, there is nothing but darkness and blackness,—the absence of Spirit, the absence of Truth, nothing but chaos and annihilation; and with this realization, you can heal the sick. But put the Truth on the one side and error on the other and let them go hand in hand, and you can't heal the sick. That is what I have been trying to teach you all these months, the understanding, the realization of the allness of spirit, and the nothingness of matter.

The person who believes that there is life, Truth, substance and intelligence in matter, believes in the kingdom of evil, and he is on the highway to eternal death, going over the dam called death, the broad road; but he who believes in the one and only God, is in the narrow way, and he is going to eternal life, and has passed from death unto life, and shall never see death; and this practice of this Truth realized, heals the sick.

### JEFFERSON'S TEN RULES.

Never put off until to-morrow what you can do to-day.

Never trouble another for what you can do yourself.

Never spend money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry count ten before you speak; if very angry, count a hundred.

### LECTURE.—

#### *The Spiritual Dispensation of the 20th Century.*

By Dr. Oliver M. Babcock, before the Evangelical Christian Science Church, Wednesday evening, March 4th, 1903.

#### LADIES AND GENTLEMEN:—

I esteem it a great favor to have the opportunity of presenting a few thoughts that lie very near to my life; because I have devoted a great deal of my life to these thoughts, and while I ordinarily present them in the form of lectures, extending at least from an hour to an hour and a half, I must not only crowd them into thirty minutes, to-night, but it will be incumbent on me to embrace in the thoughts I shall advance some ideas that are unusual to such lectures. Remembering with gratitude the auspices under which I am to talk, I trust that I shall not transcend the bounds of these limitations.

Every new birth is through struggle. Every stalk of corn that springs from its kernel, presses its way through the earth, and the very sunlight that warms it into light also encrusts the earth and obstructs its rapid growth, to compel that struggle. It would not be in keeping with a law of nature if the new birth were not subjected to the same law. Thus it was in Christianity in its birth and its long struggle to gain the celebrity which has been really acquired within a very few centuries. That was in keeping with every other movement towards the amelioration of mankind. It was common in former times when spiritual teachings and physical healing went together. That is nothing new. But through ages of suppression and oppression the vitality of true teaching and true Christianity seems to have been largely lost; as in the works of ancient Rome and Greece, when art had made its grand ascent, it seems to have been destroyed for a time, but the relics of destruction were taken to the new empire and made the nucleus of a new birth in art.

In order that the best shall be had, in order that the temple of truth shall be reached, we must have stepping stones, and the errors of the past are the stepping stones to the car of truth in which we are, in which we are going into the new dispensation in

this new work. But remember that, when the temple of truth shall be reached, we have to tread these stepping stones under foot, and that is what we are now doing; remember that we are now on the threshold of a new era, about to enter into the temple of truth and behold its wonderful magnificence.

I have often thought that if you should put all the other deceptions and frauds in the world together in a caldron and boil them down and extract the essence, it would not make a half of a humbug by the side of the practice of medicine. Now, I hope none will take offense at this expression, because I don't say half as much as I mean; but I want now to show you that in the progress of the arts and the triumphs of science there are other things that are being born as well as new thought concerning healing and concerning religion. There is a great evolution in education, so-called, properly, that is going on, and we are to have a much better system of teaching in the public schools, and all along the lines of human reform than we have now.

We are in an age of scientific dogma, as well as of religious dogma; and we have to throw aside many of the theories that are now being taught in the universities and colleges. But remember that it is in keeping with nature in this regard that every chicken that is to be hatched and every new bird must peck its own way through the shell enclosing it, and when that hatching has taken place the shell remains for a time, but a hollow shell, worthless, and rapidly proceeding to decay, and that is the case of the theories which are rapidly becoming obsolete in the direction which I have mentioned.

It seems to be an act of providence, that the continent of North America has been conserved for this great birth and kept in a state of comparative savagery, in order that it might not be corrupted by an erroneous civilization until the human race had reached the point where it not only had the courage and the ability to maintain free government, but also to keep up its own spirit, and have the moral courage as well as the heroism to preserve it; and until that time the human race was not capable of maintaining free government, and civilization could not have been instituted upon a proper lasting basis that would have preserved it. But now, had I a little more time than I have, if I had an hour, I think I could show you that the physi-

cal aspects of this country are such as show that Providence has conserved this great country, that He has not only conserved it, but He formed it for a specific purpose and there are those who apprehend that the government is becoming so large that it will fall to pieces by its own weight, but there is every proof that in the relatively larger growth, it is not only to remain the United States government, but to augment and gain to itself all that portion of the continent which lies between the isthmus of Panama and the Polar Sea. But that is in keeping with every other line of thought. Government, as well as education, and all forms of teaching must keep abreast, or else government must fall down and go to decay.

We have but to look over the past, and it is not my province to refer much to history, because the past is dead, and we have arrived at the stage where we must live in the present and look forward to the future. We can't alter the past; we can't adapt ourselves to the past; that is fixed. Let those who see fit go to Herculaneum and Pompeii or Egypt, and dig up the relics of past ages and conjecture from the mummies as to who owned the bones they there find, and what must be the name of the person, enjoy that, but there is no enjoyment in it for me. The future is full of promise, the future is full of truth. History is pregnant with errors. It is written largely from self-interest, from prejudice, and from favoritism, but I want to see the history of the future written from the standpoint of truth.

Now, in order to predict what is to come, we will find if we take history and geography and philosophy, the three; that they all point to the same inevitable destiny for this country. We shall have formed a tripod upon which we can stand and form an intelligent prophesy of the inevitable destiny of this country, this people and this nation.

While the limitations of time will not permit me to bring forward many of these evidences, I shall confine myself at least for a time largely to history. Prefacing that, I will say that this continent is formed with such uniformity that when you look upon a map, you will be surprised to see that it is wonderfully proportionate. We have the largest continent on the West, the largest ocean on the West, the longest shore line on the West, the high-

est mountain chain, the broadest slope is on the Pacific. The longest rivers are there as compared with the Atlantic. In keeping with that is every other event that can be mentioned. You go to Lake Ontario, Lake Erie, Lake Huron, Lake Michigan, and Lake Superior, and each lake that you reach is larger than the preceding ones. So as you go west and go north this whole continent is enlarged. Go to the farthest point in Florida, the southern point, and turn your eye and go in a northwesterly direction to Alaska, you will find that Alaska is more than half as large as the territory lying east of the Mississippi River, and you will wonder that you never before had a conception of that marvelous extent of land. Then go to the farther point of Florida and again traverse the continent all the way from there to that panhandle, and you have got only half way to the nearest line of Alaska, and the great Saskatchewan valley is about half way between the northern terminus of Alaska and the southern point of Florida, and you see what a vast frontier is yet to be opened, and what an immense population may yet occupy this continent, when with the pride of our people Old Glory shall float over all the North American territory, and the crescent shall be rounded out to the full.

Now, as we have eighty millions of people there is scarcely one here that will say that our population will not eventually reach ten times that number, and we will cover many islands that are needed to carry on our commerce with the world, and when that takes place, can you form a conception of the wonderful power that this government is to have over the world? And then, from this country as a centre, the whole world shall become civilized and unified, and the progress that shall be made here shall be spread through the world, radiating from this great center.

To verify fully the deductions which I have hinted at here, let us run back over history rapidly and reach the continent of North America. Remember that there was from an English standpoint of Bishop Berkeley, a poem written which contained these lines, as you have often heard them:

"Westward the course of empire takes its way,  
The first four acts already passed,

The fifth shall close the drama with the day.

Time's noblest offspring is the last."

Undoubtedly, he meant North America, although he did not say it in so many words, because he wrote it in England, but it is plainly evident if you will read between the lines, that he referred to America as to the doing of the greatest act in the great drama of progress, and that here civilization will reach its culmination. The world has been explored, and while the marching of civilization has been perpetually westward and north—it has been perpetually augmented, and the facts of that movement may serve for a basis upon which to found your own philosophy.

Go back to the remotest age to which we can go, to old Babylon, and trace the march of empire from there to where it now is, and you observe that civilization has never moved eastward an inch since civilization began. Old Babylon was the king city of the world in its time, a very tyrannical and oppressive city. Babylon fell, as was predicted, and it has become the haunt of beasts and reptiles and bats. Jerusalem rose farther to the West, and became a more liberal and free government than Babylon, and shed its light all over the world. But Jerusalem fell. Then Athens rose, the Athens whence Alexander went forth with his hosts to conquer so many nations, and to which he returned and sat down and wept for more worlds to conquer. He thought he had conquered them all. Then Greece was a better country than had been Jerusalem. The power of Greece fell, and farther to the west Rome rose, and Rome conquered more of the world than Greece ever did; and became even freer in its form of government and a better protector of its citizens than Greece had been; to which we may refer the history of modern Europe. Then France, where Napoleon went forth with his conquering hosts and became the victor and the tyrant of the world. But Napoleon fell into the hand of a conqueror at Waterloo, and was sent to St. Helena and died in exile, and the nation that sent him there became the mistress of the world and the conqueror of nations, and conquered more than any former monarch had done, and became a freer country than any of them had been. Thus you see that, as each country ruled more of the world, it became a freer government and a better protector of its citizenship.

Having reached the western rim of the new world, how could civilization progress, and empire march farther except by leaping the ocean, which it is now doing?

Mark you the course of this empire. The fortieth parallel runs between Greece and Rome, and the fiftieth between Paris and London; on the south side of these lines, respectively, was Greece and Paris. Upon the north side respectively was the power of Rome and England. But now having reached the western rim of the old world, and marching farther to the west, but having no resistance to overcome it falls back to the forty at Philadelphia, where Penn's treaty with the Indians was formed, the Declaration of the Independence of the United States was made, and the Constitution of the United States was formed; and with that freedom of the fortieth parallel base line, civilization marched from Philadelphia westward and northward until it reached the Pacific coast, beyond which is a large portion of the population of the world to be reached, entirely unlike us. The more unlike the people and their productions, the more commerce and exchange will be called for. We and the Europeans are coming more and more to produce the same kind of goods; consequently, the exchange of goods between us and the European world will relatively fall off.

Now, you may conjecture for yourself, with that equable climate on the Pacific, the character of the civilization that will grow up around there. You will find a generous people, you will find a people that will be full of charity, full of spontaneity, full of characteristics that will have their influence over the western portions of the world,—western from there. What we have received from the European world, we have carried forward to the Occident, because the Orient of the Old World, is the Occident of the New.

Japan never opened her ports to the European powers, but when it looked across the ocean to the east, across the Pacific to America and beheld the glimmerings of a new civilization that became the Orient to Japan, and she opened her ports in 1854 to Commodore Perry, an American, which she had refused to do to all the western powers. Now she has taken her pattern from our civilization, and an empire is marching to Japan and China, and for all prospective time it is to remain upon

this continent. As we conserve the liberty of all people, their genius and skill will flow to us from all parts of the world, where it needs better protection, and we shall bring forth a truth that shall evolve a civilization unlike any other; and in proportion as we reach the truth we shall think more and more alike, for it is the lack of belief in Truth that makes the friction of the world, to-day. As long as we are disbelieving in the truth we are in this dilemma: We are continually in conflict with truth, for error has always put truth to disadvantages; it is always quarreling with itself; but truth is in harmony, and science and religion will come to exact, harmonious, equable and kindly coincidences; and, whenever truth becomes a guide for both, there will be no conflict between science and religion, for the intelligence of the world will have guided them to the truth. The differences of opinion will cease, there will be no more deception, and creeds will fade out into one common belief, and as quarrels cease, wars will be no more; and we shall then have reached the stage, and not till then, where the second coming shall be attended with peace on earth.

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### TREATMENT.

By Bishop O. C. Sabin, January 18th, 1903, in the Church.

Those who wish the benefit of this treatment, close your eyes and go into the inner consciousness of the love of God.

We are God's children, created in His image and in His likeness, endowed with all power and all dominion. This power and this dominion is ours because it was given to us by God, our Father. We have the realization of this truth in our consciousness, and in that realization we recognize what we are, who we are, and know that we are spiritual beings, living in spirit, dwelling in the bosom of the Father, who is eternal life and eternal health; and we, like Him, have eternal life and eternal health; and no such thing as disease, no such thing as inharmony, no such thing as sorrow or want, or affliction of any kind or character, can come near us, around us, or about us, because God is our refuge and our fortress; and in Him do we trust.

God does now strengthen every heart here in this presence, fills them full of trust, full of reliance, gives them spiritual understanding, gives each and every one of us more and more righteousness and holiness, dedicates our lives to His work; he gives us further, the perfect realization of our perfection, the perfect realization of perfect health and perfect harmony; fills our hearts full of righteousness, and happiness, and contentment and peace. God blesses each and every one of us, goes with us to our homes, surrounds our hearthstones with happiness and with sunshine, and fills us with the Holy Spirit, that blessed comforter, the Spirit of Truth.

We thank Thee and we praise Thee for all these things, and we thank Thee and we praise Thee all in the name and through the name of Jesus Christ.

#### VALUE OF ENCOURAGEMENT.

Mr. Moody once said in his striking way: "You have heard the story of the child who was rescued from a fire that was raging away up in the fourth story of a house. The child came to the window, and, as the flames were shooting up higher and higher, he cried out for help. A fireman started up the ladder of the fire escape to rescue the child from its dangerous position. The wind swept the flames near him and it was getting so hot that he wavered and it looked as if he would have to return without the child. Thousands looked on, and their hearts quaked at the thought of the child having to perish in the fire, as it must do if the fireman did not reach it. Some one in the crowd cried, "Give him a cheer!" Cheer after cheer went up, and, as the man heard them, he gathered fresh courage. Up he went into the midst of the smoke and the fire and brought down the child in safety. If you cannot go and rescue the perishing yourself, you can at least pray for those who do, and cheer them on. If you do the Lord will bless the effort. Do not grumble and criticise; it takes neither heart nor brains to do that."

"The higher you think the more harmonious will your body be, for the body is merely the garment of the thought. We will become without spot or blemish just as soon as our minds are without spots and blemishes."

#### LECTURE.—*Vibrating Treatment.*

Bishop O. C. Sabin, before Evangelical Christian Science Church, Friday evening, February 13th, 1903.

This exercise to-night is what we call the Vibrating Treatment. It is not new. I am told that it was in use thousands of years before the advent of our Savior in very similiar manner to which I have it. I have been written to by people regarding this treatment from various parts of the world, and the almost universal sentiment which those letters have expressed, in coming from people who are advised along these lines, is, that this treatment, as given by me, is the combining of the occult of India, of Brahm, with the religion of Jesus Christ. Of course, when the treatment was given to me I knew nothing about it, and I knew but very little, if anything, about the doctrines of the Indian people( or their religion, Brahmanism, or any of those Eastern religions. But since that time I have studied very closely, not exhaustively, by any means, but closely, and have become more or less informed generally along the lines which they teach; and I have found this to be true, that their religion flourished in its purity, and in its grandeur something like five thousand years before Christ. Then it went down, and there is a time between the far antique, as we might term it and the revival of learning in the world. The source from which all western civilizations have drawn their letters was evidently the far East, but how it came,— that is a blank. From the time that the great civilization of India and of China went down in the world of western Asia and Europe, we have but very meagre reports of the people living in those ages of darkness—either of their religion, or even of the religions of the world. This age resembles to a very great extent the Dark Ages, which existed from the time of the destruction of the Roman empire, until the Renaissance, or the opening up of the Christian religion in the seventeenth century. Those of you who have studied this latter epoch know that letters fell under disgrace. If a man could write his own name, it was considered a defect in his character. All letters, or learning of every kind and character were delegated to priesthood. This has all been since the days of

Jesus Christ that I am talking about now. There was a much longer period existing prior to the civilization developed in its fullness in Grecian history, in Grecian poetry, in Grecian philosophy, in Grecian statesmanship. If we go back a few centuries we find that nations did not even exist, that people held together as families, and the oldest son was the king of the family; the remainder of the relatives throughout the ramifications of the whole family, were his slaves, and he had the right of life and death over them absolutely and completely. These families ultimately conquered other families; they in their turn would go to war and conquer other families, invariably making slaves of the people they conquered. Thus here and there a family became stronger, in this way, until they ultimately became so strong as to establish a nation. Through this mode was established what we term nations. We find Nebuchadnezzar, Alexander, and others as great rulers, but I don't propose to go into their history here.

There was a period of darkness existing between the civilization and brightness of the Indian power and intelligence. The reawakening was first felt in Egypt, then in Chaldea, then in Persia, and so on down to Greece and Rome. Now, this Indian religion, or Brahmanism, has been shown by scientific research to be the father of all the learning and all the tongues, and all the languages of the world, commencing six thousand years and over before Jesus Christ. The greatest library of ancient times was the library at Alexandria, Egypt and was burned by the followers of Mohammed, A. D. 642, in order to destroy all books but the KORAN, which was the only book allowed to be read, like Science and Health of this day. It is thought that if the Alexandrian library had not been burned, we would have had the history of this extension of Indian civilization and ideas. But there are those who are working at this, getting out rocks and hieroglyphics, which are proving much of interest. It is now stated that the tables of stone that Moses gave to the children of Israel from the burning mount, and much of his laws and their principles, all came down from this far-off Indian country and from its first civilization.

This treatment which I am going to exemplify to-night, came from that source,—came from that

source to me; but I combined with it, as I was led to do, the religion of Jesus Christ; and I believe this, and I state it to you and to all the world, that this treatment is the key which unlocks the path of eternal youth. I mean by that literally what I say, and I believe that any person who will take this treatment sincerely, honestly and persistently, will never see physical death. Your bodies will become spiritualized, and purified and etherealized, until you can walk with man or walk with God at your pleasure.

Giving this treatment to-night to so large a class is not convenient and most of us will have to take it as best we can, without the real paraphernalia; but I will take these two ladies and fix them properly—you will notice that each of them is sitting in a chair, each leg of the chair in which each is sitting is in a glass tumbler; that is to say, there are four glass tumblers to each chair, each leg of each chair being in in a glass tumbler. The ladies feet are placed upon a piece of plate glass, about eighteen inches long, and fifteen inches wide. The purpose of this insulation from the world of materiality is to retain in their bodies all of this energy which this treatment calls down from the source of all power. You will understand this more perfectly when the treatment is given.

I do not think it practical to give to my readers this treatment in full through the News Letter, because it is difficult to do so without making the record so ponderous that it would not be harmonious with our publication, and for the principal reason that the world at large is not ready for it. I will say, furthermore, that the purposes of this treatment are manifold. First in a general way, it gives you absolute protection from all evil thought, from the influence of those who practice malicious mental malpractice, from those who practice what is termed Black Magic; in short, any system of malicious thought transference. This treatment course is one which is very prolific of thought, and one which ought not to be branched into, or mentioned, unless you give more or less a full account of it, but space in the News Letter forbids this, but all I can say is that those who follow the doctrines of the Evangelical Christian Science Church through the treatments given by that church, can't use those treatments,



or the thoughts therein, for any other purpose than for good.

This treatment is beneficial against all evil thought. Furthermore, it is an absolute protection to you in your going through the world; it protects you from harm on the high seas and from the storms thereon, from dangers by railroad accidents and other accidents, it protects you, if your house is covered with it, from burglars and from all those who would injure you. If you are protected by this treatment a man can not strike you, can not injure you in any way, form or manner; it brings you under the immediate protection of God. It destroys every kind of beliefs of heart-aches, of poverty, and of the manifold ills which human flesh is said to be heir to. It is the panacea which God has given against evil thought. It destroys the belief of old age; it will take the wrinkles from your face; it will put roses on your cheeks, it will make your muscles strong and vigorous. In short, I will say that in my experience, I have nothing to give that is approximate to it in power and in beneficial effects.

Now, I proceed to give the treatment, as it is laid down in the regular form which is sent out by the Metaphysical College.

#### A STATEMENT REGARDING "EDDYISM."

Washington, D. C., Feb. 23, '03.

Editor "Washington News Letter:"

Dear Sir:—In a recent issue of your paper appears an article headed "Eddyism," which was copied from "The Christian Union," wherein the writer makes a number of mis-statements regarding the writings of Rev. Mary Baker G. Eddy; therefore I beg the privilege of correcting same in "The News Letter."

The text book of Christian Science, *Science and Health with the key to the Scriptures* is based upon the teachings of the Holy Bible. Christian Science has no connection with Spiritualism. Christian Science teaches that God does not make sickness, but that sickness is the result of sin, and that an undersanding of the power of God cures all ills.

The Quimby matter is an old and long since disapproved charge; in 1883 the Circuit Court of the United States, District of Massachusetts, de-

cided that Mrs. Eddy was the founder of Christian Science, and that her works were not plagiarized from Dr. Quimby's writings.

HARRY W. SESSFORD.

#### THE POWER OF THOUGHT.

Beware of what you think; for what you think, quite as much as what you do, molds your character. Wrong acts persisted in will wreck your life, but wrong thoughts have just as sure an effect. It not infrequently happens that people who live fairly good lives, so far as their actions go, do not feel it necessary to set so close a guard on their thoughts. These are hidden, and of what harm is it to occasionally cherish a vulgar thought if one does not allow it to escape in action? Of what harm to hate if one does not show it? To imagine one self committing wrong acts if one does not actually commit them? But the laws of life say that every thought effects the whole being. As a man's heart is, so will he be. Evil thoughts gradually undermine the character, and some day these thoughts will burst into action which is irremediable. Therefore, look to your thoughts; keep your mind swept and garnished. And more than that, make the furniture of it beautiful and true; for if bad thoughts persisted in ruin a character, so the best of characters may be cultivated by keeping the mind constantly on good things. Very often one is called on to act in an emergency, and then one acts along the line of one's previous thought. No act is spontaneous; the seeds of it have been for a long time taking root in the brain. Of two men who have lived practically the same lives outwardly, and are suddenly called on to face a danger, one may play the coward and the other rise to heroic effort. The result is no matter of chance. Little by little the motor-tracts of the brain of one have been weakened by wrong thinking; little by little the brain of the other has been strengthened because he thought bravely. When the strain comes one unconsciously acts along the line of the least resistance. It is then that the hidden thoughts tell. We should see to it that we think heroically, think purely, think charitably. Then in action we will find ourselves doing the brave thing; we will act cleanly and sanely; we will be kind and helpful.—*"Woman's Home Companion."*

# Washington News Letter

— Published Monthly. —

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OLIVER C. SABIN.

## Unchain the Truth.

On April 10th, 1897, the Washington News Letter was born. Prior to that time the corporation to which it belonged, issued what was termed printed leaves, which were sent to the various newspapers throughout the United States, which were on its subscription list. At the time of the birth of the paper, its present editor was selected as the editor of the paper by the corporation. The mission of the paper was primarily to print articles upon all national questions coming before the national Congress, detailing in minutiae the ways

and means adopted for the enforcement of legislation towards the ends sought.

Some time in the month of May, 1897, the editor of the News Letter became aware of the existence of a society who claimed that God healed the sick. This information was brought to his attention by Albert S. Dulin, who is now associated with us in the management of the Evangelical Christian Science Church, at Washington, D. C., and whose lectures embellish a part of the present issue of the paper.

Mr. Dulin had been healed of a very serious ailment, and the healing was so pronounced and so unusual that I became interested in the study of this Truth.

I continued the study persistently from some time in June of 1897, until February, 1898, when I became illuminated with the spiritual understanding. In other words, I then and there had the knowledge given to me by God, how to heal the sick, and the thought which healed, or, as we term it, the spiritual understanding. During this period of something over nine months I had been gradually healed of various ailments. When I received this gift of the Holy Spirit, it illuminated my mind and gave me the understanding, and then every vestige of so-called sickness and disease left my body. I also received the knowledge how to destroy sickness, and freedom possessed my mind. The Truth had set me free.

On the 19th day of February, 1898, I published in the News Letter the first article I ever wrote upon the subject of Christian Science. The occasion which called forth this article was some remarks made by a member of Congress upon the floor of the House of Representatives, in which he took occasion to criticise some of the thoughts or beliefs of the Christian Science denomination. At the solicitation of some friends, notably Mr. Dulin, I wrote an article on the subject matter of this Congressman's talk, and a few hundred copies of the paper containing this article were sent to Scientist in various parts of the world.

The effect of this article upon the News Letter and its editor and the general purpose of the paper as then conducted was most wonderful in its results. All of the members of the corporation voluntarily turned their interests in the paper over to the editor, voluntarily without compensation; the paper itself was no longer acceptable to the large newspaper fraternity which was receiving it; the politicians for whom it had published articles, and those against whom it had published articles, were of the opinion that the paper was dead, thought it had voluntarily committed suicide by experiencing religion with its editor. So general was this opinion that I found myself possessed of a newspaper with a clientage entirely new. Christian Scientists and others of kindred thought from various parts of the world commenced to send subscriptions to the News Letter, the price was reduced from twelve dollars to fifty cents a year, and subscribers came in by the hundreds daily. This continued to be the case with increased rapidity until the News Letter by the first of June had thousands of subscribers, and from a material standpoint was very prosperous.

In the June number of the *Christian Science Journal*, published in Boston, Mrs. Mary Baker Eddy, of her own volition advised all Christian Scientists to take the paper. This card which she published in her paper very largely increased the circulation of the News Letter and made it the most prominent paper in the world in the New Thought, excepting the *Christian Science Journal*; but the circulation of the News Letter numbered thousands where the *Journal* was counted by hundreds.

The News Letter with its editor retired from public business entirely, eschewed politics and law, and secular journalism other than that connected with the immediate publication of the subject of Christian Science. This course was continued until August in 1899.

It became apparent to the editor of the News Letter that the methods of the Christian Science

Church, of Boston, were not the methods which he wished to advocate, because of the strictures in the Church, the absolute domination of one mind over another as practiced in that organization, by the teachers over their students, and the general trend of thought which had for its purpose the deification of Mrs. Eddy. Another important factor which caused the separation was that this great Truth of God Almighty was being hedged in, around and about by high prices, copyrights, and other means of curtailing the proper circulation of this Truth.

Another point of objection was that no person by the tenets of that Church was allowed to preach this gospel, and that all writings must pass through and be approved by the leader of the Church, and such approvals were so few that it amounted simply to a prohibition. I was of the opinion that each had his talents given him by the great God, and that each was to Him responsible for the proper use of those talents, and I felt that I could not allow any person to dictate what I should do, or what I should not do, as I was responsible, alone, to God. I felt that it was my duty to preach this gospel, to send it forth and make it as nearly free as possible, so that all the world might be possessed of the knowledge which makes mankind free.

The greatest objection, however, which caused my separation from the Boston Church, was the apparent disposition to eliminate from the healing of the sick the name of Jesus Christ. I believed then, and do now, that all healing which is authorized by God must be done in and through the name of Jesus Christ. I admit that other healings are done through this and that method, but the only method given to us by Jesus Christ is, that we work in and through His name. I did not then believe, and do not now believe, that there is any person to come after Jesus Christ who will take His place; but I believe, as the angels told the Disciples on the Mount of Ascension, that this same Jesus will come again in like manner as He went away.

I believe that the Truth given forth in the name of Jesus Christ heals the sick. Our healing differs from the healing practiced by our Savior in this: We are told by the Apostle Peter, in his remarks on the day of Pentecost, that God did, through Jesus Christ, heal, and perform wonderful and mighty works. Through us to-day God does do wonderful and mighty works in and through the name of Jesus Christ. This thought of God-healing through the name of Jesus Christ is the basic thought of the Evangelical Christian Science Church.

On the 6th of September, 1899, the News Letter came out, and its editor, in accordance with the commands from God Almighty, proclaimed the Truth to be unchained and that it should be free; from that day to this its mission has been one of continuous progress along the line of UNCHAINING THE TRUTH. Disciples of the Unchained Truth may be found in every clime, and under every government where a civilized flag floats. Away up in the far northern regions of frozen Alaska, or amid the sultry latitudes of the tropics, whether it be in 'way-off Africa, Japan, China, Russia, or in the more enlightened centers of the United States, England, Germany, and France, there, our disciples are preaching the TRUTH UNCHAINED, healing the sick in the name of Jesus Christ of Nazareth, doing the work of preaching the gospel, as was our Savior's command.

The News Letter to-day is the champion of this Unchained Truth, going everywhere, sending forth the beautiful doctrine which our Savior taught, with the love of God and the love of man constituting the great cardinal principle upon which all human endeavor should be based.

Our books, writings and periodicals of various kinds have gone forth as helps along these lines, and we have now organized and unorganized societies and communities who meet in various parts of the world, taking our beautiful ritual and using the Truth of our blessed Savior as the bed-

rock from which they draw their inspiration, broadcasting this Truth, and widening and broadening its influence.

God has blessed the work, He has given abundance of means to carry it on, and He is blessing it to-day. It is broadening and widening, and the News Letter is increasing in circulation more and more every month; each month it becomes stronger. God is raising up champions for the Truth, and these people are spending their money for the advancement of the Truth, for the circulation of the Truth, and all such are receiving their blessings, for there is no law more certain than is the law, as you sow so shall you reap.

This being the anniversary month of the birth of the News Letter, we thought that these reminiscences might be useful and interesting to our many friends, which is our only excuse for giving them to you at this time.

Lovingly yours,

*Oliver E. Sabier*

#### THE ART OF FORGETTING.

Plutarch records that when Simonides offered to teach Themistocles the art of memory the latter said: "Teach me rather the art of forgetting." How much the world needs to learn that art. Paul spoke of forgetting the things that are behind. We should forget our mistakes and failures, so far as these cause discouragement. We should forget our successes if they cause pride or preoccupy the mind. We should forget the slights that have been put upon us or the insults that have been given us. To remember these is to be weak and miserable, if not worse. He who says he can forgive but he cannot forget is deceived by the sound of words. Forgiveness that is genuine involves forgetfulness of the injury. True forgiveness means a putting away of the wrong behind the back and remembering it no more. That is what God does when He forgives us, and that is what we all must do if we truly forgive.

## THE HONEST INVESTIGATOR.

JANE W. YARNALL.

One who is bold enough to dare to doubt the established opinions of the supposed wise men of the age, especially regarding things of a religious character, is not necessarily guilty of infidelity, as has been so generally supposed by those who are afraid to take a step in advance of accepted tenets, even when such tenets do not satisfy the hunger of the soul.

The honest intelligent doubter is the one who is going to investigate. His doubts of prevailing popular beliefs prompt him to analyze, compare, and sift such beliefs; weigh them in the scales of reason and righteous judgment, and in doing so he has been lifted out of the ruts of dogma and tradition into the consciousness of the Son of God within, and into the liberty wherewith that knowledge makes him free.

It is by *such doubters* that this great Metaphysical movement received its impetus, and it now stands a mighty force, and as the Master said, by Peter's revelation: "*The Gates of hell cannot prevail against it.*" So much for the *honest intelligent doubter*; and wherever fanaticism and foolishness creep in at the doors of this movement, there is still work for the doubter.

No *one* phase of modern thought has so revolutionized popular opinion as has the Metaphysical movement, so often named the "New Thought." No one phase of modern thought is more frequently commented on; sometimes with appreciation, and sometimes with ridicule; but the latter is always the result of ignorance of its principles. The growth and spread of the movement among the soundest thinkers of the age is the best evidence of its worth. It has been found of great practical value on every plane of human activity; from the lowest or business plane, up through every grade of human endeavor that bears any claim to right. Thoughtful men and women were never so wide awake to the realization of the powers bestowed upon *Man* as in the image of God as in these days of investigation and study of the laws of life. At the same time there are thousands upon thousands who know of its benefits and are yet afraid to investigate; afraid to step out of the old time-worn ruts

of tradition and dogma lest someone may think them queer.

With many, this progressive tendency is hailed with joy, until they discover signs of its advent in the field of religion; on that subject "HANDS OFF" is the mandate, and the door is shut. They call their attitude conservative. Is it because of any inward conviction that their accepted religious views cannot be improved upon, or is it because of the pride of the carnal nature, that will not allow a change in religious belief, that would necessitate the acknowledgment of error on some point?

The progressive thought of the age demands no abandonment of any conception or tenet that agrees with divine principle, while conservative Souls depend upon authority instead of divine principle, forgetting that the great teacher whom they claim to follow denounced the traditions of men and admonished his followers to do as he did. *How* did he do? He spoke as one having authority within himself, and pointed the way for *all* to reach the same consciousness of KNOWING that he had reached, and showed them the way to attain to that conscious understanding of the God power imparted to every soul by that great creative principle we call God. "Jesus said to the Pharisees: *'Ye have made the commandments of God of none effect by your traditions.'*" We may apply that saying just as aptly to the Pharisees of to-day, although they are known by another name.

The undue solemnity that characterizes so much of the (so-called) worship of God, takes away the reasoning faculty, and the worship of God is made so distinctly separate from anything secular that a business transaction cannot be made to blend with a religious life, which is a great mistake. Whatever is right is sacred, and every transaction of a business character should be considered as sacred as any other form of worship. This may seem strange to one who does not reason from principles; nevertheless it is consistent with the gospel of Christ. We worship God in every act that is righteous and true, and no phase of human experience is exempt from the need of higher and better conceptions of God, of Being, and of religion, than past ideas and opinions have furnished.

There is room for improvement in every re-



ligion, in every philanthropic endeavor, and in every method or plan that has ever been devised for the uplifting of humanity; and it will be found that all change for the better must come through the powers of Mind. There is no other way, and no matter how stubbornly the efforts are made to resist this flood of wisdom that is sweeping the world, it cannot be stayed, and the more persistent the opposition and even persecution, the faster it spreads, by actual observation. We cannot deny the fact that fanatics and objectionable characters have seized upon the *New Thought* field as an opportunity by which personal ambition, or other unworthy motives, could be gratified, but such have generally been shortlived, finding as they do that impure or unrighteous motives cannot blend with Divine principles. It is the aim of *genuine* "New Thought" teaching to establish in the mind of every student, a conscious knowledge of man's sonship with the Almighty, and abandon forever that mistaken idea of native depravity. We know that the visible form of flesh is not MAN, but simply the figure which represents the stage of the soul's unfoldment. It is the instrument by which we express what we are as living souls. It has not been known by the average human individual that the physical body is the servant of the mind, and that it is the register upon which our thoughts and opinions are recorded. If we believe we were created wicked and depraved, our bodies register that error in some way that is detrimental to health and peace. The nearer we approach a correct conception of what being is, and our relation to source, the more the body will shine forth in visible testimony of the righteousness of our conceptions.

It is by actual demonstration that such statements are proved true, and it is by such proof that the "New Thought" teaching has taken such deep root in the minds of thinking, reasoning souls. It is by such proof that it appeals to the sound reasoner as a truth that possesses a practical value that no other system of teaching has given.

The honest investigator of principles will not be content with theories that will not stand the test of scientific scrutiny, because he must know why, and on what grounds he is expected to endorse new ideas. If he is truly scientific he will carry his investigation down to the last analysis, at which point he will discover the truth or falsity

of the matter; and this may be accomplished on the plane of the intellect *alone*; and still the full and perfect conception of Divine principle, as a working power on the plane of human experience is not accomplished until the spiritual aspect is discerned, and the intellect is willing to give precedence to the spiritual. One great obstacle to the higher attainment has been that intellectual people are not so ready to admit a Truth that must be discerned without sense evidence; at the same time they *know* that all power, all force, and all energy are unseen, therefore, spiritual. It should be understood that there is an infallible standard by which to judge of truth or falsity of any system of principles. DIVINE PRINCIPLE is the standard. That great combination of principles, that are eternally changeless and ceaselessly active in harmonious unity, constitutes the God of the Universe, and as a combination we call it Divine principle, and whatever is true in essence, will agree with that combination of eternal principles; otherwise it should be rejected as false.

Every science, every religion and every philosophy, must rest upon something that serves as a basis, and that basis must agree with the truths that are eternal, or it will soon or late crumble. Such is the law, and the law is inexorable. "*Ye cannot gather grapes from thorns, nor figs from thistles.*"

There is in reality but one law in the whole universe—the law of CAUSE AND EFFECT. That law obtains on every plane of human experience. It may be called the law of God, because God is FIRST CAUSE of all that is. It is the law of harmony because cause and effect must harmonize.

One may ask how can the law of God, which is perfect and true, act upon a plane that is not true?

We answer, because it is a true law, and every cause that produces a discordant effect is because of human error perverting the true law. The error that produces a discordant effect does not affect the purity of the law in the least, but rather proves it an infallible law. Now, all this reasoning takes us back to the starting point. The one who is bold enough to doubt the accepted dogmas is not willing to allow his pastor to think for him; he is going to know for himself. The one who sits complacently taking in all that is taught in the pulpit, is often wandering mentally into a far country,



and like the prodigal son, he finds himself feeding upon husks, sooner or later.

The far country into which the "Prodigal Son" of the parable wandered, represents a state of consciousness which is foreign to Divine principle. Where will we find a man or woman to-day, who has not wandered away from Divine principle, and suffered the consequences? We have fed upon husks until our doubts have driven us to find a better way; and thanks to the progressive spirit of the age, we are finding our way back to the Father's house.

One "*comes to himself*" when he recognizes the true self as a Son of God.

In the recognition of the true self we discover those latent powers, (inherent substance,) that have been so dissipated by riotous living, (unrighteous course,) that we really did not know we possessed them. In that far country of error we saw only limitation on every hand. We were taught that we had no right to know the mysteries of the Kingdom of God, and as long as we accepted such limited teaching, we remained in ignorance of the Truth of Being and the truth regarding our inherited powers. We had no conception of the possibilities of our own Divine being, which only required us to *know* and appreciate to make them serve us.

Now, we know that *all may* be taught of God, and need not depend upon human opinion if they will only seek the knowledge wisely. One who truly aspires to know the way of life, must drop all selfish desires, all selfish ambitions, and look higher than the gratification of human desires. The aspiration will accomplish by patient perseverance and righteous endeavor what personal ambition can never accomplish, and honest intelligent investigation of principles that are Divinely true will open the door to such knowledge.

### THE TIME TO LOVE.

The only time when we can love is now, to-day. We can neither love yesterday nor to-morrow. There is only one day when we can love, and any opportunity lost to-day is gone forever. Other opportunities will arise, but those of to-day forever pass away. As there is an everlasting to-day, so

is there an eternal to-morrow, and what we put off until to-morrow, we put off forever. As to-morrow is never with us, that is a convenient time to which to postpone our hate, and this will enable us to love to-day.

If we think well of people, we should write and talk well of them now. We should express our love now, and avoid the habit of writing epitaphs. We ought to be glad that our friends are alive when they are with us, and not after they are dead. If words are not sufficiently convincing, let us act while others only talk. Let us give our flowers and bouquets to our friends to-day, and not wait until our kind attentions are meaningless to them.  
—Eugene Del Mar, in "*Fulfillment*."

### A TRUE LENT.

ROBERT HERRICK.

Is this a fast,—to keep  
The larder lean,  
And clean  
From fat of veals and sheep?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?

Is it to fast an hour,  
Or ragged to go,  
Or Show  
A downcast look, and sour?

It is to fast from strife,  
From old debate  
And hate,—  
To circumcise thy life.

No! 'tis a fast to dole  
Thy sheaf of wheat.  
And meat,  
Unto the hungry soul.

To show a heart grief-rent;  
To starve thy sin,  
Not bin,—  
And that's to keep thy Lent.

## CURIOS IN MEDICINE.

A month or two ago considerable interest was roused by the public auction of the recipe of a well-known pill. The secret was sold for £5,000, a somewhat large sum for a mere receipe, though, as was pointed out at the time not an unparalleled price. The recipes for the celebrated Worcester-shire sauce and for the Brandenham method of curing hams, for instance, originally realized larger amounts. One fact was, however, brought home to the public, that the English are a medicine taking people. The remedies for diseases were until quite recently often of a crude kind, but it is believed that common-sense notions respecting cleanliness, exercise and diet have caused many specifics to disappear before the more excellent way of prevention.

One is astounded to read that as late as 1768 the London College of Physicians recognized curative properties in human skulls, especially if the owners had died from violence. Dr. Toope, of Oxford, who collected skulls from Wiltshire barrows, gleefully records. "I dug up many bushels with which I made a noble medicine." In 1740, Dr. Sydenham, the English Hippocrates, in his "Praxis Medica," recommends such efficacious substances as the following: Earthworms, snakes, toads, vipers' flesh, skins of hens' gizzards, hogs' lice, dried human flesh, the heart of a mole and crabs, eyes. Crabs' eyes, which were sold for 5s. 4d. a pound, are spoken of in Pechey's "Art of Physick" (1679,) as "good to correct humours and for the collic and hysterics, fits and such like diseases arising from the acid." Carbonate of lime, obtained as concretions from the inside of the crayfish, mixed with arum root, formed the seventeenth century "Gascoigne's powder."

In 1725, a standard work, "Collectanea Medica" gives this recipe for quinsy: "Powder of burnt owls, 2drms.; burnt swallows, 1drm.; dried and powdered blood of white puppy dogs, 2drms." When one reads of these "sovereign remedies," there rises unbidden the vision of the three witches in "Macbeth" compounding their horrid ingredients in a caldron. Or one thinks of the character in Ainsworth's "Tower of London," who was forever using a strange medley of drugs in the form of potions, poultices and electuaries; and, remember-

ing that the plot represents the time of the great plague, one feels certain that there is little caricature. People had not learned the truth of the opinion, afterward expressed by Pope, nor did they indeed learn it until long after Pope's day—

"Better to hunt in fields for health unbought,  
Than fee the doctor for a nauseous draught;  
The wise for health on exercise depend,  
God never meant His work for man to mend."

The virtues of skulls have been referred to; but there seems to have been a partiality for ghastly relics in general. "Bones, horns, nails and teeth of the dead were the treasures of old sorcerers," say Sir Thomas Browne—we may add, of old physicians, too. The Rev. G. S. Tyack, in "Lore and Legend of the English Church," gives several samples of the use of such materials in charms and medicine. A woman's front tooth, taken from a graveyard, was reputed to protect a man from toothache; similarly, a man's front tooth was a preventative for a woman. This superstition, like the next to be mentioned, was common in Shropshire. A necklace of elder twigs from a churchyard was a talisman against whooping cough. A ring made of three different nails taken from three different coffins in three different churchyards was invaluable for rheumatism. Such beliefs lingered a long time. In the life of Sir Walter Scott we read how an admirer proposed to cure him of inflammation of the bowels. Sir Walter was to sleep on a pillow of twelve smooth stones, painfully collected by the admirer from twelve brooks. We laugh at the remedy, and still more at the novelists artful answer, but there was a time when such silly superstitions were credited by the learned.

In midiaeval days a prescription published under the direction of the master of the rolls advises as a cure for fever that the patient should be placed between two halves of a hare and a pigeon recently killed. We are also informed that in the reign of Louis XIV the greatest surgeon of the day had a sheep skinned alive in the ante-chamber of a royal lady for the purpose of applying to her body the warm and bleeding skin. Brickenn, in his "Natural History of North Carolina," says that the head of a certain lizard "outwardly applied," was used to reduce swellings and ulcers. Toads, baked and powdered, were remedies for "tympany"

and many disorders. Toads form an important element in Chinese pharmacy at the present day. The hawksbill turtle was employed for gout, epilepsy, and sore eyes—a sufficiently varied list of evils. Lovell's "Edible British Mollusks" mentions "the small grite of sand found in the horns of snails" as a cure for toothache when inserted in hollow teeth. Dried centipedes reduced to powder were given to people suffering from spasms. Frank Buckland quotes a passage from an old work, the "Century of Inventions," 1655, to show how the old quacks utilized "monkey peas," a kind of amphibian woodlice, or, more probably, the common species of that name. Nine of these creatures were to be taken and "stamped" with a little juice of woodbine or betony—the choice is mysterious—until the mixture was well stained. Then, "let the party that hath the wed in his eye drink it in a morning something warmed."—*From the "London Standard."*

The Present Thought is the cream of all old thought, and is rightly named the Higher Thought, and is the great power in, back of, and beyond our present high and progressive civilization. It is the universal love-thought of God in contradistinction to the fear thought of God, which men in their darkness held in the past. There can be no great or high civilization as long as men in any degree fear God. No mind of mortal man can have the faintest conception of the great and high civilization that is to come out of this Higher Thought—of this idea of universal love.

Man has but one legitimate mission on earth—to do good—to express God in himself. All else is waste of energy and counts for nought. When goodness and not gold becomes the goal of life, peace on earth and good will to man will become the law and the gospel in life. Until this time, life will be fortuitous. Fear and famine will beset the soul. Pain and plague will harass the body. Man must become the embodiment of God, or the good before he is eligible to the gratuitous providences of God. "It is God's good pleasure to give us his kingdom," and we prove our heirship to it only as we are sons and daughters of God.—*Dominion.*

## A PEERLESS REMEDY FREE.

While physicians have frequently admitted in a general way that mental attitudes might influence physical conditions, but few have ever insisted on a change in thought as an essential of a cure. The following extracts from an editorial of C. S. Carr, M. D., in MEDICAL TALK, are therefore the more gratifying as they were unexpected even from such a liberal source.

The physical body is greatly dependent upon the moral and mental faculties as to health. It makes little difference what your chronic ailment is. If you will get right mentally and morally you have done a thousand times more than all the doctors put together can do.

Do you hate anyone? Have you a grudge against anyone? Are you harboring revenge or malice toward anyone?

No matter what the provocation may have been to cause you to have these feelings against anyone, you can never get well as long as you allow them to remain.

As long as there is anyone in this world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the source of vital energy and deranges the nutritive processes.

Are you jealous of anyone? Have you allowed jealousy in any form to creep into your life?

If so, neither wholesome food, nor proper exercise, nor the closest observance of hygienic rules will make good your loss. Jealousy sucks the vitality faster than an ulcer. It eats into the very core of life like a malignant cancer.

You have got to have a housecleaning inside of you. You have got to get rid of malice and hatred and revenge before you can get well. Even though you have some incurable organic disease, getting rid of these things will do wonders toward improving you.

You can never get well as long as this thing continues. Lay it aside at once. Nature will not come to your rescue so long as you are sulking and crouching with fear behind the moral shadow which you have created. Until you make your life so honorable and open that you have nothing to fear, that no disclosure will cause you to tremble,

until you have made your life so clean that you have nothing to hide, there is positively no hope that you will ever get any better. You may consult the most skillful surgeon and employ the most sagacious physician, but the arm of man will fail you. Science cannot make the outer man right until the inner man is clean.

Of course, no man can perpetually bring his deeds up to this moral plane. A slip of the tongue may happen or a passion may temporarily gain advantage, all of which he sincerely regrets.

But the wish to be rid of all these things and to rise above them all, this can be the perpetual possession of each one. Unless it is, there can be no such thing as perfect health. There can be no such thing as recovery.

Pretty good mental therapeutics, is it not? Granting the deleterious effects of evil thoughts, the beneficent results of good ones is obvious. Verily, the labors of our modern metaphysicians have not been in vain.—*Exodus*.

### ECCLESIASTICAL.

The old-fashioned type of dominie is surely dying out. It was one of these fine, old characters who looked over his congregation and yelled, "Fire!"

"Where?" demanded the thoroughly awakened congregation—"where?"

"In hell for sleeping sinners!" responded the parson, as he resumed his discourse.

The old-fashioned type of church-goer is surely dying out, also. It is no longer the thing to wear a nightcap in church.—*New York Sun*.

All the great men are of one mind. Their message is simple—so simple that we put it by. It seems so childish to our cultivated intelligence to say—Love God and love one another. The old prophets babbled that long ago. Yes, and the prophets to come will but repeat the same message in other forms. Truth always comes in the garb of absolute simplicity. Love God and love one another! Is that all? That have we known from our youth up. Yet is there nothing else to say.—*Richard LeGalliène*.

### DEACON'S TEMPTATION.

HE CAME NEAR GETTING INTO TROUBLE A FEW NIGHTS AGO.

"Bredren," said Deacon Snowball at the experience meeting, "I cum moughty near backsliding las' Saturday night. De temptah cum ter me an' put er wheat sack in ma han' an' led ma sinful feet to'd Mistah Johnsing's tuhkey coop."

"Amen!" moaned someone in a back seat.

"I done tried my bes' ter resist," went on the deacon, "but all de time mah conscience said 'Stop' nent benefit or value. Their purpose is merely to de temptah said 'Go on,' and so I kep' a-gittin' closah an' a-gittin' closah all de time."

"Glory!" came from the back seats.

"But praise de Lawd, just when I'ze gwine to climb de fence an' maik for de coop mah old houn' dog trees a 'possum in Mistah Johnsing's wood lot, an' de backslide leabe me dat minit."

"Amen!" roared a brother in the rear.

"An' fore I git up dat tree," continued the deacon, "de moon cum out frum behind de clouds, an' dar stood Mistah Johnsing behind dat coop wif er shotgun in his han'."

"Um-m-m! Lawd!" from the elders' corner.

"An' I call to Mistah Johnsing an' ast him, 'Please, sah, won't he come an' shoot dat possum?' an' dat he do, an' I want ter say dat dere was a mos' powerful big load ob shot in dat gun."

"Go on; bruddah!"

"An' dat's why I say dat w'en de temptah cum ter us an' show us whar dere's er tuhkey coop, we oughter rej'ice dat Providence done gib er houn' dawg an' er possum appertite to de po'r black man."—*Boston Globe*.

The new philosophy of life is broad, free and impersonal. Its province is quite distinct, and its healing efficacy is only incidental and expressive. Its motive is compliance with orderly law, and contains no elements which are magical or supernatural. It is a development from within rather than a new philosophy system; a life rather than a doctrine; a new consciousness rather than a new philosophy; a spiritual optimism rather than a material or pessimistic realism. Its business is to bring inner ideas into outward realized expression.—*Henry Wood*.

## SMALL VS. LARGE.

The same principles are inherent and immanent in all manifestations and activities of objective life. The Universe is composed of atoms, and each atom is a Universe in miniature. The same natural laws that govern the atom, control the Heavenly bodies. Small as the atom is, considered spiritually and materially, nothing is or exists except atoms.

Both Universe and atom are equally beyond conscious comprehension. One is too large, and the other too small, to be regarded or understood concretely. Neither Universe nor atom comes within the limited scope of human vision. It would require a microscope, magnifying 500 times that of the most powerful instrument of to-day, to bring an atom within the range of vision, and then its wondrous velocity of motion would still bar it from sight.

The span of human life, from the individual view-point, covers a large space of time. It includes all there is in one's consciousness of present existence. And yet it resolves itself into years, months, days, hours, minutes, seconds. Whatever its duration, each life-time may be measured by seconds of time. However slightly one may regard the seconds as they pass, all spaces of time consist of multiples of seconds. And the use which one makes of his seconds of time determine both what his character and his life-work shall be.

In the course of development, each manifestation of life has to meet its "critical points" in progress. Each individual reaches stages where new departures must be taken, new paths entered and new roads trod; where great apparent difficulties and obstacles must be met, and where great determination and energy are essential to successful demonstration. And yet the "critical points" of life, the new departures, and the great difficulties, represent aggregates and accumulations merely. All are resolvable into atoms of thought and action.

The large and the small differ in size only, but not in kind or essence. The Universe is made up of atoms, and each atom possesses every attribute. The span of human life is made up of seconds of time, but each second has in it inherently all opportunities, all responsibilities, all duties, all pleasures, and all happiness. Each "critical point" in

life is the product and result of accumulated actions and inactions, and the way in which it is met sets in motion the cause of future "critical points."

In other words, principle or truth has naught to do with size, shape, or bulk. The spiritual is not gauged by any such criterion. Principle is inherent immanent equally in all sizes, all shapes and all forms. Objectively, there are the great and the small; subjectively, all are equally great and all are equally small. The principle, the truth, the motive, the impulse, may be expressed equally, irrespective of bulk or size outward manifestation.

Mountains are accumulations of grains of sand; oceans, of drops of water; lives, of seconds of thought and action. A life of character involves the living of seconds of character, and a life of principle demands the living of seconds of principle. The prime wisdom of life is its devotion to, and consideration of, its seconds of happiness, of character, and of principle.

There are no small things in life, in the sense of unimportant or unessential. The one dominant principle of vital harmony and symmetry is integrity; and integrity demands the outer observance of the inner principles that are related to the harmony of integrity. Principle is unchangeable, and the observance of principle in a life of harmony is indispensable, both in the microscopic and the telescopic problems of life.

The life of principle is the life of harmony. The non-observance of principle in any second of time means opposition, in that degree, to the currents of progress. And when a life is habitually non-observant of principle, it battles with the storms of discord, advances but slowly against a head wind of error and ignorance, and evidences exhaustion and unhappiness. A life of principle, on the other hand, means that one deserves the principle of integrity in every second of time, and in every slightest detail of life's activity.

While looking for large problems to solve, most people are shirking or ignoring the small ones of the moment. Only through mastery of the small problems can the large ones be made amenable to direction and control. The same principles are involved equally in both, and it is only through the observance and practice of principle in small matters that one develops the strength of character sufficient to sustain the responsibilities, and to ex-

ercise the faculties, that large problems and great occasions demand.

It is the first step that counts. If there is no one small deviation, there never will be an accumulation of deviation. If one never bend a little, he will never bend a great deal. All great movements and activities have small beginnings. Single thoughts and single acts lead to habits; habits are translated into character, and character controls destiny.

When the small things are taken care of, all things are taken care of. If each problem of the moment is rightly met, all problems are rightly met; for there are no other. If principle is observed in the so-called petty details of life, all problems will be met fairly and squarely from the point of view of principle.

Deny, affirm, or go into the silence, if one please, and for as long as he may. Denials, affirmations and the silence—of themselves—are of no permanent benefit or value. Their purpose is merely to prepare the ground for cultivation, and to promote receptivity. By themselves, they are utterly valueless. It is the life of principle that tells.

Words, formulas and the silence are but stimuli to motive, thought, action, and to a life of principle. To the extent that they fail in this purpose, they hypnotize one, and induce a lethargy that is fatal to spiritual development.

One may seek physical or mental healers, and lean upon them if he please, and for as long as he wish. But these supports, in themselves, are not of the slightest importance. They have no permanent value whatever. A mental crutch is made of finer material than a physical one, but it is a makeshift at the best, and weakens while it continues to support. And all external support will fail inevitably after one has refused the opportunity afforded by it to acquire sufficient strength for independence, self-exertion and self-expression.

While dependence upon others is incidental to the elementary stages of unfoldment, it should not be prolonged unduly or encouraged, for it must be outgrown. Through assistance, one learns how to assist himself, and he relies upon others before attaining self-reliance. What it is to be learned from exterior support is the ability to do without it. And while the temporary assistance of a mental healer may be most beneficial, one's continued re-

liance upon another is both demoralizing and weakening.

Each individual must think for himself, live his own life, and master his own problems. He must *live* his life; not dream it. If he would live harmoniously, he must live a life of principle or integrity every moment. Integrity demands the observance and practice of principle in all the activities of life, whether these be regarded as great or small, important or unimportant, fundamental or incidental.

What are the demands of a life of integrity? Some of them are:

1. Keeping one's word, one's promises, one's obligations.
2. Keeping one's engagements, and having as much regard for the time and convenience of another as of the Self.
3. Telling the truth.
4. Minding one's own business.
5. Giving as willingly as receiving.
6. Crediting others with good motives.

There is no simple act of social, commercial or political life, however great or small, that does not demand and permit the observance and practice of principle. There is no duty that demands a sacrifice of principle.

No one can receive value except for value paid, and any conscious receiving which is not united with a conscious giving inevitably involves discords and inharmonies. No individual can live on harmonious terms with the Self unless he give as freely as he receive. If one does not gladly pay an equivalent for what he receives, he is inevitably compelled to pay for it at usurious rates and at inconvenient times.

Spiritual development can not be measured by money equivalents alone. The rich can not buy their way with money into the kingdom of Heaven. There must be a thought exchange, a giving out of the Self, as well as of the material symbol. The endowment of libraries, colleges or universities, merits no spiritual reward, except as it is accompanied by the outpouring of Self in principle and motive.

Habits of integrity are readily formed, and become increasingly easy to follow and observe if momentarily considered. The momentous significance of matters of detail is overlooked, rather because they are regarded erroneously as unimportant, than by reason of intentional moral per-



verseness. The details of life's activities are one's initial tests, and he who fails to stand the test deviates from the path of integrity and principle, and therefore from harmony.

One cannot enter "The Path," nor may he even cross the threshold of the door that leads to spiritual consciousness, whose every thought, word and deed is not actuated by principle. One's spiritual muscles are trained and strengthened for large purposes and accomplishments, by means of such small preparatory exercises.

No individual can live another's life. There should be no sacrifice of principle, whether it be for the Self or for another. No one owns another; each individual is an immortal Soul, and none is greater than another.

Parents do not own their children, husbands their wives, or wives their husbands; and any submission to an unprincipled desire or demand founded on the conception either of duty or ownership demoralizes all concerned. The sacrifice of principle, for another, not only does no direct good to either, but it is always detrimental to both, and results in mental and physical suffering from misery.

There is a general disposition to lean on others, not only for the support they afford, but also that they may be blamed for subsequent discords and inharmonies. Both of these attitudes are confessions of limitation, helplessness and cowardice. They denote a false conception of the Self, and a dependence upon the without for that which can be obtained from the within alone.

While it is true that rest and passivity are antecedents for unrest and activity, what most individuals require, however, is self-expression, self-assertion, self-confidence. Not in an offensive way, on the personal, objective plane, but on the subconscious plane, as shown outwardly in the pleasure and willingness of giving out one's best thoughts and highest conceptions, and living one's own true life; in the disposition to live rather than dream; in the inclination to stand alone rather than lean upon others.

Self-expression is the crying need. The life of expression demands that individuals be natural, sincere, kind and loving in their thoughts and actions, giving out the full measure of that which they desire to receive.

Inherent in each individual Self, is all that any other Self can offer it. And in the realm of thought—the world of truth and principle—each must unfold and develop through his own exertion and his own expression. No one can teach another; each must learn. Another may offer. What shall be received, rests with the individual himself. No one can live for another, and no one can escape responsibility by leaning on another, or by sacrificing his life for another.

All influences from without are designed and purposed to stimulate the within; to impel the unfoldment of one's consciousness to a knowledge of its inherent powers and privileges. Such an unfoldment results from the self-consciousness which recognizes no occasion of life as too small for the observance of principle and integrity.—*Common Sense Advocate*.

### THE LAW OF HEALING.

Everything that is done is done according to principle, or law; and not contrary to it. If man could do a thing contrary to the one correct principle by which it was ordained that it should be by the creative power, then would man be superior to that power and not inferior, as we know that he is. And so we know that whatsoever healing is done now, or that was done eighteen hundred years ago, is done now according to a correct principle, or in a scientific manner, and was so accomplished by Christ and the Apostles, and not miraculously—or by overcoming the laws of God.

All healing is scientific. The natural powers of the body work scientifically to heal the ills that the flesh is heir to—if left alone—and will generally repair all damages if not hindered too much by drugs and the fear of the patient.

Even the cures wrought by the drug doctors are scientific, and more the effect of the faith of the patient in him, than from any good the medicines do. A person who sends for a doctor has faith that this particular doctor will do him good or else he would not send for him. The same medicines given by another doctor whom the sick person disliked, would do no good. This proves that all healing is by faith. The very presence of a doctor that you like has a soothing and quieting effect, and the confidence he inspires when he says,

"Here take this medicine; it will do you good," is sufficient to cause the majority of people to gulp down all kinds of bitter stuff, and is the real cause of their recovery—not the drugs. It is their faith in the knowledge of the doctor that cures them, not because of any virtue in the drug. There is within each person power enough to heal and cure all defects, if that power is only given an opportunity, and developed to its highest efficiency. Nature repairs her breaks and scars, and heals the bruises, cuts and other troubles as soon as possible; and when we have faith that it is so, and quiet our struggles and efforts—the healing comes silently and quickly.

How many there are in the New Thought who have got there only after years of struggle for relief? And only after trying every remedy advertised as sure cures, to find them worthless—have they become thoroughly discouraged and given up hope of relief from drugs, and turned back again to the power within, and found that which they had been seeking. "Be still and know that I am God!" It is the soul within that heals. St. Paul says there is a spiritual and a physical body, which we think is correct. But the spiritual must be given control, and not the physical, if we desire to be healed.

The law of Healing is in giving—and knowing how to give—this control to the soul. The majority of people to-day make their bodies the real Self, not knowing or realizing that their real Self is spirit. These mistaken people use dumb bells; practice physical culture; hire experts to give them massage treatments; spend a great deal of time and money upon dress and upon the things they eat—leaving the soul to starve. It was of such that Christ spoke when He said: "He that loseth his life shall find it."

The worldly life and the strife for wealth and notoriety destroys the true idea of what life is for. To regain the true life we must leave this kind of life and seek the spiritual with its rich blessings of health, peace and happiness.

Knowledge is power, and gives dominion. The knowledge the engineer has gives him control over his engine, and when we know what we are, and understand the truth we will gain dominion over ourselves, and be able to manifest the perfection that our heritage entitles us to. The law of Heal-

ing is the realization of the Truth that the soul has dominion. Every person knows this to a greater or less degree. The one into whose consciousness it comes, like a flash of lightning, is healed instantaneously, while those who are spiritually blind or materially minded walk in darkness, and can not be reached until their eyes have been opened by some means to the Truth. Realization is knowledge perfected. When a person realizes the truth of his being, the crust of ignorance is broken, and the truth makes him positive and firm. He becomes what he thinks he is, and the roused consciousness takes hold of the helm and becomes master. Then fear of microbes and diseases of all kinds cease to affright him, and he is in no danger from them. The doctor who a year ago, in Wisconsin, rubbed the pus from a smallpox patient over his hands and face did not take the disease because he was absolutely sure that he wouldn't. He was immune because of his strong faith in some power—in himself or elsewhere—to ward off the disease.

Solomon said: "As a man thinketh in his heart, so is he," which is a truth that is easily demonstrated. If a man thinks that he is able to climb up to the top of a mountain, he can do it. If he thinks that he is not able he won't make the effort. If he thinks he is nothing but a poor worm of the dust, and only fit to blacken the shoes of others, he will finally grow to be so, unless he changes his thinking so ill of himself. And when the realization comes, through study, or in answer to prayer, that we are spiritual images of the Supreme Being, and should have dominion and control of our bodies and environments, the power comes with it to make the Truth manifest.

These are the signs that shall follow those who recognize this Truth—they shall manifest health, and be able to heal others. Now is it clearly evident that all healing must be through the mind, or in the thinking part of the person. The mind must be cleared first of its errors before it can exercise dominion; and there are those who can reach the subconscious mind of another and quicken it, even though they are many hundreds of miles away.

Electric waves are sent across the ocean to-day, and the messages they transmit are received on the other shore. Why should it seem impossible

to transmit a more subtle power—thought—a like distance, especially when we know that thought is the cause that made the wireless telegraph possible? Thought is transmitted by words printed in books whose authors have been dead hundreds of years—yet their Truth is vitalizing or life-giving. Christ said: "The words I speak unto you they are spirit and they are life." That is, those who heard his words and understood them had their consciousness aroused to the Truth that He had been trying to teach them.

What scientists are endeavoring to do is to reach the minds of those to whom they speak or write so as to awaken them to a knowledge of the truth of their inherent powers.

A man who is on the wrong road yet thinks he is all right, and keeps on, and on, until he finds out for himself that he is wrong, or until some one calls and convinces him that he is in error and points out the true way, is like the healer who proves to his patient the Truth of his words. Each heals the error bound one, and makes him free. The healing is scientifically done in each case. Science is a demonstration of the truth and so, whenever there is any healing performed, no matter by whom—we know that it is in accord with law, even though the one performing the healing be ignorant of the reason, or law by which the cure is effected.

The law is that we become like that which we conceive ourselves to be, and if our conception is strong and perfect, the manifestation will surely be likewise. The purpose of the affirmation and denial is thus shown. We deny some things to prove to ourselves that the opposite is true, and we affirm truths so that the mind will perceive that they are true, and so that the realization will come. Ye shall know the Truth, and it will make you free.

J. G. WAIT.

### BRINGING THINGS TO PASS.

Do we dwell on what we consider our deprivations of life, or upon our actual blessings? It is a fact fully demonstrated in Divine Science, that what we habitually claim for ourselves we actualize and bring forth in our experiences and environments. To illustrate, I have known persons who had comfortable homes, who had but little work

to do, and nearly all their time was spent in doing whatever they fancied would be pleasure or benefit to themselves. They constantly complained of their environments, of their hard lines, and that nothing was done for them. As they continued to confirm in their thought and word along this line, they brought things to pass for themselves so that they actually had the hard lines they affirmed, and they were compelled to do for themselves just what they affirmed they were doing and had to do; at the time they indulged these affirmations they were not literally true, but they brought them to pass in their lives in connection with other inclinations which they have erroneously indulged.

I know other persons who have been so situated that without any sense of limitation or complaint have given these people homes, and have practically carried out the making of the living for them from day to day without murmur; and their conditions have grown better; they have demonstrated opulence in health, happiness and business. Their lives were a living demonstration of the truth that there is a heart, there is a hand we feel and always see, that makes them know they are provided for, and always shall be.

Let us cease all murmurings; if we do not wish to actualize the things that we affirm are ours now, let us change our affirmations and affirm what we desire to actualize.

Declare for yourself daily, I am whole, I am happy, I am manifesting health, I am manifesting life and power, I am manifesting success.

A short time ago a man came to us who thought he had consumption, he felt sure of his conviction and sourced it in, "The doctors say I have." As I explained the truth to him, and he came to understand that to free himself of the belief of disease was to strike the ax at the root of the tree, and to thoroughly dissipate it, he believed and commenced to work understandingly, and in about two weeks' time he was perfectly well.

The belief in disease of any kind is no more an essential part of the body than is the sense of disease; we can give up both and maintain a whole body; we can surrender both and retain the whole spirit; then we would ask of what heavenly or earthly use is the belief of disease to us? Your health will spring forth speedily when you have given up the race belief in sin, sickness and death.

He who overcomes must know that the infinite good is his inheritance, and that he is now the Son of God.—*Harmony.*

### TRUE OPULENCE.

Opulence does not mean merely riches; it means far more. Money is simply one phase of it, or, we may better say, the result of it. It is its shadowing forth on the material plane. While true opulence necessarily brings material prosperity with it, nevertheless it is a state of mind, not a material condition, as so many imagine. It is what we all insensibly seek; for, when obtained, all things shall be added unto us."

It may be objected here that there are many rich men that manifest scarcely a spark of genuine love and have almost no spiritual development, so deep are they sunk in materialism—so entirely do they come within the category "of the earth, earthy." These may even have acquired wealth by unjust dealing, by cruel oppression and extortion. Why, you say, should these men manifest opulence? Nevertheless, they possess it in some of its manifold forms, such as energy, foresight, fertility of resource, etc. These must reap their harvest, and in time be pictured forth in the world of matter. Their possessors have no faith in spiritual laws, it is true; but they have a blind (though none the less unquestionable and thorough) confidence in their own ability to meet any and all crises. The moment this confidence is shaken, however, they are apt to lose all they have gained, since they have no firmer anchor for this faith. And frequently, when a man of this stamp has amassed a fortune it is more like a millstone round his neck than otherwise; for he does not know the true, as well as the truly pleasureable, way to spend it—that is, by helping others. He imagines that, since by his own strenuous efforts his fortune was made, it should all be expended for his own peculiar and personal ends; and in carrying out this idea he never obtains true satisfaction. There is always something just above his reach that, Tantalus-like, he feels he must have, and that eludes his grasp. This restless reaching out is caused by the revolt of the God within him against materialism—the desire to express the highest attributes of Being. Until these are ex-

pressed, there are never present the deep-seated joy and content that come to the man that lives up to the best he is conscious of.

Then, too, it may be said that many writers, historians, poets—many spiritually-minded and cultured people—are almost entirely without means. They possess the higher qualities that make for opulence, and, as far as mentality and spirituality go, are opulent in the best sense of the term; but they lack the energy, the foresight, the prudence perhaps, that are indispensable to the material picturing forth of opulence. Yet how incomparably richer and grander a genius like Columbus, poet like Homer, and Dante, than men whose only boast is that of material riches! Who of the thoughtful and wise, if they had to choose, would prefer to be one of the former class? Not that money should be under-valued, nor that we should not give due credit and admiration to the perseverance and energy that, striking at nothing, have thread by thread woven the gigantic fabric of a huge fortune; for money is a great and good thing if used wisely. It is only a curse when misused—when applied to oppression and wrong. It may and should be simply a stepping stone to culture and benevolence.

The truly opulent and successful man is a compound of both qualities. He has all the grit, the energy, the perseverance, the forethought of the materially successful man, as well as the highest and noblest of inspirations and motives. He cares not for money in itself, knowing it to be just so much metal or paper; yet he strives to make it, since to help himself and others it is necessary to do so. However, he will not debase himself in order to gain in a monetary sense, since he knows by so doing he loses in moral stature. He prizes his own integrity far more than he does a few paltry dollars; therefore, cheating and "sharp" business practice are impossible to him. And others assured of his honesty and squareness, instinctively deal justly by him. He does not have to pinch and scrape, for he has faith in the assurance of that unfailing supply. He fears no "rainy day," and *dares* to spend or invest his last cent, since he is certain that to-morrow will bring with it the sure solution of all problems. This faith, however, does not make an idler of him; for he knows he must do his part—that the "Lord helps him that

helps himself." And he does not hesitate to concentrate his best efforts to the cause of ennobling and uplifting humanity—by his deeds, his thoughts or his writings. He has the poet's eye for the beautiful in Nature, art, or sentiment, and makes it his own. And most of all, he has an all-pervading sense of his relationship to his Creator and to his fellow-man, and calls every man his brother—if not in blood, yet in spirit. Such are a few of this man's characteristics. Such a man cannot fail. "All things" are added to him, for he seeks first the "kingdom of God and His righteousness."

How, you say, can one attain to true opulence? By simply following the example of Christ. Christ was the truly opulent man. Think only loving, peaceful, just thoughts, and let your actions be inspired and directed by the God within you. Reject all unworthy thoughts as soon as they come into your mind. Confide yourself entirely to the loving Father's care, knowing that to-morrow will only open up new vistas of peace and joy. Regret not the past nor worry about the future, but live entirely in the present, live every moment as if it were your last, utilizing it for the highest you are conscious of. Let the majesty and beauty of the soul shine through its veil of flesh.—*Edward M. Dawson, Jr., in Mind.*

### LOVE.

"Some years ago a friend gave me a bannerette upon which was painted a portion of the chapter of Love, (1 Cor. 13:) and I hung it by my dresser where I could see it every day, and it became my custom to take some one of the statements each morning and measure myself by it, asking myself, 'Have I reached that standard?' The first was, 'Love suffereth long and is kind.' I would ask myself, Am I kind and loving while suffering, or allowing things to go on although I may know unpleasant results will follow? I know that everyone must work out his own salvation, and that the experience he is gaining will be of value to him, but am I kind when it affects me also? 'Love envieth not.' Do I find envy in my heart when I find others possessing or enjoying things which I do not have? Why should I envy anyone anything? All that the Father hath is mine; no one can possess more. When I pass a fine mansion with beautiful

grounds, I may stand and admire, and inhale the perfume of the flowers, and what more can the owner do? And the care and responsibility are all his, while I have none of it. 'Love vaunteth not itself, is not puffed up.' This love that never faileth shines on all alike, on the just and the unjust. When this love that never faileth comes, pride goes away. It is said that pride is just made out of wind. Some people would be very small indeed if their pride were pricked and the wind let out. But then there is hope for them. When the mortal pride goes down then there is room for something else. I knew a woman once who had a swelling on her leg, and she cured it by saying 'Love is not puffed up. Doth not behave itself unseemly. Does not do things to make people uncomfortable.' It is the mortal that does that, not the love that never faileth. It brings out all the good there is in us. That is the way the earth does when the spring sunshine comes down upon it. 'Seeketh not its own'. It thinks of others first and questions, 'How shall I please everybody? How am I going to make everybody happy' It looks out to make the good visible all the time. In thinking of 'people, see them as God manifest. 'Is not provoked.' These words that come up sometimes mean nothing at all, they are nothing at all. 'Rejoiceth not in iniquity, but rejoiceth in the truth.' The common way to rejoice in iniquity is to repeat the little unpleasant things about other people, but it is this other side we are trying to bar out and see only the good one. You know, if we just hoe the tops off weeds they will grow again, while if we pull them up we get rid of them entirely, and so to talk against and repeat things about each other instead of seeing only the good, is a good deal like hoeing off the weeds. 'Beareth all things.' That is in the sense of not letting things discourage you. You are not discouraged because you see so far that you see all things good. They are, therefore, very easy to bear, and you have patience. 'Believeth all things.' You might say that is a queer proposition to believe everything anybody says to you. In everything anybody says to you is a germ of truth; back of everything lies the truth. It is this that we believe. 'Hopeth all things.' Love does more than hope; it brings that hope into fruition, for love is the fulfilling of the law. It does not make any difference what the appearances are,

Love does the work of the summer sun to an iceberg, the appearance just melts away. 'Endureth all things.' Endureth has the meaning of knowing that all things work together for good. We are so well established in the good that nothing disturbs us at all. Back of the visible lies the unchangeable. So why should we worry about things that come and go?"—*Mrs. Fillmore, in Unity.*

### LOVING KINDNESS.

In considering the subject, "Loving Kindness," we find, to gain a correct comprehension of its true meaning, we must go deeper than external action, for all outer acts are but the *manifestation* of something. By the light of the Holy Spirit we follow the golden chain, by which Love conveys her messages to personal man. Back, back within, deeper, still deeper we go to the very center of Being. The world of *things*, with its human friendships, and its acts of loving kindness, recedes from view. The place where man leaves off and God begins is passed. All sense of self is gone, and we behold Love only, God, "the One altogether lovely." We breathe in Love effulgence, and breathe out Holy, Holy, Holy, all is Holy. This concept of Love can not be conveyed to you through the medium of speech. We can only say, Seek within yourselves until you find this Radiant One. When you do, there will be revealed to you the mystery of Life, together with the knowledge of its relative parts, and loving kindness will by you be comprehended.

Until "the old man is put off and the new man in Christ Jesus put on," revelation comes to the soul in lightning-flashes, then revelation becomes a steady illumination. Through the right use of our mental powers, we gradually acquire the ability to be still enough to mirror a Divine Reality, which means conscious union at some given point with this One Presence, *Love*. Point after point is gained, just as step by step we ascend a mountain pass and gain an eminence. As by magic, a vast expanse of landscape bursts into view. For a moment we stand entranced by the beauty and grandeur. Again we travel on through another pass, while this view recedes from sight. Wait! Another and higher eminence is reached, when lo! more dells and cascades appear added to those seen at the

promotory passed. Notice, the view widens as each prominence is gained. Thus it is with soul unfoldment. The one revelation is not lost while we are working out another point in Being and gaining a revelation of the same. The one merely passes from present thought or soul vision to reappear united with our next. This order of mental progress proves that we do not grow into Spirituality, but awaken to the *real*, in other words consciously come into that Presence which ever dwells within, Love.

Our love, you see, is not given to us as something transferable, but we as consciousness come into our own true self in God, Love. Neither can we give love to another. We may realize Love for others. We may realize Love in unison with others, with all who have minds pitched to the same key as our own, and thus mentally act in harmony which is the joy of union in Heaven, oneness in One. Dear Soul, do you see the Truth herein contained, the Truth that makes free from the bondage of personal sense so-called Love? Listen in the silence, "I am Love, and besides me there is none else."

None else in all the universe I see,

O! Love, I am at-one with Thee—

Just I in Thee, and Thou in me.

Yes, God fills the universe. As God is Love, Love is Omnipresence—the all-inclusive principle from which we must deduct all true sequences. Therefore, to be loving and kind in the true way, we must understand the principle. As there is but "one Spirit but many gifts" from the One Spirit, so there is the One Love, but there are a great variety of expressions, which in turn have a corresponding variety of manifestations, one of which is "Loving Kindness."

Each from his or her view-point manifests the bounty of their love. There is no real hate, no real unkindness, for Love is All. "There is one Father of all, who is above all, in all, and through all," This Father, Mother, God-nature is all the nature man truly has. He may seem to have another nature which acts quite the reverse of Godliness. Nevertheless, the real man, the real woman, is naturally good and full of loving kindness. The seeming part is an unnatural soul-condition, and no



more the true nature than a green bitter peach is the perfected luscious fruit of the peach tree. The sun, rain and earth continue their work until the tree manifests its true fruit. Let us have the same patience with human nature as we have with peach-nature, abiding the fullness of time when the likeness of the Father shall appear. Meanwhile, if we of discerning spirit will discountenance this supposition-man and recognize the true son of Love within, the only one got-to-be of the Father, we will find both within ourselves and all others, a loving, kind nature. This nature, however, does not abide by any given rule of kindness, as those formed by human reason, for this real nature is *free*. It is not, nor can it be, circumscribed by conventionalism. Our true love nature is open Godward, hence, *its* loving kindness comes forth in response to the Holy Spirit's inspiration.

As "God is too pure to behold iniquity," those who are moved to acts of loving kindness by the Holy Spirit, act not in response to human woe. The soul poised in Divine Love never sympathizes with the belief in so-called evil, but, whenever there is room to receive it, Love enters the consciousness, filling it with joy and good, which at once manifests, wiping out the appearances of sorrow and lack of good. Wherever human sorrow and inharmony appear, either in body or environment, Love is needed in the soul-consciousness. The true love nature reaches out to supply that need, just as air rushes into a vacuum when an opening is made through which it may pass. This is realization of Love within all.

Divine Love is ever shining. Henry Wood says, "If the soul be exposed to celestial rays, they will photograph their beautiful and divine features upon the sensitive higher nature." Ah! that is the point. Expose the soul to the sun-light of Love. Remove the opaque covering of earthly delusions. Connect the will with the live wire of Spiritual electricity, that the messages of Love may flash here and there, vivifying every part of Being,—body, soul and spirit. Let us come into conscious unity with the Whole, which union is made by freeing the thought from self ideas, loosening self-will by knowing that "the Father and I are one," *one with changeless* Love. Oh, Thou light of my Love, envelope Thou me with the glory of Thy presence. Let Thy

rays pour through my soul with their consuming power, that all, which to Thy pureness is unholy, may be abolished forever, and may the tide of my love-light continue to flow forth through my consciousness, so that all whom I meet may be lifted up on its swelling waves, and rest with me in God.

Can there be ought but loving kindness manifested by a soul thus consecrated? Verily, no. They in whom the love-center is alive with the consuming fire of spiritual Love take no account of evil. They do not mind the things of the flesh or personal sense-man, for they realize that all are Spirit, which realization binds us more closely together than fleshly relation or organization can. They who consciously dwell in the Father's house move forward in all thoughts, words and deeds of Love as one man, because one will actuates their motives. We "will to will as Divine Mind Wills." This is "being led of the Holy Spirit," the proof of which will be conclusive to just the extent the self-centered will is surrendered to the One Love. Do I hear some dear, striving soul say, "That is easier said than done." We frankly admit this a fact. So is it easier to say, "All proportions can be estimated by the knowledge of the principle of mathematics," than to demonstrate that statement in numbers. For this reason would you prevent your child from acquiring the knowledge of arithmetic, or suggest failure in an attempt to make use of that knowledge? No, certainly not. Now see here, my dear heart, the working out of life's problems by the use of Truth ideas through the knowledge of the principle of life, is by far more necessary, while it is no harder. For our Truth Teacher is the most efficient of all teachers. Moreover, the principle of Love is very practical, can be and eventually *must* be demonstrated by every living soul. The only hard part about working out our salvation is to forget self, which is no longer difficult when we remember "Love that considereth not its own, and is not puffed up" with self.

The greatest source of sorrow is selfishness. As selfishness is the characteristic of personality, we lose it with its accompanying sorrows as we become individualized in God-mind. No one is really separated from universal Love. Those who seem to be are separate in consciousness only. Love breathes the essence of life through all.

It manifests through the flowers in reviving fragrances, through the fruits in refreshing juices, through the vegetable in renewing tissues, while even animals one and all manifest some degree of Love. Mankind has been granted the blessed privilege of manifesting Universal Love in loving kindness to every creature. An act of love is of real enduring value when accompanied by a deep comprehension of oneness in eternal Good. "The gift without the giver is bare." The love-filled soul *must* overflow in thought, word and deed, manifesting a body vibrant with health and beauty. The solar plexus opens up through the administration of Love; the lungs accordingly expand; thus the blood becomes pure, consequently all other organs are renewed, especially the digestive organs. Loving kindness expressed freely brings free flowing through the channels of the body. By all means at hand make manifest your highest concept of Love. The ideal is of no value unless made the real. Actualize your ideals; let us thoroughly practise our Truth teaching for in no other way can we be Christians. Every unkind thought should be instantly displaced by a loving, kind one. Declare the God-being in all until all to you appears good. Look with the inner eyes at the self within until the inner eyes look through the eyes of sense. "To the pure in heart all things are pure." That which we see in others is the out-picturing of our own concepts. Let us purify our eyes by having pure, free minds devoid of all beliefs in so-called evil; then the masks men wear will lift under our gaze, and we shall catch a glimpse of the God-man underneath. Sometimes loving kindness means, mind your own business. As Jesus Christ said to one who was concerned about another's actions, "What is that to thee? follow thou me." If others appear to trouble us, or fail to use wisdom with loving kindness, we should remember this rebuke and say to our souls from the Christ-self, "What is that to thee? follow thou me." Judge not by appearances, but judge righteously, which can be done by dwelling in Love, which always rejoiceth with the Truth.

I find that my world, with all the people in it, changes into "Divine likeness" as I take conscious possession of my Spiritual inheritance, and know myself in "Divine Image." As I put on the new man in Christ Jesus, I have a new Heaven and a

new earth. When a patient does not respond to the Word, and demonstration lingers, I drop all responsibility into that Wisdom that never errs, and rest with all in the peace of loving kindness until the Father prompts to renewed action, which action is, the Father doing His good pleasure in and through us. This to me means repose while in activity. Our grandest strength comes forth during these seasons of quiet waiting on the Lord. Therefore, let us be still while Love acts through us, and realize, as one of our seers has expressed it, "God's greatness flowing around our incompleteness, round our restlessness, His rest."

Let us realize God's loving kindness everywhere apparent in the unfolding buds of Spring, in Summer's luxurious beauty, in Autumn's glorious bounty, and in Winter's majestic purity with its store of provisions. To the soul awake to universal Oneness, Nature is a vast panorama, unrolling day by day, marvelous expressions of the Life and Love within all. Nature in its soul-fulness speaks volumes to hearing ears. We may unite with the great giving heart of Nature in letting Love give through us of its exhaustless bounty of good.

Enfolding each and all, great and small, within the One Love we do all together partake of living substance gathered at the Father's table, sending forth one grand anthem of praise to the Giver of every good and perfect gift.

Your Love is all ready and waiting for you,

Oh, give yourself to it, to your own self be true.  
A beautiful life has for you been chosen,

Why hug to your heart a thing long ago frozen  
With crystallized fears, and hatred of men?

Awake in the image of Love's beauty and glory,

Let thought and tongue-pictures tell over the story

Of Love, in the Eden of purity's bloom,

Coming forth in her glory to banish earth's gloom,

And warm up the hearts of the children of men.

Let Love fan into brightness the life God is giving

To you to bring forth into everyday living,  
Unti all the shadows are banished from sight,

And Good in its pureness shines on without night  
To darken the pathway of women and men.

Let gladness and goodness ripple forth into kindness,

And beautify living with God's loving trueness.  
The fount of pure Love is openly flowing

With radiant light—'tis evermore glowing—  
Refresh yourselves in it, ye children of God.

V. A. LEEMAN, IN UNITY.

"BLESSED ARE THE PURE IN HEART."

J. P. COOKE.

To see God truly is the apperception, or the seeing through, to the Divine Life, a sun sphere of the spirit, by the finite spirit or inner life of man. It is written: "The pure in heart shall see God." Our perception of Deity is commensurate with our spiritual development.

"Blessed are the pure in heart, for they shall see God," is predicated upon the law of logical reality. Thus God is omnipresent and perfect in spirit and in truth, and if man, the finite part, were also perfect, the climax of unity with God would then be attained, and the child, seeing the oneness, could say: "I and my Father are one." The spirit coming to its inner self-consciousness, sees the unity: the blessedness assured is not a passive reception of Divine favor, but a vivid consciousness of Godhead.

As we understand it, to see God is to appreciate Him, conscious of His presence, enjoying His idea. As we are ourselves, spiritually, so is the God we apprehend, As we change in development, so the Idea of God changes to our apprehension. With every change that comes over our character we shift our point of view.

Thus to know God truly is life, to do His will is peace and joy.

The invisible objects to the mind, the everlasting ideas of the mind vary with the character and culture and spiritual development of the mind that views them.

The conception of God is held with very different modifications by different ages and minds, though never, perhaps, wholly wanting to the race. Even the lower planes of human life betray some glimmering of this Celestial light, though broken into strange refractions by the mists of ignorance, and the highest, noblest culture and spirituality

grow deeper and more intimately into the blessedness of its illumination.

The onward march of humanity may be measured by the progressive form of this idea. The faiths of this world are demonstrative of this truth.

We may easily note the "unities of the spirit" by noting the basic spiritual ideas in which the great world and race religions agree.

The fundamental harmonies are more frequent and important than many suppose. It is true that their discordant features are dwelt upon by the over-zealous devotees, while their arguments or unities are passed lightly by.

While "The evil that men do lives after them and the good is oft interred with their bones," let us look at the good and true which abounds, while we may well ignore the priestly work of ritual, form and ceremony.

Pythagoras held and taught that "there is one Universal Soul diffused through all creatures, eternal, invisible, unchangeable, in essence like truth, in substance resembling light, not to be represented by any image, but to be comprehended by the mind; not exterior to the world, but pervading the universe." This Being, in His Inner Life, is beyond the Ether Blue, in the "eternal now," beyond space and time, in the Purity of His own Light, beyond our conception.

The Spiritual conception that the Cosmic Inner Life is a living substance of Light has been taught since the days of Manu, the lawgiver, by the Indian Brahmins.

The holiest verse of Veda runs in this way: "Let us adore the supremacy of that Spiritual Sun, opposed to the visible luminary, who illuminates all, who re-creates all, from whom all proceed, and to whom all must return. Oh, direct us aright in our progress toward Thy holy world."

One of the main objects of "concentration" is to bring the mind into this calm, harmonious condition for the inward perceptions of the spirit, for the development of the inward life. Thus the soul forces begin to stir and realize.

In the "Koran," the sacred book of the "Faithful" followers of Mohammed, we have, in the famous second "Sura," the description:

"God! There is no God but He—the Living, the Self-subsisting; neither slumber seizeth Him, nor sleep: All that is the Heavens and in the earth

is His. Who is he that can intercede with Him but by His own permission? He knoweth what is present with His creatures and what is yet to befall them, yet naught of His knowledge do they comprehend, save what He willeth. His throne reaches through the Heavens and the earth, and the upholding of both burdeneth Him not. And He is the High, the Great."

This is true, too, for God is the Inner Life of all things—of the Cosmos in His own Unity and glorious Being and of all creations. The inner life which manifests reason, intelligence and the many gifts of Life. Oh, Holy Light!

"One God the Arabian prophet preached to man,  
One God the Orient still  
Adores through many a mighty span  
A God of Power and Will.  
A God that, shrouded in His lonely Light  
Rests utterly apart  
From all the vast creations of His might,  
From Nature, Man, and Art."

God controls all, through His own law, grasping the inner life of each creature.

The deeper and abler thought of philosophy sees this truth and grasps it. Spiritual science is founded upon it.

The living light is the very opposite of the atomic darkness of things, or the "outer darkness" of dissolving nature. What absolutely is is a conscious spirit-subject in synthesis with one or more objects. The universal and the particular in cognition are also in all essential respects the universal and the particular in actual existence or, expressed more popularly, the conclusion is unavoidable that every true and absolute existence is a consciousness-together-with-its-contents, whatever these contents may be. God Himself is conscious of some state or condition in every act of knowledge. The Divine Ego is the *summum genus* of existence, no less than of cognition.

Gotama never thought of denying the inner life of all things; the sane, Divine constitution of Nature. He denies the imputations of Atheism as an ignorant misconception. He says: "When I lived on earth and taught my disciples as to the relations which the soul maintains toward the Creative Power, I found belief in this principle of Re-incar-

nation of the Spirit so firmly implanted that I deemed it better not to try to remove it by contradiction, although I seriously doubt it; but rather hoped, by directing the mind to the attainment of Nirvana, to enable it to outgrow the influence of the old thought, and thus transfer it from the field of human speculation. I taught that the spirit perfected from the desire of the physical life, and freed from the bondage of sensual passion, imbued with the principles of kindness and beneficence, and emancipated from the influence of anger or revenge, would escape all the necessities of any further embodiment upon earth. I did not teach that its relief would be extinction, nor that the spirit could escape from the condition that would be, to all practical effects upon it, a new incarnation for some of the wiser minds in spirit that I received ideas from; did not deny this when I questioned them, but I sought to raise the thought of my disciples to a loftier ideal than the old doctrines, without wholly denying them."

Thus we see that the Buddha knew and taught of the Central Unity, the Heavenly Light of Nirvana, which is the Light and Atmosphere of God.

The Parsees, only a remnant now, are the descendants of ancient Persians and followers of Zoroaster, a great teacher. The Parsees are worshippers of the GREAT SPIRIT OF LIGHT.

All intelligence is a manifestation of this great Spirit of Light, Life and Love.

Coming to the Hebrew teachers, the Old Testament has many texts of a similar import: "My God is a Sun," "The Lord our God is One!" not to mention many others. The very word Je-hovah is a union of the past, present and future tenses of a Hebrew word signifying Being. That is the Eternal Life of Being comprises the entirety: The All of Life and Goodness.

As Tennyson reminds us:

"'Tis life, whereof *our* nerves are scant,  
O life! not death, for which we pant.  
More life, and fuller, that I want."

We can easily find identical teachings in the sages of China: Confucius, Lao-tze, Mencius and later Whan-see.

Among the philosophers, look at Cicero, a pronounced admirer and follower of Plato. He be-

lieved in the one God, Supreme, who controls the universe as the human soul controls the body. The Cosmos is a living organism, God is the soul and Nature the body. Cicero considered it blasphemy to suppose Him capable of anger or any other passion; he regarded the numerous tutelary deities as subordinate agents of the Supreme Being. He thought all spiritual knowledge was a reminiscence of experience obtained in former states of being. The eternal nature of the soul seemed to him demonstrated by its longing for immortality, its comprehensive faculties, its recollections and its foresight. He said: "No man was truly great without Divine inspiration." "The Primeval Law is the Supreme Reason."

Without that spark of Divine Life in our hearts, what is our life here but the perception of matter in time and eternal capacity for suffering.

But with that spark, a gift from God, vouchsafed us for a time, what joy of love or gratitude to the Lord and giver of Life shall be considered beyond our attainment? Every faculty, organ, capacity of the mind is but a new path to the felicity of Love's realization, whether in thought, word or deed. Look at the resources contained in Music, in Art, in Literature, in Science, in benevolent work for humanity, in the thousand roads to Beatitude. God is never left without a witness in our hearts.

In proportion as our inner life is unfolded, we draw near to God by spiritual attraction, and thus we see Him. There is nothing between us and God but our own imperfections, our selfishness, our impiety or our sin. It needs but a heart purified from worldliness and self, from man and degrading association, to see God as truly, though not in the same way, as we see the objects about us. For then everything which we see will be full of His life and goodness. His presence will be seen to inform all Nature as its inner life. It will smile upon us from every form of being and pass before us with every joy of life.

We shall apprehend the meaning of that Greatest of Teachers when He said: "I am the way, the truth and the life; no man cometh unto the Father but by Me."

We shall realize the truth and justice of Theodore Parker's lines:

"Thy truth is still the light  
Which guides the nations groping on their way,

Stumbling and falling in disastrous night,

But hoping always for the perfect day.

Yes, thou art still the Life; thou art the way  
The holiest know; Light, Life and Way of Heaven!

And thou who dearest hope and deepest pray  
Toil by the Light, Life, Way which Thou hast given."

We differ, yes, we honestly differ from those who believe that God has imparted of His truth only to Hebrew or Christian; also from those who consider all systems of religion as the impostures of priestcraft. On the contrary, I regard the religious sentiments as always and everywhere sacred, if sincere.

In all its forms I find much that is beautiful and true, and in all I find more or less of that human alloy which results from our schoolboy nature and uncompleted growth.

"I can scorn nothing which a nation's honest heart Hath held for ages holy—for the heart Is alike holy in its strength and weakness; It ought not to be jested with or scorned."

Let us beware the canker of ingratitude or of faithlessness. Every heart hath its silent hour, and when sad thoughts creep o'er us, as they sometimes will, let us enwrap ourselves in the Eternal Love, and all is bright again, for well we know:

"If love, if love be love, if love be ours,  
Faith and unfaith can ne'er be equal powers,

Unfaith in aught is want of faith in all.

It is the little rift within the lute

That by and by will make the music mute,

And, ever widening, slowly silence all."

Nothing is to be hated, everything is to be brought within the circle of Love, no matter how outwardly repulsive, no matter how outwardly antagonistic, no how outwardly repugnant; the heart of all is Life and Love, and therefore, the aspirant who is learning his lessons can shut nothing out from the circle of compassion; everything is taken within it according to its power of feeling and he is the friend of every living thing, the lover of all that lives and feels.—*Annie Besant.*

## DOCTOR GOODCHEER'S REMEDY.

Feel all out of kilter, do you?

Nothing goes to suit you, quite?  
 Skies seem sort of dark and clouded,  
 Though the day is fair and bright?  
 Eyes affected—fail to notice  
 Beauty spread on every hand?  
 Hearing so impaired you're missing  
 Songs of promise, sweet and grand?

No, your case is not uncommon—

'Tis a popular distress;  
 Though 'tis not at all contagious,  
 Thousands have it, more or less;  
 But it yields to simple treatment,  
 And is easy, quite, to cure;  
 If you follow my directions,  
 Convalescence, quick, is sure.  
 Take a bit of cheerful thinking,  
 Add a portion of content,  
 And with both let glad endeavor  
 Mixed with earnestness be blent;  
 These with care and skill compounded  
 Will produce a magic oil  
 That is bound to cure if taken  
 With a lot of honest toil.

If your heart is dull and heavy,  
 If your hope is pale with doubt,  
 Try this wondrous Oil of Promise,  
 For 'twill drive the evil out.  
 Who will mix it? Not the druggist  
 From the bottles on his shelf;  
 The ingredients required  
 You must find within yourself.

—*Success.*

## OPPORTUNITY.

Everywhere you find people bewailing their lack of chances, or waiting on some imagined fate to come along and give them a lift.

Meanwhile, a thousand opportunities slip by them unnoticed, for as time waits for no man, so opportunity, the child of time, is equally transitory.

The man who recognizes the abundance of op-

portunities is at a loss, at times, to know which ones to take hold of. And so this man, who sees plenty of opportunities, and the man whose eyes are blind to all, are frequently in the same fix; results with both being *nil*.

It is not wise to waste too much time in "thinking over things." While recklessness is not to be invited, the other extreme of supercautiousness must be given no place.

There is such a thing as masterful indifference; just as there is reposeful action, and active repose.

Success demands that we learn to complement conditions and perceive the value of opposites.

Get in touch with varied experiences. Grasp your small opportunity. As long as you keep moving, undismayed by the inevitable losses and failures, you cannot fail to achieve.

There never was a man yet who kept active, who concentrated his energies that did not succeed. Of course, he made mistakes, the most successful men have made the most mistakes.

Great things call for experiments. When we venture out into untried fields our efforts are necessarily tentative and liable to error; but if we keep on, changing our course according to our best judgment, we shall reach somewhere and our results will be found to have been worth all the effort.

And a sturdy move on our part leads to some very speedy results, which encourage us and quicken our expectations, so that our forces are impelled on to larger exertions.

Many people complain because of the small compensation they receive for their labors; and, indeed, not without some cause. Still, an alert mind would recognize that work well done is a process of education, and thus pays for itself. A man need not for long be without good remuneration when he has learned to do his work well.—*Chat.*

## TWO GENERATIONS OF CHURCHGOERS.

It is a common complaint of denominational churches that there is a steady decrease in attendance of their male members. Though contributing even liberally to their financial support, this seems to be the limit of active participation in their work. Appropos of this fact "The Satur-



day Evening Post" makes some pertinent remarks under the above title from which we quote as follows:

Now, the younger Tom is just as sincere and sane a man as was his grandfather. His new possessions—literature, railways, wireless telegraphy, his share in the seething industries of this modern life do not make himself—Tom Smith—a whit less important to him.

The fact is, the most important thing in life to him and to every other man is his secret self. Where did it come from? Where is it going? What have those unknown others to do with it?

A couple of years ago Tom set out to find an answer to these questions. He went from one church to the other, giving, it must be confessed, but lax attention to the prayers, but listening to the sermons like a man condemned to death, who thought to hear his reprieve in them.

Doctor A. preached on a doctrinal point with lucidity and force. "What has Apostolic Succession to do with my soul here to-day, or its chances if I catch the smallpox to-morrow?" Tom grumbled as he walked away.

He went from church to church. The next Sunday he listened to a charming monologue on the Uses of Cheerfulness, the next to reminiscences of travel in Syria, the next to a passionate appeal for a reformed civic government. He heard sermons on missions, on scientific themes (Evolution leading), and delightful essays on abstract moral questions.

"These things should be left to men whose *metier* they are," he complained. "Have the clergymen forgotten that, after all, their business is with my soul? Was there not once a Man who came to help it? Why do they so seldom speak of Him?"

So then he fell into the habit of staying at home and churchgoing folks blamed the Sunday papers and the indifference of this generation to religion.

It would seem from this that the prime fault is failure on the part of the clergy to deal with the main question. But on the other hand our contemporary would seem to disassociate the care of the soul from other problems of existence. It seems to us that both have yet to learn that the care of the soul is involved in every act of the

individual, both in his private affairs and in his dealings with the municipality and the nation. Thus the monologue on "The Uses of Cheerfulness" might well have been applied as a factor in soul-culture, and the appeal for a reformation of civic government show its close connection with individual salvation. Every endeavor for improvement, be it of mental or physical conditions, involves soul-culture and soul-growth.—*Exodus*...

### THE NOBLEST PRAYER.

*Create in me a clean heart, O God; and renew a right spirit within me.—Psalms li, 10.*

What a beautiful sentiment! What a sublime prayer! Prayer was never spoken or written more noble than this one. It says so much in so little. It does not employ the stilted language of an established ritual. It avoids opening with the usual countless appellatives of the Deity. Nor does it indulge in an almost interminable chain of reasoning. It is simple, and hence to the point; direct, and therefore forceful. Its language is everybody's vocabulary. Its thought is within the comprehension of all. The child, as well as the adult, may lisp it and grasp its meaning. If men were only to adopt it as their regular petition addressed to God, as petition spoken by day and at night, abroad and at home, in public devotion and in private communion! The happiness which men seek in life is to be found in its fulfillment.

Few, very few, are the persons who realize this fact. Most people believe human happiness attainable by other means than the "clean heart" and the "right spirit," and believing this exert every energy toward the furtherance of such means. One man prizes health highest, and hence prays for it. Another regards wealth most desirable, and hence asks for it. Another considers learning most valuable, and hence sues for it. Another believes fame most precious, and hence petitions for it.

Deluded creatures, these! The specific blessings they crave are but single rays of the flood of light the soul needs for its earthly joy. Health may give endurance, wealth may furnish comfort, learning may bring recognition, and fame may yield power, and yet how insignificant a part endurance, comfort, recognition or power, or even the combination of all these advantages, plays in that content-

ment which is the *sine qua non* of true happiness. And is it not also a fact that health, wealth, learning and fame are blessings which may become misfortunes in disguise? Men who have been given to abusing blessings such as these have been known to exist in every generation, and we may, with justice, hold the realization of their prayers accountable for the wretchedness to which they became reduced. They might have been happier had their prayers remained unanswered forever.

How very different the clean heart and the right spirit! Possess these and you own the sesame which opens the gate to eternal bliss. Your conscience is at ease. Your soul enjoys tranquility. You are at peace with your fellows and at peace with your God. And should, in addition to the clean heart and the right spirit, health, wealth, learning or fame fall to your lot, you will never prove guilty of their abuse. You will know how to employ them in the elevation of self and the service of humanity.

We are not by any means overestimating the blessings of the clean heart and the right spirit. Seek to understand what the ancient Hebrews implied by "heart." The term "heart" connoted with them not only a vital organ of the body, but also sense, the source of all lofty impulses. Is it any the center of the soul life, the seat of the moral wonder, then, that an ancient Biblical philosopher should have said: "Keep thy heart with all diligence, for out of it are the issues of life?" (*Proverbs iv*, 23.)

The man of clean heart is sure to be one whose soul is studded with the cardinal virtues of purity, honesty, righteousness, justice, benevolence, mercy and love. He holds God within himself and brings more of God into the world. Man is in this world for moral elevation, for spiritual upliftment, for godly unfolding. This and naught else is his mission. Let him therefore pray for the clean heart, sponsor for the execution of life's holy task.

And let him pray not only for the clean heart, but also, as the Psalmist puts it, for the "right spirit" in the sense of "firm spirit." Simply praying for the clean heart is of no avail. What man needs when he has implored God for this priceless gift is determination, resoluteness, self-control. The strength to resist temptation is the most important factor in the struggle for morals. Praying

for a clean heart and pursuing wickedness will not only not make man one iota better, but will make him contemptible in the eyes of God and his fellows. It should be remembered that man is to a great extent the master of his fates, and that the fault is not in his stars, but in himself, if he is given to godlessness. Self-control not only admits of, but actually requires, cultivation. No man has as yet failed in conquering his spirit who has made the effort. Nor has any one ever possessed moral strength without the careful schooling of the will. Moral men are not born. They are trained. What men possess at birth is potential godliness. What a blessing it is for man that he needs to cooperate with God in the granting of the wish which forms the burden of our sublime prayer! Those treasures are prized most for the acquirement of which men have to struggle, while treasures gotten without effort, as a rule, lose their value. Let every one pray for the creation of a clean heart and the renewal of the right spirit, for it is morality which counts for most in life, and resoluteness is the test of man's worthiness. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches." (*Jeremiah ix*, 23.) There is no health sounder, no wealth greater, no wisdom deeper, no glory higher than the clean heart.

An ancient Eastern legend tells that a merchant selling spices once went through the streets of a city crying: "Who wishes to purchase the balm of life?" A pious sage approached him and asked to see the balm, adding that he desired to live. The merchant replied: "Not on your account have I uttered my words. You need no such balm as I have for sale." When, however, the sage persisted to have the balm shown him the merchant opened the book of Psalms and pointed to the words: "What man is he that desireth life? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good." (*Psalms, xxxiv*, 13-14.)

Do you ever pray? I believe you do. Praying is natural with man. Religion is unthinkable without prayer, and religion is innate with every one of us. Therefore utter the prayer all of us should pronounce, the noblest prayer known to man; "Create in me a clean heart, O God; and renew a right spirit within me."

## WORK.

One of the most beautiful effects of spiritual growth is the tremendous and lasting power it bestows on one to work.

A spiritualized man or woman is endowed with a permanent aspiration to *serve* for the good of the Whole, and never shirks duty; indeed, is a most cheerful, willing and happy worker.

Moreover, psychic-mental culture gives one health, strength and wonderful endurance—tremendous energy and force to do and achieve.

Soul culture frees the mind from all doubt, fear and apprehension and fills one's whole being with enthusiasm, earnestness and cheering optimism.

How can one be a true and great worker who is not freed from gloomy and depressing forebodings?

Fret, gloom, worry, hurry and scurry waste our energies and dissipate our forces and cause us to render poor and inefficient service.

True service can only be rendered when the mind is cool, calm, serene, hopeful and cheerful—spiritualized.

"By freeing the mind with relaxing, cheerful thoughts, we increase the expansive power of our forces, and strengthen our capacity of production. So that our endeavors must be reposeful before they can bear rich results."

Failure is due to a clouded and apprehensive mind; to succeed we must have a clear, clean, pure mind, free from all fear-thought and doubt-thought.

In the calm of the Silence the soul cools the mind and gives it that wonderful psychic-mental force and power that guides and directs its true discernment, discrimination and judgment; we then know what to do, where to do, and how to do.

Listen to the voice within, in the Silence, if you aspire to be a good and great worker—an *earnest* and calmly enthusiastic worker.

Earnest enthusiasm does not mean noise and bluster—it is a cheerful and willing and persistent and earnest and calm state that attends one and gives mastery over things and events when we do the work nearest at hand, knowing that doing our very best with present conditions is ennobling and divine.

"Earnestness is not excitement. The latter is an overwrought condition of the mind, often attending reform movements; but the real work is done quietly—by those who have patience as well as determination."

Now, a spiritual man or woman is always calmly patient, serenely determined, and divinely *positive* and always a great and true worker.

The psychic-mental growth and development in man gives him a power for work which makes for general prosperity and peace and harmony and melody.

Man reaps happy results only through work cheerfully, willingly, calmly, and conscientiously performed—performed through poise of mind.

The spiritual-minded delight in work, because it is divine to work—because service and work lead one to the Most High.

He who lives in the spirit ceases to toil and moil, and is no longer a slave to strenuous struggle, and the disturbing friction and affliction of earth-life stop for him—he has, through the spirit and by the grace of God, become a true and happy worker.

From a small and limited sphere of action, the universal all-present spirit lifts us up into the universal sphere, and we become co-workers with God—at-one with the Omnipresent, Omniscient and Omnipotent One.

With this grand truth always before us we should earnestly aspire to live in the spirit and be free from limitations of a narrowed zone of action.

Listen to the Eternal Words of Life: Love God fervently and aspire to become a co-worker with Him—a cheerful, willing, loving worker for the good of the Whole.

Love, not logic; goodness, not creed; acts, not ritual; truth, not tradition, are the Divine elements that constitute nobility of character and divinity of purpose. Patience, not prayer; kindness, not dogma; progress, not precedent, equip the soul with spiritual graces. Man is known by his fruits, not by religious beliefs. When simple goodness is the only creed, and love the only ritual, the fatherhood of God and the brotherhood of man will be established.—*Dominion.*

## EASTERTIDE.

From the past a legend mystic  
 Telleth me,  
 If I wear, each Easter Sunday,  
 New things three,  
 I show forth the victory won,  
 In three holy days of yore,  
 When our Lord, death's struggle o'er  
 Found the angels' open door.

And this quaint and lovely legend  
 Me besought,  
 To believe these three new robes would  
 Free my thought  
 (While still here on earth I tarry)  
 From the wiles of sin to charm,  
 From the power of pain to harm,  
 From the fear of death's alarm.

Many weary years I've pondered  
 Books and creeds,—  
 Searched the lives of saints and martyrs,  
 For such deeds  
 As have brought the world's great blessings;  
 But I find no panacea,  
 No strong love to cast out fear,—  
 Find no present helper near.

All have died! Both meek and mighty  
 Laid them down,  
 With these garments undiscovered,—  
 With the crown  
 Of triumph o'er the flesh ungrasped;  
 Here Christ Jesus stands alone,—  
 He the great, the holy One,  
 Who for ages did atone.

Is this legend then delusion,—  
 But a myth,  
 With a jest for childish pastime  
 As its pith?  
 Is there no real Christ apparel,  
 Which a broken heart can buy,  
 Which will hush the mourner's cry,  
 Help us bear the aching sigh?

Tell me, sage, or saint, or parson,  
 Tell me true,

What your yearly Easter garments  
 Do for you!  
 Though you weave them fair and costly  
 Can they make diseases flee?  
 Do they cause blind eyes to see,  
 Change the trend of destiny?

Well I know your answer hopeless:  
 Naked, we!  
 Though we don our bravest raiment,  
 Naught we see  
 Of the legend's mystic promise;  
 While our Easters come and go,  
 And the ills which torture so,  
 Heavy with their weight of woe.

Lo, an angel near approacheth!  
 Doth he bring,  
 Sweetly to each earth-born pilgrim,  
 Some rare thing?  
 Can we buy it? May we wear it,  
 On this gladsome Easter morn?  
 Will it with bright hues adorn  
 Every sense from flesh new-born?

'Tis the undivided vesture,  
 From God's loom,  
 That will clothe us, will protect us.  
 Doubt and gloom,  
 Which have made our natures tremble,  
 Shall forever more depart  
 From the life-abounding heart,  
 For we now in Christ have part.

*Josephine Curtis Woodbury, in Echoes.*

A worthy Sunday School superintendent was also the village dry goods merchant, and it is only just to him to say that he was energetic and efficient both in secular and religious pursuits. He had told most eloquently the lesson of the day, and at the conclusion he looked about the room and enquired encouragingly: "Now has anyone a question to ask?" Slowly and timidly a little girl raised her hand. "Ah, I see there is a question. Well, what is it, Martha? Don't be afraid. Speak out." The little girl cast down her eyes, fidgeted a minute, twisting her fingers and then said, desperately: "Mr. Brooks, how much are those little red parasols in your window?"

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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.

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## Washington News Letter

AND  
THE NEW FOUNDATIONS.

Vol. 8.

WASHINGTON, D. C., MAY, 1903.

No. 8.

LECTURE—*Divine Philosophy.*

By Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, March 8, 1903.

The philosophy of this religion, if you call it a religion, is a treatise on God's intercourse with man and man's intercourse with God. It teaches us how to approach the Father, for what we have a right to ask; teaches us how to ask; gives us the understanding that when we do ask, we will receive that for which we ask. Our Savior, when praying to God, says, "Father I know that Thou hearest me, and I thank Thee that Thou hearest me always." And it is so with us, if we pray with the understanding, we know not only God hears us, but we also know that we will have a responsive reply to that prayer. We know what to ask for, we know how to ask, and we know that the answer is certain. In other words, it relegates this philosophy called religion from the realms of superstition which has held it down since the days of our Savior and brings it out into the bright light of God Almighty's Truth, governed by philosophical and logical rules and made so plain that he who runs may read.

In going into the study of this subject, new to this thought, as a great many of you here to-day are, so far as I know, you must bring an honest purpose and an honest heart. It is not a new thought. This subject of God's intercourse with man and God's healing of the sick, is as old as the ever was, and will continue on for eternity. It never had a beginning and it will never end. In your study of it, you must lay aside these little bigoted ideas which have been infused into your minds during your youth. Lay aside prejudice, completely, and be governed alone by that which is true. Let nothing but the Truth govern you.

It matters not where I hear a statement, if that statement is not made in conformity with Truth, with common sense, with perfect philosophy, with

perfect logic, and with perfect science, I repudiate it. If that statement is not the Truth, if it is within the lids of a book called the Bible, it has no more force or effect with me than if it was in any other book, because we are told to *rightly divide the Scriptures*. It is this bowing down, this ignorant bowing down to creed and dogma that has enslaved the world and has held the Christian religion in darkness for centuries and centuries; and only as we can emancipate ourselves from these old dogmas and old prejudices, can we see the bright light of God's Almighty's Truth; and when we see that, and recognize it, we should give it faith and credence. Jesus Christ is our pattern. Mind this, all the time. He tells us how to decide. The good tree brings forth good fruit. Therefore, by the fruit you judge the tree. If the fruit of the tree is good, then it is a good tree; adopt it and stop your caviling. But, if it is a bad tree, the fruit is bad, then cast it aside, say: "Get thee behind me," because it belongs not to you, as one of God's children, seeking the Truth.

This philosophy is not new; this healing of the sick is not new. In fact, *materia medica*, so-called, is the new thing. The firsts mention in history that we have of the practice of medicine was the practice of Aesculapius, as I remember. Some herbs etc., were given before that, I presume. I think Asia lived after Aesculapius. In his affliction Asa sought not the Lord, but the physician, and the Lord took him. The Lord has ever since been taking people who depend on *materia medica*. I do not think that the Lord has anything to do with dying. I do not think God has anything to do with death. I do not think God is the Father of evil of any kind or character.

I am talking within historical bounds when I say that *materia medica* has been considered, and is considered, one of God's methods of healing the sick, and by many considered the only method. Go into one of our modern churches;—the preachers used to pray for God to heal the sick, but since this

latter day philosophy has come up, and it is asserted that God does heal the sick without the interposition of medicine, the preachers will pray God to bless the medicine, so that it will heal the sick. I have heard this, and the rest of you have heard it. They ask God to bless the medicine, bless the means of healing the sick. How absurd! If God blesses anything that heals the sick, why can not He give the direct thought, the direct blessing, the direct healing the same as He can put it into a dose of calomel and let that run through the patient? See how absurd such a thought is! At one time calomel was thought to be good medicine, at another time it salivates you. In the West, years ago, perhaps, our physicians were more crude than in this day and in this educated East; but when we called a physician out there in my youthful days, and the physician knew nothing as to what was the matter with the patient,—and that was the condition of the most of them,—and it is the case to-day,—he simply salivated his patient, until it became a by-word, “He salivated me.” Did not know what was the matter with the patient and he salivated him. Just like an Indian. Give an Indian some kind of herb and he burns out the disease, and then doctors the burn. That is just like asking God to bless the calomel and heal the patient, isn’t it? It is absurd.

God-healing was the only and the universal healing for ages prior to about four or five hundred years before Jesus Christ. Never was such a thing heard of except going direct to God for healing, and the Bible is full of it prior to Jesus Christ. But Jesus Christ came teaching a doctrine of love, and the healing of the sick was an attestation of the Truth of the gospel He was preaching. He did not come here simply to heal the sick; but as a proof that His religion was from God, He healed the sick; and the command was given to his disciples to go forth and preach this gospel to all the world, and these signs shall follow those who believe: “In my name shall they cast out devils; they shall lay hands on the sick, and they shall recover.” The healing of the sick is but an attestation of the truth of the gospel and the philosophy of God’s intercourse with man, and man’s intercourse with God; and unless you can heal the sick, you have no record that you are a believer, because we are promised that those who believe shall have the “signs fol-

lowing.” I do not say that the Christian world do not believe as best they can, according to the light they have, because they do; but they have been blind leaders of the blind, and the result is that they have been filling this ditch of death, and they are filling it to-day; and they meet us, as the world has always met every one who advances an idea for the advancement of mankind; they meet us with contumely, with disgrace, and all kinds of bigotry; they abuse us, they denounce us, simply because they are ignorant,—that is all.

When St. Paul was making his address before King Agrippa, he said: “Why should it be thought a thing incredible with you that God should raise the dead?” Do you doubt that God has power to raise the dead? I say to you and I say to all the world, can we doubt that God has the power to heal the sick? Can we doubt it? If you believe the Bible, if you believe the record, this same healing has been going on ever since the days of Moses, but we have a history of it prior to that time, because we have other instances given before the days of Moses. Jesus Christ came preaching the gospel and healing the sick, His disciples went forth healing the sick and preaching the gospel. The sick are being healed to-day by the thousands and tens of thousands all over the world. Then is it a matter incredible that God does heal, or can heal the sick?

Now remember that this lecture is but a preliminary lecture, the methods will come later. If God ever did heal the sick, through man, He did it by certain fixed rules, and those rules are the same to-day as they were when the healing was done, for God’s laws are eternal, absolutely unchangeable. God never made a law that ever was changed. He has no power to change Himself, because He is the Truth, and the Truth cannot contradict itself. God’s laws are fixed, and if man ever was healed by God the same power and the same rule exist to-day as existed then.

St. Peter told the people on the Day of Pentecost, that God, through Jesus Christ did mighty works, healed the sick, etc. He said: “He that believeth on Me, the works that I do shall he do also; greater works than these shall he do, because I go unto My Father.” Then, if that rule ever existed, it exists to-day.

I am talking to people who are new in this

thought and who do not understand the Truth that God does heal the sick. Of course many of you here to-day know these things, because by the thought that you throw out, the sick are healed, the blind are made to see, the deaf are made to hear, and inharmonies of every kind fly at your bidding, when commanded in the name of Jesus Christ; but to those whom we are trying to reach and emancipate, the world at large, that do not understand,—I say to all such to-day, here and now, that God does heal the sick, and heals them by exact and perfectly scientific rules, as much to-day, as He ever did in all creation. If the law of hearing ever did exist, it exists to-day.

To the new students, who are commencing this study, because it is a study, I will say that it is not such a matter that you can come here and sit and listen to me lecture each Sunday afternoon, and go away and have it all; not by any means. All that I can do, or hope to do, is to give you interest so that you will go on and study, because it is a mighty work; but when the Truth does come, it comes so free, so clear and so bright, that the wayfaring man though a fool need not err. The way is plain and the road is clear; but you have to seek; you have to ask; you have to knock. This matter does not come to anybody except by his own desire, by his own study, by his own efforts, and by his own continuous application; and, if you are to be students, if you are to practice this God-healing, you must understand the very basic principles and you must go step by step up this ladder of knowledge until you reach the realization of the understanding, where you can pray to God with the understanding. When you pray to God with the spirit and with the understanding, then you can heal the sick, through God's answer to such prayer. Furthermore, you must never conceive that the healing of the sick is the only object and aim of this philosophy. That is only one of the objects. It controls all the diversified wants and fears of man. Blackstone says that all of man's conditions are embraced in the two words, WANT and FEAR. We either want some of God and His heir and entitled to all; and this covers the whole domain of man's condition. You want happiness, and you want love, you want harmony surrounding your hearthstones, and this is the philosophy which gives them to you. You want plenty, you want to know that you are a child

of God and His heir and—entitled to all; and this is the road, this is the only channel through which God will pour His abundance down upon you. You want intellectuality, you want brightness, you want intelligence, you want to climb the ladder of knowledge and become a success in life as a man or a woman; this is the only road where you can have God Almighty's help. If you want harmony to surround you, pleasure and pleasantness all along your pathways, the roses of life to decorate your tables, this is the only road over which you can travel to get them. Then if you want health and happiness and contentment and peace in every department of life for yourself, your family, and your friends, this is the only method by which you can get them. If you take any other road you will be compassed by sickness, you will be overwhelmed by death, you will fall into the ditch called death, which God never made, you will follow in the forbidden paths, you will suffer untold miseries, because you will reap as you sow.

Another thing the student must do. You must be honest with yourself. Now, there are a great many people in this world who are honest with the world at large; they pay their debts, they do not tell lies; they are good citizens; but, when it comes to their own selves, they are dishonest with themselves. They will pretend to be that which they are not. In this study you must be honest with yourself. You must throw aside every prejudice that has ever been given to you. For instance, here will come up a statement; it may be that such statement will conflict directly with every preconceived idea of your former education. Be honest with yourself. Say, "I will investigate that fact," or "I will investigate that statement, and if I find it to be true, I will adopt it, it makes no difference whether it is in accordance with my previous ideas or not." I know when I first commenced to study along metaphysical lines, some of these statements were so foreign to my previous education, that it was almost impossible for me to believe; but I said, "I will study, I won't say I will believe, or I won't, because I can't believe anything to be true until I know it to be true, but I will set such statements to one side, and I will investigate further, by and by I will come back." I did so, I came back, I picked up all the dropped stitches and I found where the Truth was.



Truth is always thoroughly and perfectly harmonious. When the statement was made that there was no reality in matter, for instance,—I am going into that only for a moment,—of course that was against all preconceived ideas, because every philosophy I studied, physical philosophy, tells us that matter is absolutely indestructible, and that you cannot destroy one particle of it. So when the statement came that matter is nothing, of course I could not understand that. When I say to you to-day that matter is nothing, I do not mean to say that all of your preconceived ideas of matter are false.

I do not pretend to say that this is not a book which I hold in my hand,—not at all. I don't pretend to say that we don't live in the world; I don't say that we do not tramp the earth; but I say this, as you will understand farther on, that all is God's spiritual manifestation. Take this world, for instance, it is surrounded with what we call the atmosphere, beyond this atmosphere there is ether, perfectly solid for all space, never stopping, in every direction you go, perfectly solid, solid through all space. You touch that and it vibrates through all eternity, never stops, like the effects of throwing a pebble into the ocean. Drop a little pebble into the ocean, let it be ever so small, and it is felt at the farther shore. It cannot be any other way. But, instead of being matter as we understood it in our former education, it is but the spiritual manifestation of God Almighty's power, God's creative force.

Take this river over here, we go over and look at it, we see it rolling on majestically to the sea, we admire its beauty; we go back to-morrow, we see the same river as we suppose, we think that we are looking at the same river, but we are not looking at it at all. What we have seen to-day has gone on its way to the endless space,—the ocean of infinity, ever in motion, forever and for aye. "In the beginning" creation is going on. God Almighty's spiritual manifestation has created and is creating a river; it flows on forever. So with every atom, everything in all space. Everything is in motion, God is motion, everything moves. God is life, and the foundation of all motion; and therefore ALL. Instead of being matter, as we understand it, matter, so-called, is but the manifestation of God Almighty's spiritual power, and therefore,

is spiritual.—His image and likeness. The river is a river but in name, it is passing on. Here comes the creative, spiritual manifestation going on forever. The same thing exists in all existence in the human body, it is going on, passing on. The beautiful audience that is before me to-day, in a year's time, if they should be here, I would see nothing of the faces that I see before me to-day. They would all have been changed, gone down this river of life. I would see the same people in a year's time, but not the same bodies, any more than the same river. Those bodies would have gone on down this river of spiritual life.

Here is a thought which I find will be my last to-day. The same power that creates you to-day, fills you full of health, vigor and happiness, is the same substance, so to speak, that has been feeding you forever and will feed you on. By human thought it feeds the man at sixty years of age, it gives him gray hairs! by human thought it feeds the babe in its mother's arms, and it makes it grow. One is going up the ladder of so-called life, the other is going down. The different results from the same food have only fixed you there because of this universal thought that all must grow old. There is no more necessity for that substance making you old at sixty, than for making you young in youth. There is no such thing as age, for there never was any time. Time is a myth, because God in His cycles runs forever in a circle. In a circle there is no point for a straight line. Take a geometrical circle and you can't put any part of a straight line in it. So with this eternity that goes on forever and forever, without beginning or end. There is no place for time in eternity. Therefore, there is neither time nor space; but God is all, and ALL IS HERE AND ALL IS NOW.

To these remarks along this preliminary basis, I will add that you must go to work and study as closely as you can, praying to God Almighty, through Jesus Christ, His Son, that He will illuminate your minds, and give you wisdom and spiritual understanding; and as you gradually go along in these lectures, as you climb up this ladder, the light will shine down into your consciousness, and God will bless you, and bless you with the power to still the waves, to still the storm, to heal the sick, and to control all material manifestations, so-called, around us. He will give you the power

that Jesus Christ, His Son, had, because we are promised it, and those promises are always perfect and never fail to be fulfilled.

In the next lecture, we will take up the subject of what God is, and try to go along that line until we understand what the Father is, as far as we have been permitted to know; then we will take up man, what he is; then how to ask and how to get what God gives us.

#### PRAYER.

God is our Father, and we live, move and have our beings in God, are His perfect children, being and living in spirit. This being true, we live in eternal harmony, we live in eternal health, because we live in eternal life. There is no such thing as sickness, God destroys all such beliefs in every consciousness of every person in this audience here, to-day. If there are those in this audience who have beliefs of disease, it is false from the beginning, because we live, move and have our beings in God, are perfect children living in the bosom of the Father. There can be no such things as evil, and all of these so-called sicknesses are but beliefs of the evil of—so-called—material mind, and are false and untrue, they do not belong to God's children and cannot touch them. God here and now manumits every person in this presence, drives out of the mind of each and every one here every thought of evil, every recognition of evil, fills ours hearts with love, with love for God, our Father, with love for Jesus Christ, our Savior, and love for our brother, as ourselves, and love for God's eternal Truth. God fills us with love, love, love, and nothing but love, He drives out all evil and all fear, and all in-harmonies, and gives perfect love and perfect happiness, He binds up the broken hearts, pours into them the oil of gladness, and destroys all fear with the knowledge of the Truth which makes us free.

Oh, God! we thank Thee for these things; we thank Thee that we have no fear; we know that when we ask, Thou dost hear our prayers and grant our requests. We thank Thee for all these in the name of Jesus Christ, our Savior. Amen.

The test of your Christian character, should be that you are a joy-bearing angel to the world.—*Beecher.*

#### NOTICE OF REMOVAL.

On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

The new location is immediately east of the Thomas Circle and can be reached by the 14th St., cars, the cars going immediately around the Circle. This location is much more central than the one on Belmont Ave., and is easily reached. Those who wish to come on the Metropolitan cars can take the 11th St., cars to M St., and there get out and walk three blocks west. The 14th St., car line runs right by the Circle.

My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.

#### BRUTAL SURGERY.

The extreme clumsiness and cruelty with which operations were performed even subsequent to the fifteenth century would scarcely be credited had we not authentic descriptions of them by the operators.

Thus Fabricius, of Aquapedents (1537-1619,) the eminent professor at Padua, and preceptor of the immortal Harvey, describes what he considered an improved and easy operation in the following terms: "If it be a movable tumor, I cut it away with a redhot knife that sears as it cuts, but if it be adhered to the chest, I cut without bleeding or pain with a wooden or horn knife soaked in aqua fortis, with which, having cut the skin, I dig out the rest with my fingers."

When the surgeons of Edinburg were incorporated, it was required as a prerequisite that they should be able to read and write, "to know the anatomy, nature and complexion of every member of humanis body and likewise to know all vayne of the same, that he may make flewbothemie in due time."

The Christian has only one engagement, and that is to serve Christ; all other so-called engagements are incidental, transient, superficial, without value, or are only permanent and valuable in so far as they are inspired by the spirit of a large consecration.

LECTURE.—*Teaching.*

Lecture by Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, March 15th, 1903.

The lecture on Sunday afternoon last was the first of this series. The discourse, of course, was preliminary, but I will repeat one thought to the stranger who may be here to-day, and was not here on last Sunday,—that is, to bring to this study an honest desire to learn the Truth, free from all bigotry. If you find ideas presented that to you are new and in seeming contradiction to your former education, hold those ideas in abeyance and go on and learn this Truth, and by and by you will understand all.

The subject for this afternoon is God. **WHAT IS GOD?** What are his relations to us, and what are our relations to him? I will be able to go only a part of the way on this subject, but we will continue until it is completed, so far as we feel it is necessary in this series.

God is the Creator of the universe; He is the Creator of everything; and when we come to consider that the universe is worlds without end, on the right hand and on the left, in the front and in the rear, and that all is working in perfect unison and perfect harmony with perfect law, we have a glimpse of what this mighty force, called God, is. God holds everything in the hollow of his hand, so to speak. Everything moves with perfect precision and perfect science; and without science and without exactitude, absolute and perfect, nothing exists that does exist in the realm of God Almighty's laws; and all else is what we term error, and as we will teach you later on, error is nothing, because it is of materiality, so-called, temporal; it passes on, and is gone.

The first thought that I wish to impress upon you then is the necessity of knowing so far as possible, what God is. It is from Him that we ask all, it is to him we go in every trouble. If there is trouble anywhere we take it to the Lord in prayer. Those of you who were here early enough to hear the Bible lesson, the fourth chapter of the first Epistle of John, read in your hearing, had a beautiful thought presented to you of what God is,—that we live, move and have our beings in God; that

God is in us and we in God; and that love is the mighty force and the mighty factor that moves the universe.

The first thought that I will present to you of what God is, to-day, is that **GOD IS SPIRIT**. Now we do not know what spirit is, no one has ever seen God, as was read in your presence. Spirit pervades the universe, worlds, and worlds and worlds without end; and wherever that spirit is, God is. God is omnipresent spirit, therefore He is spirit everywhere,—spirit. The idea that has been taught us in our earlier childhood that God is a personage and that He is seated on a great white throne, there judging the world, is error. God is not a personage. While God has personality, there is no person connected with God, because person would signify that there was some place around which you could measure, there would be some metes and bounds to which you could draw a line, even though that might be millions and millions of miles, but beyond that line, God would not be there, God's personality would be hedged round and about. God is omnipresent, God is everywhere, and everywhere God is life is that is, **SPIRIT,—GOD**.

This modern thought,—I call it modern, because it is new in this age, although it can be traced back and is traced back for thousands of years before the advent of our Savior,—is what we call the New Thought of to-day. It has a great many followers in various forms. As this fourth chapter of John tells you, they will come claiming this and that; but the real test given is the following rule, by which you can Savior,—is what we call the New Thought of to-day. It has a great many followers in various forms. As this fourth chapter of John tells you, they will come claiming this and that; but the real test given is the following rule, by which you can judge the true from the false; that is, those who take Jesus as their pattern, who acknowledge Him as **THE WAY, THE TRUTH AND THE LIFE**,—they, and they only, are the ones that are following the true path. You will find these mental healers of every kind and cast of character of thought, but almost universally you find them commencing at the bottom, at the aton of matter, and building, step by step, up through the various grades or so-called matter until they come to God. They ignore

and denounce the possibility that Jesus Christ was born the immaculate son of a virgin, and they hold the thought that God is all, that Jesus Christ is nothing more than you or I, except that He is possessed of greater spirituality. In other words, they deny the germinal Truth which Jesus Christ died upon the cross to attest; for which every one of the apostles, save and except John, suffered a violent death, testifying by their blood that Jesus was the Son of God, that He was crucified, died, and was buried, rose again, and finally ascended into Heaven. If there ever was one truth well attested, more than all others, the fact of the Divinity, the Sonship, the perfection of Jesus Christ has been emphasized with stronger evidence than that any other person ever lived in ancient times. These apostles who attested to this truth with their life's blood, knew whether they were testifying to a falsehood or the truth, and in confirmation of that truth they suffered death, holding to the great cardinal principles and truths that Jesus was the Son of God and the Savior of man.

A school of healers that do not follow this line, are not following the line that we follow, they are not following the line that the Bible teaches, and they are not following the line that heals the sick, as do those who follow Jesus Christ.

The next thought which I will bring to your attention is that GOD IS LIFE, omnipresent life. All the universe down to the atom that can't be recognized or seen with the naked eye, is in perpetual and continuous motion—Life. While considering this subject of motion, I want to state one physiological fact, and I hope my reporters or my proof readers will not allow me to be represented as I was in a former lecture upon this subject. That which is farthest from God is that which is farthest from motion. It may be represented in the so-called material universe as lead, at which we commence our illustration. The next step of materiality, so-called, is rock; the third is earth; the fourth is water; the fifth is air; the sixth is the gaseous fluids; the seventh is electricity; and the eighth and last is that divine fluid, ether, through which God ministers to all the world. With the proper understanding you can put a patient upon the other side of a block of solid steel, ten feet thick, lay your hands upon this steel block and destroy the pain existing in the mind of the patient

that you are seeking to cure. That is done through this divine essence, ether. It is more penetrative than any other substance, more penetrative than all substances, for it is God's power. Nothing can withstand it. Like the electric dynamos, you can see through all so-called matter; there is nothing that can stay it, there is nothing so close that it can not penetrate it, the same as if it didn't exist.

Now, these various substances from the farthest off, all lead up to God, but they are all governed by one universal law, and that law is motion, activity, LIFE. What is life, we are led to ask? God is life; but how does God manifest life? When man was created we are told that God breathed into his nostrils the breath of life, the breath of God, and he became a living soul. God breathed into his nostrils this essence that I have been talking to you about and he became a living soul. We see this so-called life manifested everywhere. We see it in the minutiae, then gradually on up until we come to man, the highest specimen of God's creation. Throughout the vegetable world, you see it in the lowest vegetables; and the grasses and the bushes and the shrubs, and the trees and the mighty oaks,—all breathe forth life. In all of the animal kingdom, you find it in the very simplest on up to the greatest and largest, everywhere,—life. Take the fishes in the sea, and in all, from the smallest minnow on up to the mighty whales and greatest animals in the ocean, there is life. The earth itself, turns daily upon its axis, and at the same time it is whirling around its orbit at the rate of sixty-eight thousand miles an hour. Look at all the worlds everywhere, all in motion, moving with perfect exactitude, so that the mathematician can tell the minute and the second when the shadow of one will come in contact with another, and cast its shadow over it. There is no guesswork; all is system; all is motion; and all is life, and God is life; and everywhere life is, there is God. We live, move and have our beings in God, He in us and we in Him, life everywhere, on and on for all eternity, life, God omnipresent.

Yet we can't hold that God is unfeeling, that God is simply a principle, for that is not true. God is a great personality, He is all personality. A sparrow falls not to the ground without His notice, and the very hairs of your head are numbered. If you have a heartache or are troubled and worried, you go to this beautiful and loving Father, and

ask scientifically to remove these troubles, and they pass away as though they never existed. Have you sickness, or so-called disease? Make the proper realization and the proper prayer, and universal harmony is restored. Are you bent down with age and poverty, want and distress? Go to God Almighty, carry your thought to Him in a proper way and harmony and joy and plenty are manifested. God is beautiful, God is love, and the evidence to which our Savior referred in the case of His disciples, is that "you can know my disciples because they love one another." In giving out His doctrine of love, Christ said that to love God and love your fellow, was the first and last command to which man is amenable.

I find that my time has expired for to-day, and we will go on with this same subject next Sunday afternoon, because upon the proper understanding of who God is and what God is, our relations to God, and His relations to us, depend wholly our ability to heal the sick. When you understand this as much as God has permitted us to understand you can speak the word of harmony of every kind, and restoration to perfect harmony will be the result.

### PRAYER.

We rejoice, our Heavenly Father, that we are thy children and that we know the Truth which makes us free. We rejoice that we know that we live, move and have our beings in Thee, and that Thou art in us and we in Thee; that Thou art eternal life and eternal health and eternal harmony. That being true, we know that we have perfect health and perfect harmony, brightness and wholeness in Thee, because Thou art perfect and nothing can be in Thee except what is perfect.

We ask Thee, God, our Father, to destroy every belief of inharmony in every person in this audience here to-day, give each and every one of us the perfect knowledge that eternal health and eternal harmony are theirs, and that all of these so-called material aches and pains are but the vaporings of error; and, to be destroyed, need only to be confronted with the Truth. Thou dost bless each and every one here to-day, filling our hearts with love, joy, happiness, contentment and rest in Thee. We have that peace which cometh from Thee, from Thee

above, and we fear not, for God leads us. Thou, Father, leadest us in all of our transactions, and in all of our ways and paths, protecting us by Thy omnipotent power, guiding us by Thy wisdom, and supplying us from Thy bountiful store of inexhaustible eternal life, and above and beyond all, we have the realization of this Truth, and therefore we are free. God now destroys every thought in this house but love; He blots out every thought in this audience but perfection; He blots out all except the thought that God is Good and God is all; and there is no error here.

God blesses each and every one of us; goes with us to our homes, and lets peace settle upon and around our hearthstones, and happiness, joy and contentment be ours. God goes with us everywhere, and He takes us by the hand, and He gives us the perfect understanding that He leads us; and we trust Him for everything. We trust Him for happiness, for health, for harmony, for righteousness, for holiness, for God is all and in all to us.

We ask everything in the name and through the name of Jesus Christ, our Savior. Amen.

### THEY PAY THE FREIGHT.

Two old pals met on the street.

"I saw you in the liquor men's parade Tuesday," one of them said.

"Oh, yes."

"Now, you tell me about it. Who were those fellows in front on horses?"

"Those? Why, those were the wholesalers."

"Well, who were those fellows in carriages?"

"Those fellows in plug hats, smoking the big, black cigars?"

"Yes."

"They were the distillers and brewers."

"Who were those fellows walking there with the white plug hats, white coats and gold-headed canes?"

"They were the retailers."

"Who were those old fellows that brought up the rear?"

"Fellows with cauliflower noses and fringe on their pants—the crowd I was with?"

"Yes."

"Oh, they were the consumers."—*Delawarean.*

LECTURE—*Teaching, Continued.*

Lecture by Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, March 22, 1903.

God is the healer of the sick; man is the instrument through which He works. To understand how to heal the sick we must know our relations to God; and, so far as He has enabled us, we must understand what God is. In our lecture on last Sabbath afternoon, we told you that God is omnipresent life, the Creator of all, and that in Him we live, move and have our beings. Omnipresent means everywhere. It does not mean in this hall simply, it does not mean on this earth simply, but it takes in the wide scope of the entire universe, world without end, in every direction, wherever you go, whichever point of the compass you take, on forever and forever.—GOD IS THERE; GOD IS LIFE.

Now, it is impossible for us, as the apostle tells us, to understand what this spiritual being is. We know that God can't be a person, yet we know that God is personality. We know, that when we bend our knees and ask our Father in Heaven for a blessing and make a request, He will answer us, and sometimes often the answer is instantaneous. We know, as the Scriptures tell us, that the very hairs of our head are numbered, that a sparrow can't fall to the ground without His notice, and yet this universal omnipresent life throughout the universe is here with us. It comes down to the very minutiae of the invisible to the naked eye, God running throughout all the universe of creation, a perfectly harmonious system working under perfectly harmonious laws, unchangeable from earliest dawn. There never was beginning and there never will be an end; a universal, perfect, science.

God does nothing except through absolute and perfectly scientific rules. As I have heretofore remarked, the healing of the sick is but an incident to this great work of our blessed Father in Heaven. It is only an evidence; as our Savior told us, believe me for the very work's sake. It is only an evidence. It was promised as a "sign" to follow all those who should believe; and I say to you, my Christian friends, that, from the day that Jesus Christ told them that these signs should follow

those who believe, there never has been a believer from that day to this but that could heal the sick. You think you believe, but you don't believe; you don't know what to believe; you are nothing but a set of blind persons, being led by the blind, and you are falling over this ditch of death, going down to death which is something that God never created. Why do I say that? I say it for the very reason that those who have believed since that time have always been able to heal the sick. There have always been believers existing on the earth.

Now, understand when I say that, that I don't want to be understood as saying anything against these good people all over the world, the followers of Jesus Christ to the best of their knowledge and belief; good, honest, upright, pure in heart. They believe as far as they can; they believe as far as they know; but they have not the knowledge of full belief which Jesus Christ intended or meant when He told them that these "signs" should follow those who believe. The belief which heals the sick goes beyond an intellectual belief. It is a belief that takes hold of the whole nature of the whole person, intellect, heart, soul and body, and throws him at once with the power of God Almighty and His Truth, and the word of Truth has its effect; and until one has gained this point he has not his full rights. The churches of to-day are doing lots of good; they are building up society, making a great people wherever they exist and the people are following as best they can in the footsteps of Jesus Christ. That class of people the world over are the light of the world; yet I say unto them that they are not living up to the fulness of their privileges; they lack the fulness of the knowledge and the understanding. They don't know how to pray with the spirit and the understanding; for if they did they could heal the sick.

Next in line we know that God is omnipresent, universal love. You ask Him to protect you; you ask Him to bless you; you ask Him to lead you; you ask Him for wisdom and spiritual understanding, and He will bring you into perfect harmony with His perfect law and you will walk in the light, He will guide you in the light; but, without asking, you can do nothing. Suppose the sunshine should be necessary for one's life or health, and the person should go into the cellar away from the light and there peep out of a hole and see the sunshine,



and would pray to God "Now, please, Father in Heaven, send the sunshine to me through the hole in the wall; let it come down here so it will hit me in this hole, and heal me." Do you think God would do that? Not at all, because you are asking for something outside of universal perfect law. If the sunshine is necessary for your life you have to get into the sunshine where it can hit you according to God's laws.

In other words, you have to seek, ask, and knock, or you will never get any Truth. Jesus said "I stand at the door and knock, and if thou wilt, I will come in and sup with thee." But it is for you to say whether you want Jesus to come in and sup with you; it is for you to understand how to ask and how to seek. If you want God Almighty's blessing poured down upon you, you have to ask for it, and if you do that, then, this power, this being of love will cover you as the waters do the fishes in the sea. You will live in it, and nothing but universal harmony and universal love can come near you.

This power of love is something most wonderful. It is the greatest power, it is the only power in fact. God never did anything except through love. All of His force, the engine force of creative power, is love. The power that we have here, if we have any power, is through love. If you want to heal the sick you have to heal the sick through love. If you want God's power to rain down upon you and supply you, your heart must be filled with love; you must love the Father with all your mind, might, soul and body, and you must extend that love throughout the world and take in your neighbor; and your neighbors are the children of men, all of God's children are your neighbors; and you are not permitted to say this man is my neighbor, and that man is my neighbor and I will love only him. Didn't Jesus Christ denounce that kind of doctrine? If you love only those that love you, what credit are you entitled to? was the substance of what He said. Everybody does that. But you must love those who spitefully use you; love your enemies; love those who would injure you; love them; and then, when you come to do it, they can't harm you. See how perfectly scientific His commands are; because when you love that man who is your enemy, you conquer him; you bring him to your feet and make him your best friend.

Nobody on earth can injure you if you throw out the vibrations of love; nobody can fail to be your friend if you throw the vibrations of love at him, because love is the mighty force that conquers all.

In the Garden of Gethsemane when Peter took out his sword, and cut off the ear of the servant of the high priest, Jesus put back the ear and healed the servant and said to Peter: "Put up again thy sword into his place for all they that take the sword shall perish with the sword." In other words, if you depend upon the conditions as they exist in what we term material mind, you will be governed by those rules and they will destroy you and you will keep on over this ditch of death. If you want to live in Divine harmony, under Divine laws, and have Divine power, love, love, love is the power that will give it to you, and nothing else will. God is love. His love goes with you in the day time and in the night. He blesses you, everywhere, under all conditions, when you seek, ask and knock.

God is spirit. A friend of mine, told me yesterday of a gentleman who had been here, who was a minister, a man who preached. He had been here to listen to one of my lectures. It seemed that I offended him with a story that I told about healing a man with a sore leg, as I remember the story. In the first place he said that I said that the man did not have any sore on that leg at all. That is what I realized; then, I went farther, I realized that the man didn't have any leg to be sore. Well, I don't know whether that is true or not. I have no recollections of the incident. But, however, that puts the case as strongly against us, according to material mind, as you can place it. Now, I want to show you what we mean. God is spirit, God is all; therefore, all is spirit. Now, I don't mean, and nobody else means, that my brother here has not a body. Not at all. I have a body; you have a body; it was given to us for a purpose; but we deny that that body is matter in the sense that we were taught in our natural philosophies back in our school days, that it is indestructible. The theory of all philosophy is and we were so taught in the schools, that matter is indestructible, that you can change its form, but you can't destroy its existence. Well, now, that is true in a sense, because if there was so much as an ounce, or a fractional part of an ounce of so-called substance taken out of this universe or

of this earth, and it could be obliterated, it would set the whole universe by the ears, so to speak, and we would go to jingling along out of harmony. God's universal law works in universal harmony. It takes just so much of so-called material here to hold this earth in position, but it has its counteracting effect not only in our solar system here, but still on and on and the endless universe forever and forever, is controlled by the universal law of harmony; and if you could destroy any part of it, you would disjoint the whole.

Now, we are not arguing against that kind of philosophy. That we know is true. We say this, that all is spirit, and all is the spiritual manifestation of God Almighty's power; that "in the beginning" creation is going on now; that to-day is the day of creation; that there never was a beginning and never can be an end. You go to the river and you see it flowing on to the sea, and the creative power fills it full, and "in the beginning" creation is going on forever. Take the human body, take the body of all animals; so with all vegetables and every portion of God Almighty's kingdom, you find a constant and perpetual change going on. "In the beginning" creation is going on, passing out, into another form; but the universal spirit, God, is changeless. All is in motion, always moving always life; but Life is all in all: That is what we mean when we say spirit is all. We say that the child that God made lives, moves and has its being in God, a spiritual being, and must be perfect, and as our Savior taught us to pray, be perfect as our Father in Heaven is perfect; and when you get that realization that you are the perfect child of God, living in perfection, that thought, is the thought that heals the sick; and if you have it in perfection, you can speak to the dead and they will rise, as Lazarus rose from the grave.

It is only because of our weakness that we can't do in all things, as our Savior did. The world of knowledge is growing, and many, many of us to-day are growing stronger, and the world is filled to-day with healings, which, had they been written in the Bible, would have been considered wonderful, wonderful, miraculous; whereas, they are not miraculous at all, simply working along in God Almighty's harmony, under God's law; and the power is worked through love.

God is love. That is what we mean by this

spiritual existence. But it is difficult I know, Oh how difficult it is to understand! I remember when I was first studying this Thought, I was captivated with the idea that God did answer our prayers, yet I could not understand it, and it seemed to me I could never get the understanding, but in the stillly hours of the night after I had been studying for about nine months the beautiful vision of eternal Truth came down upon me, "Here I am, Here I am," I could imagine it said; "I am the understanding, this is I, don't you see?" Certainly I saw it. It was the most beautiful thought, and yet so simple. I laughed out loud, at the perfect simplicity of what we term the spiritual understanding. I wondered that I had not understood it all my life, because it was so simple. If you will study, God will cast the scales from your eyes; but you must, ask, you must seek, you must knock. You can't get this without you labor, there is no way to get it any other way, except by hard work and you have to work out your own salvation. All I can do, or anybody else can do, is to show you the road; but you must work out your own salvation, or you will never get it; and you can do that only by supplications in accordance with God's rules. You have to seek, knock and ask, for as you sow you reap; and if you don't sow the proper supplications you will never get the proper answer.

God is omniscient. That means that God is all knowledge, all science. I will not have time to go very much farther with this to-day, but you can see what I mean, that God works through universal laws and universal science. The whole universe is evidence of perfection; the construction of everything on the earth is proof. Take a leaf and examine it, and how perfectly beautiful it is! The trees, the animals, and the minerals of the earth, how beautiful they are! and all created through perfectly scientific methods. All through science was created, and nothing was created except through God Almighty's science; and I want to say to you this, that, wherever the beautiful is, there you are God-like, and where you show me a homely person or a homely animal, or a homely tree, or a homely vegetable, or anything ugly, I will show you something that is not in line with God Almighty. The sins of the fathers may have come down upon the children but, as you are beautiful, you manifest perfection in body, mind, soul, and

spirit; also manifest your image and likeness in God, and of that degree you are. You find a person bent over with disease, it may be it has come down upon him, but it is error; and it is error alone that is holding him down. Nothing but eternal truth is heritage, and if such persons will only understand that God Almighty is his Father, and that he lives, moves and has his being in God, then he will know that he will not be diseased, that disease would be impossible, because he lives in eternal life, and has eternal health. That being true, that realization being made, all disease is destroyed, the error is uprooted, it is annihilated, as every other lie is that is confronted with the Truth. Confront any lie with the Truth, and what is the result? It annihilates the lie.

Now, when you go home, think of this statement, that wherever an untrue statement is made, or an untrue position assumed, you confront that error with the Truth, and the Truth will annihilate the error; and when you annihilate it, it is gone.

Here, for example, is a person who comes before me with a fever. I realize at once that that child is the child that God made, living, moving and having its being in God, the Father; is perfect and that that child can have no fever. What is the result? I realize the spiritual perfection of the child that God has made. This so-called material body here, I have nothing to do with. I realize spiritual perfection and the realization of God's Truth destroys that so-called material manifestation. That is the thought that heals the sick. Carry yourself always with the understanding that you are the spiritual image and likeness of God, and that you live, move and have your being in God, and must be perfect. Let the body go, don't think of it, hold to the Truth that God Almighty is all and God is spirit and you are His image and likeness, and must be perfect as God is perfect. That will heal the sick. Hold to that Truth, make that realization, and this so-called body will respond instantaneously.

### TREATMENT.

Those of you who wish the benefit of this treatment close your eyes.

We realize that we are the children of God, created in His likeness, which being true, we realize

that God being eternal life, we have eternal life and we have eternal health, and we have eternal harmony. All beliefs of materiality which say, "I am sick," belong to this changing so-called material life, which is not of God, which is not of us, because we are spiritual beings, living in the Father, and we are perfect as God is perfect created by Him in His image and in His likeness. What was given to one was given to all, and we all have this blessed light. Our Savior has told us that we shall know the Truth and the Truth shall make us free. We know this Truth, and we know this Truth is that we are God's children, created in His image and in His likeness, and that we are perfect as He is perfect, and therefore, are free. That knowledge makes us free. We thank Thee and we praise Thee, our blessed Father, for this blessed Truth.

Now, dear Father, we know that Thou wilt bless each and every one of us here to-day. Fill each heart here to-day with love, beautiful, holy, happy love, the love that makes us rich in Truth, love, joy, and peace that has no sorrow therein. God destroys every vestige of inharmonies in our minds, blots them out and destroys all such thoughts and gives us the perfect knowledge of the Truth that we are perfect and are perfect now. God blesses every one in this presence, sends each of us to our homes with joy, with happiness, and with contentment, and He surrounds our hearthstones with beautiful love, harmony and plenty, and He gives us peace, the peace that comes from Him, that we can express only in our perfect love for God, the Father.

We thank Thee and we praise Thee for all these things in and through the name of our blessed Savior, Jesus Christ. Amen.

Another cleric, more esteemed by his parishioners for his good deeds than his eloquence, was recently presented by his loving flock with a new pulpit for the parish church. It was a beautiful piece of work, finely carved, but it yet remains a mystery whether the text that gleamed in golden letters thereon was "meant sarcastic" or not, for the legend above which the excellent parson droned out his platitudes every Sunday ran, "He Giveth His Beloved Sleep."—*London*.

LECTURE—*Study of Man.*

By Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, March 29, 1903.

The stranger must understand that these lectures are in the nature of teaching, and not for the purpose of making a beautiful speech. They are more for teaching, as you would receive if you were at college, taking a lesson or lecture from your professor. I deem it proper to say this much because there are strangers here with us.

God heals the sick through man, St. Peter told us on the day of Pentecost that God, through Jesus Christ, did many wonderful works. Jesus Christ told us that we would do the same that He did, and even greater, because He went to the Father. The difference between His healing and our healing is this, that He healed directly through God, and we heal through God, in and through the name of Jesus Christ. That is the difference. If we have the proper realization, perfect, we will do the works which Jesus did. We do everything now, so far as I know, except raising the dead, and I have known of several instances where the dead have practically been raised. I think I mentioned one case of a student of ours in the City of St. Louis. A little Jewish child was taken suddenly sick, and they sent for this lady to come and pray for it. She came, the child was laid out on the bed supposed to be dead. She took it up in her arms and prayed God to restore it, and soon the child opened its eyes, and she restored it to its mother alive; and in innumerable other instances, people almost in extremis have been brought back to health and harmony. But we are in only the infancy of this study. It has lain in abeyance for a number of years, for a number of centuries, in fact, only here and there a vital spark being left in the world; but it is now opening up, broadening and widening. From the uttermost parts of South Africa, to the very northmost parts of Alaska, this Truth, the Unchained Truth, you may call it, of the Evangelical Church is being preached, and the sick are being healed by healers who live in those countries, also including all of the various civilized nations between these two extremes; and it is becoming stronger all the time. I do not think it is

an exaggeration to say that in the city of Washington to-day we have a thousand students who are healing the sick through Divine love, taught by this Church.

In order to understand, thoroughly, how to do this work, you must understand the agencies through which you have to work. God is the Healer in the name of Jesus Christ, through man. Our two past lectures have been upon the subject of God; to tell what He is, so far as we know, and how to approach Him. We have seen that God is omnipotent life—that means life everywhere. If you look to the east and multiply all of the figures in the highest mathematics, and then square them, and set them down in a single line, at the end of that space you are no nearer the end of space than you were when you started from the city of Washington. So with every other point of the compass, absolutely world without end in every direction. God is omnipresent in all of that space; and God is everywhere; and when we come to realize this great and blessed Father, devoid of personality, circumference nowhere, and center everywhere, then we come to know something of the being we call our Heavenly Father.

We know, furthermore, that when we approach God with perfect faith and with the understanding, that the answer to our petitions is perfect and sure, and almost always instantaneous. The reason why the answer is not always instantaneous, is either because of the lack of our understanding, or some unbelief belonging to the party for whom we are petitioning. This subject will properly come up later on.

The question before us to-day, especially, is the subject of man.—Who is man, and what is man? We have two histories of his creation in the Bible, one recorded in the first chapter of Genesis, where God said: "Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God did make man in His image and in His likeness, and He did give him power and dominion over the fish of the sea, over the fowls of the air, and over all living things on the earth. Male and female created He them. He looked it all over, what He had done, and He pronounced everything

very good; and the evening and the morning were the sixth day."

In the next chapter we are told of another creation, about how God made man out of the dust of the earth, and then caused a sleep to come on him, and after man had seen all the other beasts, he found there was no woman. God concluded it was not good for man to be alone, so He made woman; He had man to go asleep, and then took a rib out of his side and then he made woman from the rib.

About the best definition of that creation is the story that I heard when I was a boy about a negro who came along where they were burying another negro, without a funeral sermon. "What is that?" said the negro. "Do you bury a man like a human brute without preaching a sarmont ober him? Lower him up and I will preach a sarmont ober him." They brought the body up and he started in to preach his sermon as follows: "God made man out of the earth and sot him up against the fence to dry." There was another negro in the congregation who wanted to know who made de fence. "Now," the orator says, "you have spoilt that sarmont; you can lower him down again."

If you believe the creation story in the second and third chapters, the other creation is a myth. Now, why the last creation was put into the Bible, why it is there, or what it means, I don't know, but I do know that it is not the story of creation. It is false, both in its facts and in its logic. The idea of the omnipresent, universal God walking in a garden asking, "Adam where art thou?" Adam had taken to the brush; God could not find him; Adam was hiding. Adam had been eating some fruit that was prohibited, which made him wise. He had got some fig leaves and made himself an apron to cover himself. This being whom I am talking about in this story was the omnipresent universal being omniscient, omnipotent, all-knowing, and He was inquiring where Adam was,—a being that numbers the hairs upon your head, and a sparrow cannot fall to the ground without His notice, asking where this or that person was! How absolutely absurd such a story is!

The history of creation which is true, is the history of creation which is given in the first chapter of Genesis. What is meant by the evening and the morning is something that I do not know and you do not know. In the great creations, while there

never was the weight of an ounce of matter created in addition to what already was, it was thrown into a form, and that form gradually changed. First a ball of fire, then a circling coolness, then a rim, or crust, around; and that is our earth's surface; then comes forth the lowest possible stratum of vegetation; afterwards life, and it gradually comes up to perfection. That is the story of scientists, it is the theory of scientists.

We know that God reigns and exists. Why? Because when we ask for anything we get a reply, we get an answer. When we ask for a leading He gives it to us, and He gives it in no uncertain way. As our Savior said "Never man did any such works, why do not they believe me; if they do not believe me, believe me for the very works' sake." These same works are being done, and have been since the morning stars sang together. God has always been in touch with some of His children. You examine the history of the world, you will find that away back, anterior to the days of Nebuchadnezzar and the Chaldean empire there was an India, a people away beyond, for thousands of years, and then there were dark ages, after which we have no history. Then come up the Chaldean and Egyptian civilizations, etc. That went on down until a long time after Jesus Christ came, and the world was stricken again with the dark ages, and for nearly a thousand years the world was almost entirely void of a true history of the actions of mankind. These things come in waves; but God has always been in touch with His children,—some of them. It is not God's fault that there has been no more,—God has always been the same. There never has been a change and never can be; there never can be a wavering; but man, created in His image and in His likeness, has the power of self-selection. Man has the power to do, or not to do; if he falls in the line of error he suffers the consequences; and if he falls in the line of Truth, walks in the pathway of Truth, he has the power of Truth down upon him, and he receives its blessings. If the sunshine is necessary for one's life, he must go into the sunshine in order that the sun may shine upon him. It is a voluntary act.

Those who believe in the second chapter of Genesis creation cannot heal the sick. It is not possible for them. They cannot heal the sick; they cannot

believe the Truth; their's is the belief of error. We are only promised that the signs shall follow those who believe. That means those who believe the Truth, but every believer of the Truth can heal the sick. Those who do not believe the Truth cannot; and those who believe in the second chapter of Genesis creation cannot heal the sick, because they believe in error.

God said let us give man dominion, give him dominion over all of the earth, the fishes of the sea, the fowls of the air. Now, that power and that dominion belong to every child that God ever created, to each and every one of us alike. It means dominion over everything that is on the earth, absolute, perfect, except man over man; and yet you will find a great many people who are always ready to deny that they have any dominion.

Here a person comes before you filled with disease, and you tell him that, if he had the exercise of his power of dominion, he could destroy that disease. "But that is not for me, that is not for me," he will say. Now, mind you, when you deny that you have this dominion, remember that you will never have it. If you hold in your consciousness that there are a series of disasters in front of you, believe that they are going to come upon you; in ninety-nine cases out of a hundred they will be realized. The person who is always worrying about the future, about whether he is going to be fed, or whether he is going to be clothed, or whether he is going to have a house to live in, fearing and doubting that he will not overcome such things—almost always such people die poor, and the very things that they feared, as Job said, have come upon them. If, in reality, they have some money when they die they have lived with their minds in such a pinched condition that they are in reality poor in spirit, and cannot enjoy what little God has given them.

If you have your dominion, acknowledge that it belongs to you, that it is yours, accept it, and thank God for it. Claim your rights, claim them forever; and when anything comes and says that that dominion is not yours, or insinuates such a thing in your consciousness, deny it, deny it. Assert, and forever claim your rights; and if you will do that, you will never know what inharmony is. If you fear anything deny it. Nothing can harm you or touch you, because you are God's child, created

in His image and in His likeness, that dominion is given to you by God Almighty; claim your rights, and then you will always have them.

We used to have a system in our legislature, out in Illinois, that they called omnibus legislation. They generally passed the omnibus bill about the last day of the session. Everything and every system of bills was put together, and they called it an omnibus bill and used to pass it the last thing so that the people could not get on to what they had passed until after they had adjourned and it became a law. Some man, for example, we will say, would get a charter for a little manufactory, and in that charter he would put the power to run a steamboat line, or build a railroad. Some of these old charters almost covered the earth. If the grantees did not use these various powers granted in the charter, it was the same to them as if they did not have them. It was lawful for them to build a railroad line; it was lawful for them to run a steamboat line, and do whatever else was put in the bill, but unless they used the power it was simply sounding brass and a tinkling cymbal. So in this, unless you use your dominion—assert your rights, you will never have them. You cannot have it unless you affirm you have it.

The person that says "It is not for me," is simply building up a stone wall in front of him, and he will never have the use of such dominion. He is always on the other side. The beautiful land of Canaan is always on the other side, where he can not get to it. Never was there a truer word spoken than was spoken by Solomon, when he said, "As a man thinketh, so is he." It is a truism that holds good in all the ramifications of life. If you make up your mind that you are nobody you are nobody. This is absolutely true.

Man is God's image and His likeness, and is like Him in love. Love is the power that moves all the universe. If you want the power to exercise this dominion, you can get it only through love. Suppose here is a man,—I am giving you practical thoughts—that is your enemy, according to material thought, and you want him to be your friend, what do you do? Do you go and argue with him, talk with him and humble yourself before him? Not at all. You sit down in the privacy of your own parlor, and you talk to his subconsciousness through God Almighty's love,



you assert through the Father's love that John Smith loves you, that you love him and you love him, you love him, you love him, and he loves you; that he is God Almighty's child, created in His image and in His likeness, and he has nothing but love; he lives in God and therefore has his being in God, God's love, and therefore love covers him as the waters do the fishes of the sea; and therefore he loves you. What is the result? You have heaped coals of fire upon his head, and, instead of being your enemy, he is your friend. It comes through this sub-conscious mind realizing the Truth; he does love you; and instead of being your enemy he is your best friend.

Carry the same practice out into everything that has life, active life. Here is a dog that wants to bite you. He is snarling and ready to jump. Give him the thought, "I love you, your life is from God, and you love me;" get the thought to him before he jumps, and he cannot jump.

Take a balky horse, and instead of pounding him with clubs and trace chains, the way I have seen them do, tell that horse sub-consciously that you love him, that love is from God, and that its life is of God, and that it loves you, and it cannot balk, but will go on and do as a loving horse should do, what is the result? The horse moves right along. Did you ever hear of these wonderful horse-breakers, Rarey, for instance, who went all over the western country training horses? He could take the most vicious horse, and make him come to him, lie down, or do anything he wanted him to do. He did it all through the power of love. Mind, when I tell you that love is the only power, I tell you the truth. The world is ruled by love, the universe is controlled by love, and your life from the cradle to the grave is nothing but love, if you walk in the path you should walk in. Persons come to see me and say, "I can't love that man, I can't love him! it is impossible." Well, now, I do not ask anybody to love the actions of a person who acts badly. That you do not have to love; but the child that God made in that man is perfect. Created in the image and in the likeness of God, therefore, you can love him, you cannot do anything else but love that creature—the creature of the Great Creator. We love the child of God; you do love him; and when you come to that realization, we pass by these little material means that amount to nothing,

these material acts which amount to nothing. Hold the thought, forever and forever, that you live, move and have your being in God; are the image and likeness of God; that you are filled with love as God is love; and you can have nothing but love for anybody.

Man is absolutely the architect of his own fortune. He can build himself up in health, it is just time He can build himself up in health, it is just  
GALLEY TWENTY-SEVEN.

It is as easy to catch good health as it is to catch bad health and a good deal more pleasant. I have had experience along both lines. I caught bad health for about fifty of fifty-five years or fifty-six years, I had bushel baskets full of it, carried it with me wherever I went, and if I could find anybody that was foolish enough to listen I could dole out my miseries to him. I was like the rest of mankind, I would sit around and tell them how mean I felt. If I had stolen a horse, I would not have told that. I would tell something just as mean, though: I would tell of having dyspepsia or something else that was brought on to me by my own iniquitous conduct. You can catch good health, how? By never thinking of ill-health, and whenever you are attacked by ill-health forever and forever denouncing and denying it. Here comes along a thought which says, "I am diphtheria." It says "I want a home in your throat." "Well, now," I say "Mr. Diphtheria, you get out of there, you are a tramp, nothing but a tramp thought, you are a liar; you can't get into my throat." But it says, "I will show you." But you say, "You are a liar, get out of there," and this thought when realized, will kill it. But if I say, "Yes, it is diphtheria," and go to bed, and the doctors come and name it, placard the door and don't let anybody come in to see me, I have thus given the devil a home, it is right in my throat. If you would destroy it you must say, as Job said: "Though he slay me yet will I trust him." I will maintain my integrity.

Here was Job filled with every kind of devil-thought and disease of every kind and character; all were determined to make him acknowledge that materiality was his master. He would not do it, and finally his wife told him to curse God and die. Everything had been taken from him but his wife, and if we are allowed to judge anything of what a woman should be, it would better they had taken

her. But Job would not acknowledge it, and said: "Even though He slay me, yet will I trust in Him; but I will maintain my own ways before Him. I know that God Almighty is omnipresent, and omnipotent, and I live in Him and denounce the error." What was the result? He came out a conqueror and the last days of Job were more beautiful than the first.

Along this line of health I will say that if anything comes into your consciousness that you do not want, denounce it, deny it, don't you ever acknowledge anything against yourself; and if you will do this you will find it is as absolutely impossible for anything to come against you that you do not want, as it is for you to fly without wings. Absolutely, you can control every particle of your own surroundings, by this power of dominion if you hang fast and steady to the thought that God Almighty's power alone controls you and never give it up.

GOD, THE FATHER; MAN—(THE CHILD;) and the LANGUAGE between the two are the important studies and when you understand these three great studies of this great subject, you are at the bed-rock. You commence then to build upon the rock of Truth and climb the ladder of knowledge, which ultimately will land you in the land of the super-conscious mind, where infinite knowledge will be yours.

#### WHAT DID SHE MEAN ?

The Rev. Harry P. Dewey, of Brooklyn, tells the story of a friend of his who once attended a meeting where a Presbyterian minister preached only ten minutes—a most unusual thing for a Presbyterian minister to do.

"Brethren," said the minister, when he stopped suddenly, "I have a dog at home that must be peculiarly fond of paper. He has eaten that part of my sermon that I have not delivered, and I'll have to stop here."

After the meeting a woman met the clergyman at the door, and after shaking him by the hand, asked:

"Doctor, I want to know whether that dog of yours has any pups. If so, I want to get one of them and give it to my minister."

#### THE TWENTY-THIRD PSALM—PARAPHRASE.

BY REV. B. A. DISNEY.

The Lord is my shepherd, no want shall I know,  
His care is so great, he delights to bestow;  
He feeds me in pastures made green from above,  
And makes me lie down here and rest in His love.

He leads me beside the still waters! I drink  
And slaked is my thirst as I go from their brink;  
And when on bare mountains my feet fain would  
stroll,  
He seeks for me there and restoreth my soul.

He leads me in paths that are smooth for my feet,  
Well beaten paths, cool, and protected from heat,  
In paths that are right, for the sake of His name,  
And succors the feeble and cares for the lame.

Yea, though I must walk through the valley of  
death,

Its shadows so damp as to stifle my breath,  
No ill will I fear, Thou art ever with me,  
Thy rod and Thy staff my sure comfort will be.

A table before me with all that is good  
Thou dost spread—my enemies see the food:  
My head Thou anointest with oil, beaten, pure,  
My cup runneth over, my joy is secure.

Now surely Thy goodness and mercy so rife  
Shall follow me close all the days of my life;  
With all them that love Thee, my heart in accord,  
Forever I'll dwell in the house of the Lord.

In hope a king doth go to war;  
In hope a lover lives full long;  
In hope a merchant sails full far;  
In hope just men do suffer wrong;  
In hope the ploughman sows his seed;  
Thus hope holds thousands at their need:  
Then, faint not, heart, among the rest,  
Whatever chance, hope thou the best.—*Alison*.

If, instead of a gem, or even a flower, we would  
cast the gift of a lovely thought into the heart of a  
friend, that would be giving as the angels must  
give.—*George MacDonald*.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, March 18, 1903.

Question.—In the study of this Truth should one devote his whole time to it and deny himself to the world at large? Or, to be plain, in order for one to become a perfect demonstrator, should he abandon the world entirely?

Bishop Sabin.—This question, to place it in common language, is this: Should a person in order to become a perfect demonstrator, or healer of the sick, abandon the world at large and devote himself wholly to this one work?

Various schools of people are devoted entirely to this kind of work, this kind of study. There are a number of schools emanating from India, whose disciples seclude themselves entirely from the world and become rigidly fixed to one idea. One of their practices, I remember reading about, is for one to hold his arm up until it becomes fixed in that position, and he cannot take it down but holds it up until it stays there always, and always has his mind entirely on that arm up there. So far as any practical benefit this offers to the world we don't see any of it, and we don't feel any of it, consciously.

When our Savior came, they made the complaint against Him that he came eating and drinking. He mixed with the people at large, everywhere. He went preaching the gospel and healing the sick. I think that we should follow His example wherever it is given. Take the wonderful results which have followed his teachings, and compare them with those of any other person that ever lived, and we can see that His teachings have had infinitely more influence over the world than any other system of philosophy ever taught by any other person or persons.

I should answer this question: No, they should not; but they should go into the world and preach the gospel and heal the sick. If it means that we have to devote our lives to this work, if you can do so, do it; but we can't all preach the gospel, and all heal the sick to the exclusion of all other vocations. Somebody has got to keep our grocery stores; somebody has to run our banks; somebody has to raise our corn, our potatoes, and our wheat

and our cotton; somebody has to teach our children in our schools; some persons have to run the various departments of the government. We can't all do the same thing. So long as society is formed as it is, and I believe that society is formed on better lines to-day than it ever was before, it will take a great many persons to fill these various positions; but I think that all persons should carry this Truth in their minds, and wherever they can throw out the life-line to dying humanity, do so; wherever they can give the thought that heals the sick, do so; but in doing this I think the more we commingle with the world, whether we are preaching the gospel, or not; the more closely we follow in the lines which our Savior has given us the better it is.

Mr. Pickering.—I think that this question applies to the student who is seeking to acquire the ability to be a healer, and it asks whether that student should withdraw himself from the world and devote his whole efforts and time to the acquisition of the knowledge necessary to make him a healer or demonstrator. Now, I would answer that question by saying that he should, as far as he can, lay aside everything else and devote himself wholly to that as far as he can. But there are very few men that can do that. Most of them have their living to make, part of it at least as they go along, and they cannot ignore everything else. They must supply the necessities of life, and then give to study as much time as they have to spare. That rule applies to every engagement that requires study and time and thought; unless you have a living already made and provided, you cannot devote your whole time to this study because you have to make your living.

Albert S. Dulin.—This thought suggests itself to me, that whatever our avocation may be in life, it does not preclude us from enjoying the fruits of the spirit. The spirit is ever present; it is with every one who may be engaged in any line of business. The power to heal the sick rests with every one. In the degree that we receive the spirit and live the life outlined by the Master, in that degree do we succeed in healing the sick, whether we are devoting our entire life to it or not. It is manifest, however, that those who do more of the work and who are more constantly engaged in it, are able to transmit more of the spirit to others.

A. B. Eaton.—I don't think we have any right to withdraw from the world anything we have, because we steal from our brother, if we do. Anything that is given to you, you should give to your brother; otherwise you are becoming selfish; you are drawing your own purse strings; you are starving yourself with your brother. If you have a gift in this line it is your brother's right to demand it. It is selfish to withdraw from the world. In commingling with the people it is not necessary that you absorb any of their thoughts, or any of their troubles. It means that we are to hand them great handfuls of this Truth.

Bishop Sabin.—I want to add one thought to that of our brother Pickering. If the question means: Should the student withdraw from the world and study? I agree with him entirely that he should; absolutely, if it is possible for him to do so. But I take it that the meaning of the question is broader, and I argued it from that thought; but in the study of this work the only way to achieve success, and to obtain the realization, is to give your time and attention to it, and if you do not, you can never get it. That is my experience, and that is my belief. I know that when I was studying this Truth my whole thought was on it almost the whole time, and it took me a long time to acquire it. I think the student should give all the time he possibly can to this study, until he finds out that he has this realization which heals the sick.

Question.—What is meant when you speak of the spiritual understanding, and tell us that that is the thought that heals? How can we understand that thought, and how can we obtain it?

A. S. Dulin.—The spiritual understanding, as I perceive it, is the apprehension of the methods, or the understanding of the methods of operation of the divine plan, or the divine laws which govern the universe, and man as well. That understanding dawns upon us just in the proportion that we yield ourselves to the government of the divine, and subordinate our carnal perceptions to the influence of the law of the spirit of life. The thought that heals, instead of being in any understanding or spiritual understanding, probably could best be termed by stating that it is a realization of the spiritual being of the patient or of yourself. That realization embraces within your own conscious-

ness the realization that you and your brother are one, the one mind that was in Christ Jesus, manifesting intelligence through all individuals. The spiritual understanding is the recognition of the recognition of that within ourselves and others is within each creature, the Son of God. The realization, and that realization, as I perceive it, heals the sick, because the creature then comes under the law of the divine, instead of being subject to what may be termed the law of the carnal mind. Then withdrawing from the carnal sense of things into the spiritual sense, we obtain the spiritual understanding, as well as heal the sick and perceive the realization.

Bishop Sabin.—This question is susceptible of division. The first question is: What is meant when you speak of spiritual understanding? We mean, when we speak of the spiritual thought, the understanding which enables us through God's power to heal the sick. In other words, it enables us to separate the world of so-called materiality from the spiritual, so that we can see right down the line, nothing material, all spirit; and when you have that realization you have the realization of the spiritual understanding. It is very similar to what our brother Dulin said, only expressed in a different way.

The next part is: You tell us that that is the thought that heals. Well, that is the thought that heals. When you have the realization of the perfection of the child that God made, the indwelling Christ, as he says,—can see that perfectly, the realization of perfection in the creature,—that thought heals the sick, whether you speak the word or not. Suppose I am treating a person; in my mind I see that person in the presence of God Almighty, living, moving and having his being in God; whether I say a word or not, that realization of perfection heals the sick. But to emphasize it and give it more power, the power is intensified many fold by speaking the word. You find that our Savior always spoke the word, almost always, and so with the apostles. When the woman touched the hem of Jesus' garment she was healed. He didn't speak any word, yet virtue went from him. The realization of that thought is the thought that heals.

The other part of this question is: How can we understand that thought? I reply by studying,

by praying, by seeking, by knocking. Seek, ask and knock. Jesus says, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." But, unless you want it, unless you seek it, unless you pray for it, you will never receive it. You cannot do it, it is not for you. You must ask; you must seek; you must knock.

Question.—Some persons heal the sick and others cannot. Does God favor one person more than another? If not, why cannot all heal the sick alike?

Mrs. Agnes Norton.—I would say it is because all do not understand how to make the perfect realization. It is the perfect realization that heals the sick.

A. S. Dulin.—In the degree that we understand the law of realization in that degree do we succeed in healing the sick.

Bishop Sabin.—I do not think that God loves one of His children any better than He loves another. I think we were all born with equal rights, all endowed with power and dominion, and if we do not exercise that power and dominion it is not God's fault.

I received a letter from a lady this afternoon complaining that God permitted her children to be so sick when she was trying her best to do right. It was evident to my mind that her mind was not right, or she would not be complaining of God, and it was evident that she did not know what she was doing, or she would not have thought that God was the promoter of disease.

We all have the same power and the same rights, provided we exercise them. If we do not exercise them they are no good. There were corporations out West, especially during the early days of legislation, the legislation that recognized which was a system called omnibus bills. A man might get a charter to build a turnpike road, but in that charter he might insert, and many of them did, powers to build railroads, run steamboat lines, construct canals, and do every other conceivable line of business. An omnibus bill was never read, and some of those old charters became very valuable after they had repealed the possibility of making any more such laws, because of these charter privileges. If the grantees did not use those charter privileges, the charters were no good. You might

have a charter privilege to build a railroad, and if you did not build it, it would be no good to you. So with this. Every person has power to heal the sick, if he exercises the power that God has given him. But if one says, "Oh it is not for me, I cannot heal the sick," it prevents the possibility of such person doing good. As a man thinketh so is he, and that law is universal. If you make a law for yourself you have to live up to it. You have made it and you cannot avoid it. As you sow you reap.

Now, this does not answer all of that question, because the question seems to be quite long, but it answers some of it. The part that I have not answered is: Why can't all heal the sick alike? Well, that has been partly answered in the argument that has gone before. Every person, as I remarked, can heal the sick, if he will exercise the rights and powers God has given him. But if he does not exercise those rights he cannot heal the sick. The reason some cannot heal the sick as well as others is because those persons who heal the sick have the powers given to them by God, and they use the power that is given them; and in the degree that a person is spiritualized and in that degree would have the power to throw the world outside of his consciousness in healing the sick, and live for the time being in the atmosphere of God that surrounds us, in that degree he can make the realization stronger and stronger. The reason why some have stronger power in this direction than others, is that they have a stronger realization, but you cannot get any of these powers without study. The person who studies this Truth until it becomes a part of his life, and lives a life of holiness and of righteousness will not lie or seek to rob, or steal; he will not become a breaker of the Sabbath; he will be one who lives an upright life, and will seek to do unto his brother as division. The first question is: What is meant he would that his brother should do unto him—in other words one who carries out the principle, the thought which Jesus gave us, love God and love your fellow, that is the first and the last of this great religion of healing. It is nothing but love, it is love of God Almighty, given out through the spiritual understanding; and all can heal alike if all understand alike. All can understand if they ask and consecrate themselves to the work; but un-

less you do you cannot have the power.

This is a very frequent question to come to me through letters. For instance, they write, "I pray to God and why don't he answer my prayers?" We meet this everywhere as we go. Through all the churches in the country, you will find ministers asking in their prayer meetings for persons to pray for this one or that one. If you go to the same ministers and tell them that God does heal the sick, they do not believe you. They cannot believe you. They pray and their whole congregation prays, and the victim for whom they are praying passes on through the valley of the shadow of death.

Let a person that has the spiritual realization and the spiritual understanding, give the patient the proper thought of perfection, that life is eternal, and that patient cannot die. This little congregation that worships in this hall have raised the dead almost. One night a young man came in here just as we were going out and said his mother was dying. All around her at his home they were weeping, and he rushed out for this meeting and said he was going to get the Truth upon her. We picked up seven who had not left the hall, and we treated the old lady in going to our homes on the street cars, and it was not more than half an hour after we commenced to treat her that she sat up in bed and took some gruel, and in less than three weeks she was at my house and took dinner. This is not an unusual case, and some have been even more pronounced. A person cannot die if that person has the spiritual realization and holds the thought that life is eternal; one cannot die under that realization, and will not die until you give your consent, I don't think it is possible.

If one has the PERFECT REALIZATION, he can raise the dead. The reason why we cannot raise the dead, is that we have not the power yet. Jesus said he would do so, because He was the way, as well as the life and the truth. He is the example that was brought here for us to follow, and if we follow in His footsteps and worship at his feet, take Him as our guide, we will heal the sick. The more you study the works of Jesus Christ, the more you study the wonderful philosophy He taught, the deeper you can see, you can see away beyond. Soon a man can walk upon the water; can raise the dead; can do all these things which Jesus did, and this will be as soon

as we have His realization and spiritual understanding.

## TREATMENT.

Bishop Sabin.

We are Thy perfect children, dear Father, living moving and having our beings in Thee, and we have the knowledge of the Truth which makes us free, given to us by Thy blessed Son Jesus Christ, our Savior; and we thank Thee that this is true; we rejoice that this is true. We know that we are the perfect children of God, that God lives in us and we live in God; that we are spiritual beings, created in His image and in His likeness, and therefore are perfect as God is perfect. Our souls are white and our spirits are pure, and all these beliefs of material ailments are but the beliefs of so-called mortal mind, are unreal and untrue, as is fully shown when we obtain the realization of our oneness with God. God destroys, now, every vestige of inharmony and disease of every kind and character within every person in this audience, who wishes such destruction. God destroys every belief of disease, every thought of disease, and gives each and every one of us the perfect knowledge that we are God's children, and that we are perfect and are perfect now, and that there can be no imperfections, because we live, move and have our beings with the Father, live in Him, and He is eternal life and eternal health. God destroys all beliefs of old age, all beliefs of inharmony, all beliefs of sorrow, all beliefs of want, all beliefs of every kind that are not perfect and in unison with perfect love; and He fills our hearts with happiness, and with joy; He fills us full of love; He sends us away from here tonight full of love and joy and happiness and peace, rejoicing in the Truth which makes us free. We thank Thee, our Father, for all these in the name and through the name of Jesus Christ, our Lord. Amen.

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\* \* \* \* We must be here to work;  
And men who work can only work for men,  
And, not to work in vain, must comprehend  
Humanity, and so work humanly,  
And raise men's bodies still by raising souls,  
As God did first.—Mrs. Browning.



## BEAUTIFUL THOUGHTS CONDENSED.

## RANCH PHILOSOPHY.

Our souls are bathed in a spiritual atmosphere; a spiritual sunlight falls upon them. Here and now—yes, truly, here, in this present—we dwell in the spiritual world. There is a realm in which the Spirit is directly manifested. There is also in us a faculty, by the exercise of which we may draw power from thence. It is the function of this faculty to open, as the petals and leaves of a plant open.

Peace, be still! Forget all else but the Spirit. Unite in consciousness with that finest, inmost essence which fills all space, entering into its peace, contemplating its beauty, resting in its encompassing love.

O Power, whence cometh all the energy which stirs this universe; O Wisdom, which guides the noblest deeds of men; O Love, which unites all hearts to thee, unto thee I dedicate all that is in me. Unto thee I open my soul anew, that it may be filled with thy peace, that it may be inspired by thy love. Guide me, that I may be faithful to Thy presence.  
\* \* \* And as we go, one and all, in silence, when the soul of each is moved, let us bear with us the Presence which has been with us to-day. Let us walk with that peace which has filled our souls, and forget not that love which has drawn us together as fellow-workers in the greatest of all spheres in all the universe—the kingdom of the Spirit. Peace, peace, peace!—*H.. W. Dresser.*

## A PRAYER FOR LIGHT.

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring and by what means they may avoid them.—*Euripides.*

God sent His singers upon earth,  
With songs of gladness and of mirth,  
That they might touch the hearts of men,  
And bring them back to Heaven again.

The truest end of life is to know the life that never ends.—*William Penn.*

I've kinder done some searching  
Around to find the Truth,  
Have expected to find it perchin'  
High on some church's roof.  
An' I've searched until I was weary,  
Till my brain from toil fagged out,  
Till eyelids wet an' teary  
Made soft a heart once stout!

At last I've found a Savior,  
My Redeemer truly lives,  
An' I'm baskin' in His favor,  
Enjoyin' the best He gives;  
While songs of glad thanksgivin'  
Like swellin' anthems raise  
From out a heart that livin'  
A' bubblin' o'er with praise.

How did I find this Savior?  
Look in the glass an' see.  
Jest changed my mind's behavior,  
An' Heaven came down to me.  
While a ray of power an' sweetness  
Illumed my soul's dark depths,  
As the evening star with meekness  
The darkness intercepts.

Like a battle steed a champin'  
His bit before the fray,  
Your soul within is stampin'—  
Loose rein and give full sway!  
The fiery sword of Eden  
Or strong bound gate of Hell  
Can't keep from fields Elysian.  
If one cares there to dwell!  
—*Sam Exton Foulds, in Now.*

When it becomes the joy of our lives to render service—to give ourselves unto the least and the greatest—we shall find that a great immutable law of compensation restores to us again sevenfold.

Every worker should stock up early in the day with good cheer. There is nothing like it to carry a man along safely and smoothly amidst the shoals and riffles. Your associates and even your competitors will like you better for it.—*The Optimist.*

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, March 25, 1903.

Question.—What are the promises given to a believer in Jesus Christ, and how are we to know who is a believer and who is not?

Bishop Sabin.—This is perhaps one of the most important questions that we are liable to meet. The question is, first, what are the promises given to a believer, and, second, how are we to know who is a believer? In other words, how are we to know that we are believers, ourselves? I will take up the first part of this question and refer you to certain passages of Scripture indicating what the promises to a believer are.

We are told that "As many as receive him, to them gave he power to become the sons of God, even to them that believe on His name." That is one promise. The believer has power to be the son of God.

Kindred to this promise is the Scripture which says: "Except a man be born again he cannot see the kingdom of God." "Marvel not that I said unto thee, ye must be born again." "That whosoever believeth on Him should not perish, but have eternal life." ETERNAL LIFE is another of the promises to the believer. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have EVERLASTING LIFE."

Tell that to any of our Bible students of the so-called old school, and he will say that it refers to the spiritual man, that the spiritual man has everlasting life spiritually. Now, I reply to that by saying that in all the Bible everywhere that you may go, and study it from cover to cover, you will find there is not even a thought expressed that the spiritual man is ever supposed to be the subject of death. "This day shalt thou be with me in Paradise." Whether is it better to lose your body, than your body and soul both, Jesus says, or words to that effect. That does not mean the spirit. The soul of man is not his spirit. The soul is the sub-conscious mind, the spirit is the God Almighty spirit that is within you, as was read in your hearing to-night. The spirit within, which is in man, can no more die than God can die; it is of God; it is God.

He is within us, and we in Him. EVERLASTING LIFE, therefore, is a promise to the believer.

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Now that is a promise to the unbeliever. He is subject to condemnation; he is living under condemnation. In other words, he is on the highway to death. He is bowing down to the kingdom of so-called matter, and he is on the road to destruction. There is naught but destruction along that road until he turns and comes back and believes in the Son of God, and then he hath everlasting life.

"He that believeth on the Son hath EVERLASTING LIFE; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

What is the use of taking Scripture and trying to twist it around? If it says He that believeth on the Son hath everlasting life, why not take it at what it says? What is the use of twisting it around and holding up some kind of system of dogma that is carrying down the world to death because of unbelief? Take the words as they are, give them their ordinary meaning in this as well as in others.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; BUT IS PASSED FROM DEATH UNTO LIFE."

"Him that cometh unto Me, I will in no wise cast out." "Every one which seeth the Son, and believeth on Him, may have everlasting life."

"Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

"If ye believe not that I am He, ye shall die in your sins."

"Doth thou believe on the Son of God?" He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, 'Lord I believe.'

"And Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

"No man cometh unto the Father, but by me."

"Neither pray I for these alone, but for them also which shall believe on me through their word."

"Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

"But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name."

Now, these are some of the promises to the believer. You are promised everlasting life; you are promised salvation; you are promised the new birth; you are promised everything through believing in Jesus Christ, the Son of the Living God.

Now we come to the next query, or part of this question: How are you to know what a believer is? Now, the world is full of people who are claiming to believe. Do they believe? You can test this question only as you test every other, by the fruits of the tree. The very last words our Savior gave His disciples before He ascended into the clouds, were these: "Go ye into all the world and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe."

Now, mark you, the world is full of belief. "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

In all of the Bible this is the only definition that I know of, of what constitutes a believer. There is the test. When He sent them out before, Jesus not only sent them with power to proselyte, but Himself prayed for those who should be converted. His last words were, Take this gospel, I have been preaching it to you; take it and preach it all over the world, and in order that you may know what a true follower is and a true believer is, "THESE SIGNS SHALL FOLLOW THOSE WHO BELIEVE YOU." It does not mean that the preacher alone shall have the signs following, but every person who believes shall have certain signs.

Now, apply the test. Where are the believers? You will find the sky is pierced by temples and by spires throughout the whole world, and in many of these temples if you go forth and preach this doc-

trine, that the signs shall follow those who believe, you are at once dischristianized and thrown without the pale. They regard you as worse than an infidel. Why? Because the God-creating business of Diana, of the Ephesians is in danger. The image business is being destroyed. Now, mind you, I am not wishing to say anything against the Christian world, but I will say this, that the Christian world are not living up to the privileges to which they are entitled. They are blind leaders of the blind upon this one subject. Instead of meeting this Christian thought of God-healing as they should, and as they are taught by Jesus Christ to do, they meet it with contempt and with fear. There are ministers who believe in this God-healing, but are afraid to come out and place upon their banner that only those who have the "signs following" are living up to their perfect privileges.

Now, I do not make these remarks for the purpose of creating dissension, or for the purpose of having anybody feel bad, but because they are true, and I want them to go forth throughout the entire world, and let this test of who a believer is be known. I have given you the Bible and the sayings of Jesus Christ, which carries out everything I affirm.

Then I say again that it is the duty of all to lay aside their prejudices and learn this Truth, and the signs will follow as they are following thousands and tens of thousands to-day throughout the world. In every city and in every clime there are some who believe; the spoken word is healing the sick; truth is dispelling error wherever you go and the "signs" do follow.

The Christian religion, as taught to-day and as it has been taught for the past two centuries, has gradually brought the world from almost, if not perfect, barbarism up to a high state of civilization, and the beautiful story of Jesus and His love, is preached all over the world, and in so far as the Christian people lift men from the carnal brute that we that found him in the dark ages, up to the enlightened man of to-day the blessed truth has been effective; but I say to these Christian people in all love, take another step, go one step farther, get upon the platform that Jesus Christ laid down for you, and then the Millennium, universal love, universal harmony, will settle down over the whole earth, and we will all rejoice and sing the new song

which is for the followers of Jesus Christ. It has been my effort and it has been my prayer to so advance this Truth that the world at large may see it, and may embrace it, and God Almighty's benediction will be ready to bless this race and give us the starry crown which belongs to the true believer.

Mr. Robert Weir.—There are four classes of Christian believers. A noted evangelist, addressing a Kansas City audience, is reported to have said: "If a sensible man is taken sick, he will send for the best physician in the city; but a fool or a fraud like Dowie, would send for the elders." A few weeks later he was stricken with what proved to be his last illness, and returned to his home in the East attended by two physicians; and a few weeks later he passed away. His biographer, his son, referring to his last illness quotes him as saying, in substance: "I believe God could heal me by a miracle, if it is His will; but if I should ask Him to do so, I suppose it would be necessary to discharge my physicians."

That man was the prince of American evangelists. By his God-given power he was able to sway the multitudes. Thousands were converted under his preaching, lifted up, and encouraged to strive after a better life. He was a worthy representative of one class of Christian believers. He believed in God and in sin, sickness, suffering, disease and death. He believed in prayer and in medicine, as remedies in case of sickness, disease and suffering.

Another noted American, a man of faith in God, a practicing physician, was led to believe that God required him to provide a home for consumptives, whose cases were regarded as hopeless—poor people in their affliction, who, by reason of their poverty, were deprived of necessary comforts. He was without money, yet he contracted for a property, established a consumptives' home and trusted in God to send him the money to pay for it. The money came. Subsequently he established an orphanage; a spinal home; a cancer home; a faith training college; and a school for the education of colored people. He enlarged and extended the work, until the running expenses amounted to thirty or more thousand dollars each year; and he declared he never asked any man for a dollar. This remarkable man, within a few years after he entered upon his work of faith in the interest of suffering humanity, discovered that God heals the

sick, in answer to prayer. He began healing in that way, and published the fact to the world. The effect, financially, was, for a time disastrous. He did not, however, abandon his medical practice. He prayed for those who were willing to receive the prayer of faith, and prescribed medicine in the case of those who preferred that method. In the midst of his usefulness, and in the prime of life, he was stricken with heart trouble and passed away.

This man is a worthy representative of a second class of Christian believers. He believed in God; in sin, sickness, suffering, disease and death, and in prayer, and medicine, as remedies, in case of sickness, disease and suffering.

A third class believe in God, discard medicine absolutely and do not believe in the reality of sin, sickness, disease and suffering. They believe in prayer as the remedy for sin and sickness, and claim to heal the sick and the sinner by their method. They do not declare the Truth, the whole Truth as they claim to see it; they believe that "at this period of two evils the less is to be chosen."

A fourth class step out upon the platform of God's promises: they believe God's word, that "Because thou hast made the Lord which is my refuge: even the Most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling; for He shall give His angels charge over thee to keep thee, in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." They believe that fear, sickness, suffering, disease and death, are effects of which sin is the cause; and that when the cause is destroyed the suffering cannot remain. They believe in good and know no evil. They believe in health, and know no sickness. They believe in strength, and know no weakness. God is their life, health, strength, and breath; they follow Christ and know no death.

It is not necessary to discuss the question, as to which of the four classes named, is nearest the Truth. We leave that to you. We suggest that the same Power that makes us well, will keep us well; that when we are no longer liable to sin, sickness, disease and suffering, we may justly claim that we are healed, and saved.

Question.—How can a person heal the sick absently; that is, what is termed absent healing?

T. M. Cook.—In answering this question I

stand firm on the proposition that God heals the sick through natural law. The healer makes the realization which heals the sick through argument and statements of facts; he argues those propositions to the sub-conscious mind of the patient. Now, one property of the sub-conscious mind is that it controls the functions and operations of the body; without the knowledge or conscious direction of the objective or conscious mind. That realization being sufficiently impressed upon the sub-conscious mind, through thought transference, or as it is more aptly termed, "soul communion," the healing is accomplished through God's natural, universal law; and God being everywhere, omnipresent, it matters not whether the patient is on the opposite side of the earth, or at the healer's side. This, as I understand it, is how absent healings are accomplished.

Bishop Sabin.—In answer to that question I will say this, that all healing is simply the answer to scientific prayer. We can pray for the King of England; we can pray for the Emperor of China; we can pray for the President of the United States; and we don't have to have them with us for our prayers to be answered. The scientific prayer which heals the sick; I think I state it in about twenty words.

We pray to God to instruct the sub-conscious mind of the sick one, showing to that mind that the spiritual child which God made—that is, the spiritual existence, the God within is perfect, and can be nothing else than perfect; and when that sub-conscious mind is convinced of this Truth, this destroys the so-called disease, which is nothing more nor less than the creature of the objective or outside mind. Now, let those who want to, study that question out, and I think they will find that the thought which heals.

Question.—What is meant in Divine healing by the word "treatment?"

A. S. Dulin.—The way I understand it is just what has been said in the last question. It is prayer.

The stars shall fade away, the sun himself  
Grow dim with age, and Nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter and the crash of worlds.—

## THE UNIVERSAL GOLDEN RULE.

FROM "MIND."

The true rule in business is to guard and do by the things of others as they do by their own.—*Hindu.*

He sought for others the good he desired for himself. Let him pass on.—*Egyptian.*

Do as you would be done by.—*Persian.*

One should seek for others the happiness one desires for one's self.—*Buddhist.*

What you would not wish done to yourself do not unto others.—*Chinese.*

Let none of you treat his brother in a way he himself would dislike to be treated.—*Mohammedan.*

Do not that to a neighbor which you would take ill from him.—*Grecian.*

The law imprinted on the hearts of all men is to love the members of society as themselves.—*Roman.*

Whatsoever you do not wish your neighbor to do unto you, do not unto him. This is the whole law; the rest is a mere exposition of it.—*Jewish.*

All things whatsoever ye would that men should do to you, do ye even so to them.—*Christian.*

## NOTICE OF REMOVAL.

On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

The new location is immediately east of the Thomas Circle and can be reached by the 14th St. cars, the cars going immediately around the Circle. This location is much more central than the one on Belmont Ave., and is easily reached. Those who wish to come on the Metropolitan cars can take the 11th St. cars to M St., and there get out and walk three blocks west. The 14th St. car line runs right by the Circle.

My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.—*Emerson.*

## WHAT IS REPENTANCE?

JANE W. YARNALL.

We of the modern metaphysical movement have discovered that many words in common use are rarely understood in their full meaning; therefore we find it wise to dig deep for the greatest significance of words, that we use so often with very little knowledge of their full meaning.

In the years gone by, and within the memory of most of us, we have been taught that to be sorry and feel a deep regret for any wrong we had been guilty of was repentance; but by a more thorough analysis of the word we find that sorrow, regret, or contrition, is but the preliminary step toward repentance. By reference to Webster's dictionary we find he begins his rather lengthy definition by the use of those synonymous terms, sorrow, regret, etc.; but he does not strike the key-note till he reaches the paragraph in which he says, "To change the mind, or the course of conduct;" which puts a finishing touch to his definition, and gives it a practical value that shows us that sorrow *alone* is not repentance; but the turning about, forsaking the false way, and adopting the true, is genuine repentance. True repentance is of the mind which controls the acts outwardly. "*Be ye transformed by the renewing of your mind,*" thus producing a bodily transformation as well. To review the past mistaken ideas and methods, and analyze them, leads to repentance if one is candid and free from dogmatic prejudice. No one wants to go through this life experience with a mistaken conception of the great principles involved in the problems that confront us; and when convinced of the errors that have clouded his perceptions of the true way he will see that wisdom in forsaking the false way, which is true repentance.

Most of us have become convinced of the fact that our parents and teachers have been in error concerning many things of great importance; even when perfectly honest and sincere in their conceptions of what is right and true; but it remains for us to abandon *any* and *every* erroneous sentiment whenever convinced of the unrighteousness of it; no matter from whom it came to us.

We are to *first* acquaint ourselves with the principles that are Godly and changeless, then we shall

have no difficulty to discriminate between the true and Godly, and the false and ungodly. Principle is God, and all error is a *lack* of principle; there is no God in it, and however much we may love and respect our parents, teachers and pastor, we cannot afford to respect their errors, or rely upon the opinions of anyone whose ideas conflict with those eternal principles that constitute God.

It is truth we want, and we are daily more and more positively convinced that *only knowledge* of truth can make us free from the effects of error. Thus we see plainly the necessity of forsaking all error and depending solely upon truth as it dawns upon us. Such only is repentance in its true sense.

When one who, under the excitement incident to a so-called religious revival, kneels for prayer to be converted; supposing himself to be the chief of sinners, (which supposition is usually due to hearing a vivid portrayal of a fancied hell that is yawning to receive every impenitent soul,) is frightened with the thought of the possibility of being thrust into that horrible pit—should he refuse to repent—he is not the penitent soul so much as he is the victim of excitement that takes on the character of hypnotism, and which is soon to wear off, and leave the so-called convert for a time a blind follower of a mistaken sentiment that darkens and dulls his perceptions of genuine Truth. Still the whole process has been called a case of repentance and conversion. Even little children, less than a dozen years of age, and innocent of wrong-doing, have often been so wrought upon by such excitement and drawn into the church as converts when there was no conscious realization of what the step involved; and at first no idea of what they were to repent of. Many such victims of a mistaken influence have never been guilty of willful violation of any known principle of right, and simply submit to the over powering mental influence of leading minds to whom they look up as oracles of wisdom.

We do not wish to be severe in our criticism of such methods, for we know that much good is accomplished in *other ways* by those who endorse such method, not realizing how mistaken it is. The fear engendered by such false and exciting methods blinds the judgment and paralyzes the reasoning faculties thus building up a spurious faith in an impossible God.



This is an age of investigation of principles, which leaves opinions out of the question. We have been *too long* under the dominance of human opinion because of our ignorance of the fact that Divine principle is the standard of authority; but thanks to the progressive spirit of the age, we have learned that an infallible law proceeds from that combination of eternal principles which has been named God because it embraces *the all* of good, and which law is ever and always waiting man's recognition of it; and which *when* recognized and understood, makes for harmony on every plane of human experience, unless perverted by human error. It is error (called sin) that must be repented of and abandoned; and it is by *knowing* the truth about it that we are made free from the effects of error. How simple the process when we look at it from the view point of Divine principle. And yet its very simplicity has often seemed to *human* judgment a cause for doubt of its practical reliability. To draw upon the credulity of the masses by something mysterious and incomprehensible often attracts where simplicity goes begging, but the heaven is working in a marvelous manner with those who do their own thinking and are willing to SEARCH for the knowledge that makes for freedom. The majority of people are not aware of being in bondage to anything and wonder what we mean by so much talk about freedom. Let me tell you; there is no condition of discord, discomfort, disease or misfortune that does not betray the fact of bondage to ignorance and error, that we are bound by such ignorance. What is it but bondage if you allow a mistaken notion regarding the powers of mind to stand between you and the realization of your ability to master the condition you are anxious to correct? Let it be what it may, a knowledge of the law of Cause and Effect will enable you to trace the cause and obliterate the effect. To *know* that every discordant condition is the result of some falsity is a very important step towards correcting the falsity, and with that knowing *must* come the realization that *Truth* is the Savior that makes for freedom. The abandonment of error and the acceptance of Truth is repentance.

*John the Baptist came preaching in the wilderness, saying, "Repent ye, for the kingdom of Heaven is at Hand."* The Scribes and Pharisees

were misleading the people by teaching the foolish forms and ceremonies that had been handed down from generation to generation for ages; besides which they were indulging in every form of wickedness and error which could by no means accord with the kingdom of Heaven. So John admonished them to repent, and assured them that by doing so the kingdom of Heaven would be found *right at hand*. So it will be to all who persistently reject all error and accept the Truth.

This is repentance. Let us repent of our former false conceptions of God and accept the TRUE GOD; and KNOW that there is no other God *but* the TRUE GOD.

Let us repent of the false belief that man was created wicked and depraved, and know that man is the perfect expression of all that is in God.

Let us repent of the false belief that man is composed of flesh and blood and bones, and *know* that man in his real being is spiritual, because he is created *by* and *of* pure spirit. Let us repent of the false belief that we as living souls are unworthy, weak and limited, and *know* that power and dominion are for us in the exact degree that we consciously claim and appropriate them.

Let us repent of the false belief that God afflicts us with sickness and pain, and *know* that the gifts of the TRUE GOD are only good, and that sickness and pain are only results of human error.

Thus we see that a realization of that kingdom of Heaven that is always at hand, comes only by repentance of all those mistaken and misleading dogmas that are contrary to all Godliness, and only shut the door to the kingdom of Harmony, which is Heaven.

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O Love, that dost with goodness crown  
The years through all the ages down!  
'Tis in thy strength the mountains stand;  
The seasons roll at thy command;  
And rooted all the things that bless  
Deep in thy everlastingness.

—J. W. Chadwick.

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Never fear to bring the sublimest motives to the smallest duty, and the most infinite comfort to the smallest trouble. Count nothing small. The smallest thing may be a link in the golden chain which binds a man to the Divine Master himself.

## OUR YESTERDAYS.

Could we recall the bitter words  
That blight our yesterdays  
And blot out all their influence  
From life's diverging ways,

How brightly mem'ry's skies would shine  
Unclouded o'er now,  
And that sad past—how fair a crown  
Would rest upon its brow.

Could we undo the errors and  
The wrongs we may have done  
Through weakness or through ignorance  
Or passion's stress alone,

The memories that torture us  
Would not be ours to-day  
And peace would look into our eyes  
And fold her wings and stay.

But though the past companions us  
With these reproaches, need  
To-morrow and to-day be sown  
With such unholy seed?

Ah, no. Though these reproaches speak  
Our weakness and our shame,  
Let them become the lash, the spur  
Unto a noble aim.

So up the heights of higher life  
Though haunted we will go  
And give ourselves to higher use  
God asks of us below.

—*Carrie Rentrew.*

## THE OBJECT OF LIFE.

What is the true object of life?

Madam De Stael once said, that the highest purpose of a man's life was a search for the Truth—and it was his duty to publish what Truth he discovered.

It was Ruskin who said that, "God gave a greater meaning to the words of His favorite than they dreamed of," and this statement uttered by Madam De Stael, at one of the gatherings at her

Paris salon, has a deeper meaning than she knew or dreamed at the time of saying it.

Of a verity, we can see that the noblest aim a man can have in life is to search out the Truth; and also we can see that it is his duty to publish, or give to others freely, what he has discovered of the Truth, so that they, as well as he, can profit by it, and be made free from error and ignorance.

Christ said His mission was to heal the broken-hearted, bind up the wounds of the bruised and to free the captives from their bonds. Not those who were bound by chains and were the slaves of others did He come to free, but those who were bound by ignorance and error,—those who had wrong ideas in their heads.

What is Truth?

Truth is the opposite of error, or false opinion. False opinion exists only in the mind of man. Outside of that all is Truth. Our opinions are Truth when they accord with Verity; when they do not agree, or coincide, they are erroneous thoughts, or ideas, and lead us astray. Error cannot be made to supplant the Truth, for no matter how many great men or what authority upholds it, sooner or later its falseness is seen and it falls to the ground, and dies amid its worshippers. Truth is reality,—or, What Is.

Christ said: "For this was I born to bear living witness to the Truth." When Pilate asked: "What is the Truth?" He answered not, because He thought, perhaps, that it was useless to argue this question at that time and with a man of Pilate's nature. His life was an answer to the question. He had borne witness to the Truth of His words by the works that He performed. His works proved the Truth of His statements, and He says at one time to His disciples who doubted Him: "If ye cannot believe My words, believe Me for the works I do." For they testified to the Truths He had uttered. If a man says he can walk across the Patomac river in the summer time, that does not make it so; but if he should go down there and we, as well as others, see him do it, that would be a demonstration, which we would be obliged to believe, or a proof of the words by a work done, that we could not deny. And so it is no wonder the Master said, "Believe Me for my works if you cannot believe My words," for He healed the multitudes that came to Him in the open and where everybody

could see and not in secret and in a mysterious way. And He said: "What I do, you can do," for He knew that law was universal and a living, eternal Truth. How? By its demonstration.

A statement made by a man, may, or may not be a Truth. It may be partly or relatively true. If made about an object, it can be proved by examining the object and seeing if the statement agrees with the object. If made about a principle, it can only be proved by applying the principle and seeing if the demonstration agrees with the statement. Scientists say that the sun is some 95,000,000 of miles away. This is relatively true. It may be some inches or rods away from the correct distance—that does not make much difference—but we know that the sun exists, and is a Verity. Many of the ideas which we have held in regard to the earth and sun—and which seem real and true to the senses—we now know were false. For instance, the earth looks flat and it seems as though the sun rose in the East and traveled around the earth and set in the West. It was the old idea that the earth was the centre of all this vast universe and that the sun, moon and stars, were created solely for the purpose of giving light and glory to our earth. We know better now. We know that the earth is round and turns on its axis each 24 hours, and this causes the seeming of the sun to rise in the East and set in the West. We know that our earth is only like a grain of sand to the numberless worlds in the universe. These truths which we have learned and have been taught through science, have caused us to be more humble, and enabled us to gain a better conception of the wonderful power which created and controls the whole in perfect harmony.

What has been gained of these Truths is the possession of nearly all mankind, and serves to give us a better idea of God—the Creator—and our own relation to The Father, and a better understanding of what we are—our duty to one another—and the true object of life.

The vast majority of mankind have wrong ideas of what life is, and what it is for, and to-day only a few have begun to see the true object of life.

Life is a Verity—a truth. We know that we are, because we are conscious of existence, and we know that this consciousness is all that enables us to say that we are temples of God, and that the

spirit of God, or Life, dwells within us. The true object of life is happiness, but it is not gained by the selfish pursuit of worldly pleasures, nor is it gained by those who are ambitious for fame and high positions. All are seeking happiness, and this inborn natural craving for satisfaction clearly shows that it is possible, and is what is leading mankind on in the search for the good, beautiful, and True.

The philosophers of old have told us that no man can harm another, except he harms himself, and that the one who makes a slave of another, ties himself to that slave.

We cannot rise by ourselves alone, but all must rise or fall together. As the law of gravitation holds all the planets in their places, and maintains harmony and equilibrium in the universe, so the Divine Law manifest in humanity proclaims that our interests are all one, and that we must live for all and work for all, in order to obey the law of Divinity, and be happy.

Acting in harmony with Divine Law will bring happiness, and in opposition, brings unhappiness. Selfish persons cannot be happy, because they receive what they give. They do not love and are not loved in return. They live unto themselves alone, and the warm sunshine of love with its energizing vibrations cannot enter their hearts; they do not know the law of happiness, and walk blindly on through life, without ever seeing the gates of Paradise.

Some of the commandments of Buddha to his followers were: "Think purely; speak kindly; live nobly." Can any one doubt but that a life lived according to these precepts would bring happiness? Would it not be in accord with your idea of Divine Law, to think that a life lived in harmony with these rules would bring only good results? A tree bears fruit after its kind: A fig tree does not bear thorns, neither can a life lived in harmony with pure principles, like those laid down by Guatama Buddha and Jesus, bring anything else except happiness.

The true object of life is to so live each day as to manifest more and more of that perfection which the Master exhibited and lived. We may not reach the ideal life that Christ lived, but we have within us the possibility of gaining it, and earnest effort will surely bring a rich reward to each and every

one who attempts to live the Truth and follow in the way of Life.

—J. G. Wait.

### AN ANSWER.

What makes reasoning seem tedious is because it has hitherto been based upon a false foundation.

Reason is for the purpose of reasoning about an Infinite Being, from an Infinite and limitless standpoint, in regard to all things pertaining to the Being in which it is situated. Do we use it in that manner? It is not used to reason out the possibilities of Infinitude from the standpoint of impossibility? Do we conceive an idea and reason it out from the standpoint of being able to use all the forces of the universe in the carrying out of that idea? Do not we reason about its fulfilment, filled with hundreds of fears and doubts?

Is it any wonder, then, if we find it tedious and unpleasant to reason out the practical affairs of Life? Reason is being twisted and turned from her true and natural position; weariness must be the result, and unpleasantness of feeling be the reward.

Having learned what man is, and his Infinite nature, we cannot truly say that we have a "blind" faith in "I am." Just the contrary. It is a clear understanding of the fact that no one in the universe can limit any man.

It is the knowledge that each man sets the limit to his possibilities; no one else can or does do that limiting and binding for him.

There is a poem, I forget by whom written, which tells of a young couple, who loved unhappily, so the story goes. They agreed to meet at a certain place one night and die together. The woman arrived first and killed herself, going straight to hell, where she awaited her lover. He did not come. She waited—I forget the details, but I think it was until he fell in love with another. When she realized what had happened, to the amazement of the devil and her companions, she walked out of hell, and no one attempted to stop her.

I like that story. It shows what utter fearlessness will do. By all the laws of prestige, and custom, and duty, she ought to have stayed in the hell which she had made for herself. Instead, she ig-

nored everything but her rights to infinite freedom, and left. So it is with us all. If we choose, we can make a condition for ourselves which means hell to us, but no one but ourselves can keep us in it; we are free to choose which we will have, and no man can gainsay it. If we choose to dwell in happiness, plenty, peace, and joy, we can do so, and no power in the universe will do aught but help us to that state. How can any power help the one who fears to trust it?

Surely we who have learned that our fate lies in our own hands cannot be said to be having blind faith in our power. It is knowledge.

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On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

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My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.

### A CHEERFUL FACE.

Next to the sunlight of Heaven is a cheerful face. There is no mistaking it. The bright eye, the unclouded brow—all tell of that which dwells within. Who has not felt its electrifying influences? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing through our veins for joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth!

## THE POSSIBILITIES OF MAN.

REV. FRANK E. MASON.

"What am I? I don't know. I am trying to think myself right.

"Everybody must be just what he is because he is the only one that thinks it.

"If you are poor, weak and unhappy, change your thinking.

"We put up with our conditions because we are too ignorant to overcome them.

"We are the evil of all the past.

"Every system is an incubator of disease.

"What is man? We don't know what man is. Nature has never yet defined man. All we know is that man is all he can make himself. There is nothing impossible in this universe to man.

"All the good things we put up in the sky. We hope for things to-day. What are hopes? It is evident that we haven't what we want.

"No man has seen God at any time. God is not, until somebody expresses Him.

"Thoughts are things. The organ is a thing. Man thought of the organ, consequently the thought is the organ. The electric light is a thought of man's; it is a thing. If you think of disease you will have disease. If you think of pain and poverty you will surely have pain and poverty. People don't think for themselves. Most of us are phonographs and only talk what others talk into us.

"Everything in this universe expresses itself. The only trouble with man is self-belittlement. The best any of us can do is to advance what is in us. Nature has given no outward weapon, but has given us mind, and mind is man's weapon.

"My grandfather rode in ox carts and used the tallow candle. I rode down here in a train at a mile a minute and have the electric light. What's the difference? My grandfather's mind was as highly illuminated as the candle. He couldn't think any faster than he could travel. When you begin to think you have a new phenomenon of life.

" 'Like produces like.' "

" 'Whatever a man sows, that shall he reap.' "

"Diseases will not exist when you begin to think beyond them.

"It is the thought of to-day that produces the condition of to-day. You are just as big as you

make yourself. You can't put a quart of intelligence into a pint mind, and just as large as you make your mind Nature will fill it.

"We believe in immortal and mortal. If you believe in a good God, and a bad devil, you will be seeing good things and devilish things. When we drop the devil and embrace God, there will be no devil.

"It is not the masses that need to be made better; it is the fellow that sees the masses crushed. You need to be made better yourself.

"Heaven means harmony, and if you can't make Heaven here you can't anywhere. There is no place where you can get rid of yourself, so if you have Heaven within you you will be in Heaven.

"Everywhere you go, nine-tenths are talking of Disease, Failure and Death. When you stop talking of disease, it will go.

"You can change all your conditions by thinking beyond and above them.

"There is only one basis of life—Spirit. There could not be any other.

"If you are weak; don't call yourself weak, call yourself strong.

"The Golden Rule is the only thing that is worth anything to man in this world: Do to others as you would do to yourself."

## LOOK PLEASANT.

We cannot, of course all be handsome,

And it's hard for us all to be good.

We are sure now and then to be lonely,

And we don't always do as we should.

To be patient is not always easy,

To be cheerful is much harder still,

If we make up our minds that we will.

But at least we can always be pleasant,

And it pays every time to be kindly,

Although you feel worried and blue;

If you smile at the world and look cheerful

The world will soon smile back at you.

So try to brace up and look pleasant,

No matter how long you are down,

Good humor is always contagious,

But you banish your friends when you frown.

—Somerville (Mass.) Journal.

# Washington News Letter

—Published Monthly.—

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OLIVER C. SABIN, EDITOR.

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OLIVER C. SABIN.

# Unchain the Truth.

Reports from the various parts of the field show a constant broadening of the reception of the Truth by the people. I am in receipt of a little booklet, printed in South Africa upon the subject of Evangelical Christian Science. This booklet is Unchaining the Truth for the people of that country. In many foreign countries, in a number of places, it is actively propagated, notwithstanding the vibrations of error which are sent out constantly, for the destruction of this propaganda of Unchaining the Truth. It is continuously growing stronger and stronger. In our own country, I am constant-

ly receiving from our students in various parts, wonderful evidences of healing, showing that God is working with us. The book Christology, and the Lesson Course, and the News Letter, all combined as educators, are making workers everywhere. God's name be praised that such is true.

I wish to impress upon the lovers of Truth, those who wish to work in the vineyard of the Lord in this gathering in of the sheaves, that each and every one should use every possible means in your power to scatter the Truth. If you haven't the means to buy the literature I will send the leaflets and back copies of the News Letter to all who will send postage. If you have the means you should pay of your own means the cost of these papers, as the expenditure by you of money in this direction will do you good. You must forever and always remember that as you sow you reap. If you pinch in the work for God, you will receive in return a pinched supply. I wish to impress this seriously: God blesses those who work, and GOD BLESSES IN PROPORTION AS WE DO WORK.

For this month of May, we will sell the book, Christology, where persons take ten at a time for the purpose of giving away, at five dollars for the ten books. This is actually less than the cost of printing. And we will also pay the cost of postage on all mail orders received along those lines. Now this is a chance for persons to put their money out for the spreading of the Truth, where nobody is to be enriched because of their generosity. Let this be the work of every friend of the Truth to spend at least one five-dollars for the scattering of ten volumes of that book during this month of May. Let that be the work of every person receiving this News Letter. If there is not enough of the old edition, the new edition is in the hands of the printer, and will be ready by the time this News Letter reaches its readers; so there shall be no lack of supply, and the books shall go out perfectly for this price. Let it be for the month of May that this work is to be carried on in this way.



In order to make the order equitable, all those who reside in America, or in Europe, can send their orders, and if they start the orders in the month of May any time, they shall be accounted for the books sent. For those living in South Africa, Australia, Japan, China, and other countries where it takes a longer time than a month to reach them, they can have two months in which to send for the books. That is to say if an order is mailed at Sydney, Australia, or any other place in those countries during the months of May or June, even though it takes a month or more for the order to reach us thereafter, we will supply at the prices named.

Let each one work and fill his diadem with stars. For every soul that is saved we are promised a star; and let us devote our lives to the gathering in of these blessed sheaves of the lost sheep. God will abundantly take care of us; God will give us His love, to fulness and overflowing.

Remember the Lesson Course, which is now reduced to two dollars. It should be in the hands of every person who desires to learn how to heal the sick. It should go forth. Our college faculty are spending their whole time in this work and doing worlds of good. Write to Prof. Thomas M. Cook, Lock Box, 374, Washington, D. C., for the Course. God bless all.

Yours Lovingly,

*Oliver C. Sabin*

Father Ducey is telling about how he was accosted on Madison Avenue the other day, by an old woman to whom he had often given alms. She presented so disheveled an appearance that he mildly suggested that she would do well to go home and make a fresh toilet.

Shrugging her shoulders, she said, plaintively: "Sure; yer Rivirence, I know I don't look clane or dacint, but I can't help it. I'm just a poor, miserable, dirty, ould woman, not fit for this world at all, at all—only fit for the Kingdom of Heaven!"

## CHARITY OF SPEECH.

Unkind words do as much harm as unkind deeds. Many a heart has been wounded beyond cure, many a reputation has been stabbed to death, by a few little words.

There is a charity which consists in withholding words, in keeping back harsh judgments, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, and forebears comment; then locks the unpleasant secret up in the very depths of the heart. Silence can still rumor; it is speech that keeps a story alive and lends it vigor.

It is in the kind and gentle heart that charity abides with the peacefulness of a dove. There it makes its home, and, by the word withheld and the kindly words outspoken, we have the sign of the dove of peace nestling in the heart. For kind words are like "apples of gold in pictures of silver."

The heart that is filled with bitterness will give vent to it in words. It sees nothing bright or beautiful because its vision is clouded. Words are a good test of temper and habit of thought. As "To the pure all things are pure," so to the malicious and ill-tempered all things are black, unlovely and of ill-repute.

Fitly spoken, words fall like the sunshine, the dew and the summer rain; but, when unfity spoken like the frost, the hail, and the desolating tempest. Therefore, by our words we proclaim what we are.

## NOTICE OF REMOVAL.

On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

The new location is immediately east of the Thomas Circle and can be reached by the 14th St. cars, the cars going immediately around the Circle. This location is much more central than the one on Belmont Ave., and is easily reached. Those who wish to come on the Metropolitan cars can take the 11th St. cars to M St., and there get out and walk three blocks west. The 14th St. car line runs right by the Circle.

My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.

## SONG OF LIFE.

When Light unveiled her radiant face,  
And wrapped the world to her embrace;  
When into place the planets swung—

This song the Heavenly choir sung:  
"O, sacred pulse! O, Law Divine!  
All purpose and all power is thine,  
Death, never!  
Life ever and forever!"

And still that grand triumphant song  
Thrills through all nature, deep and strong;  
And still vibrating, high and low,  
It sets the continents aglow;  
And in the ocean's sob and roar  
It sounds and speaks for evermore;  
"Death, never!  
Life ever and forever!"

O, human soul—a spark of love—  
Around thee, earth-environed, move  
Kaleidoscopic forms to-day;  
To-morrow thou art on thy way  
To fairer plains and sweeter skies!  
And still the thrilling anthems rise:  
"Death, never!  
Life ever and forever!"

—*The Islamic World.*

FAITH THE ESSENCE OF THINGS  
DESIRED.

What makes the rich man rich and the poor man poor? Fear! Fear! Fear! that deadliest of all foes.

What is fear? Lack of faith in the absolute power of the Creator to care for the Created, lack of knowledge that all Life is One.

Understanding of the unity of all life, and that supply and demand are one, and that One God.

This is God's universe. Its manifestation of Its, Immaculate Self.

Why do you fear then?

Simply because you fail to recognize your own Identity, Divinity, oneness with the Father, Mother of all that Is.

Do not fear or worry but "Praise God from whom all blessings flow," every day in the week,

every hour in the day, for this will give you help in climbing up the mountain of life, in sailing the seas of experience.

Never lose an opportunity to help others, to do unto others as *you would be done by*.

What you desire is yours if, desiring you have *faith* in your own power of accomplishment, for Faith is the Essence of Things desired.

All thing whatsoever belong to the One Life God, we are all God's children and we were given dominion.

How can we have dominion? Simply by expressing our inherent Divinity, no other way is possible, in no other way can we come into the Kingdom which God and Its Divine Christ have established for us *here and now* in this planet Earth.

Since all is God's and God is absolutely all wisdom, all presence and all power, what have we to fear? Nothing.

Truth is all there is of reality, realize Truth then and be free.

God is Love, then we should *love*, not fear anything which belongs to this Sublime One.

Declare fearlessly your own freedom, no matter what the *seeming* may be, freedom from so-called poverty, disease and death, and thus open for yourself, your self imposed prison house.

Awake! Oh soul, and *think* yourself into what you desire to do and to be, forget the personality and you will find yourself in the presence of the Almighty, the Real Self, who is indeed and very truth One with the Father Mother, the two in One, the *all in all*.

There is only God, One Life, all else *seems* to be, but is not, because we are in seeming bondage; recognize the God in yourself and all other persons and things.

You are in reality—no matter what you may seem to be—Spirit.

Spirit knows neither time, space nor distance. It simply is immutable, impartible, not diverse, but Universe, One Supreme and absolute Being.

Many who sail the sea of Life, look out and away over the surface, instead of into the deep, silent sea, and they fail to find the pearls.

Look *within*, there is, in sweet repose, in majesty that is Divine, the pearl of great price, the *Self* the God unmanifest.

Manifest It, you can and must through crucifixion and resurrection, *here and now*.

Bid the Christ come forth from the tomb and He will come; the angel will roll away the stone, that the Divine One may, in all powerfulness, come forth.

He is risen, the glorified One; let men beware. Let them love each other and all *things* else which God projected into ex-is-tence.

Let them keep the commandments, "Thou shalt not steal;" "Thou shalt not kill."

Beware! for the kingdom is come, behold the King.

The bells of Truth ring clear and sweet.

Listen! Oh, Soul, surrounded and pervaded by God's pure Love, and know that Love is power creative, and greatest power there is.

Love all, from least to greatest, even thy enemies, if you wish to lose them.

Seek with faith the Truth. It is within you perhaps buried deep, perhaps at your very door, but do not delay, seek and you will find.

Listen to the still small voice. "Follow me, *I am the way*, the Truth and the Life," and know that you are God's own Son, and that there is no death, for all Is Life.—*Ida M. Keeler, in Boston Ideas*.

### INTENTIONS THAT COUNT.

The paving of the road to a very uncomfortable place is said to be composed of good intentions. Nowhere else has this material been tried for paving, though it is plentiful enough for almost any purpose. We all know people whose houses burn when they are "just going to insure, who lose a cow or a horse when they are "just going to" mend the fence or close the gate, who are "just going to" buy stock when it goes up like a rocket, who are "just going to" pay a note when it goes to protest, who are "just going to" help a neighbor when he dies, who are "just going to" send some flowers to a sick friend when it proves too late. In fact, they are "just going to" do things all their lives, but never get them started.

"To be always intending to live a new life, but never to find time to set about it," says Tillotson, "is as if a man should put off eating and drinking until he is starved to death."

Under every clock in a factory at Cleveland, O.,

is the motto, "Do it now!" Such a motto, lived up to by everyone, would spare the world much trouble. It would add thousands of good deeds to daily happenings, save many a firm from bankruptcy through bad debts, paint hundreds of pictures only dreamed of, write books without number and straighten out half the tangles of our complicated social life. The habit of putting off disagreeable duties is responsible for much needless unhappiness, for these bugbears weigh on the mind and prevent the satisfied content that comes from duty well performed. Most tasks promptly undertaken prove less difficult than we anticipated, and the joy of accomplishment often compensates for any hardship experienced.

Don't get to be known for unfulfilled good intentions. Good intentions carried out become the good deeds that make men useful, loved and famous. Doing things rather than just planning them makes all the difference between success and failure.—*Success*.

How CAN anybody enjoy being miserable? Men do, and so do women. They surround themselves with an atmosphere of gloom. They hug trouble to their breasts. They make mountains out of molehills, and there are tears and groans when there should be smiles. Perhaps you have a cynic in your employ. You can pick him out with your eyes shut. From Monday morning to Saturday night he has "the blues." He will tell you that he always gets the worst of it from everybody; that his talent isn't recognized; that his genius is wasted; that he isn't getting enough money; that there is no future for him—and a lot of tommy-rot like that. After that comes the brooding stage. Any man who broods over real or fancied wrongs is dangerous. He is not sane, and he is also a mighty poor workman, whether he is making hoe handles or counting money in a bank. He deliberately destroys his own efficiency and chance for success, and all for the perilous and questionable happiness of being miserable.—*Cleveland Press*.

"This is tough luck," said Ham, mournfully, as he leaned out over the side of the ark. "What's wrong now, queried Shem. "Why, all this water to fish in," replied Ham, "and only two fish and worms on board."—*Ohio State Journal*.

## BE YE PERFECT.

When we are children our desire is very strong to have our wants gratified; we so feel our dependence upon our parents and friends that if they refuse to gratify our wants, or neglect to do so, we cry for the purpose of obtaining the thing wanted. As we grow older, and begin to wait upon ourselves, we feel ourselves less helpless, hence we cry less, yet at times we may beg of and tease our elders. As we develop manhood and womanhood, we take the responsibility of doing for ourselves and of making conditions in business that will provide for our wants; thus we fulfill the desire for every necessity.

Spiritually speaking, under the old method of teaching, we have been taught to imitate the above; we have been made to feel utterly helpless and to cry aloud to a God separate from ourselves for the good we desired. Then we have had the period, in belief, that it was necessary to beg or persuade God to have mercy upon us and to bestow upon us the good He alone possessed. In this state the belief is: "We must help ourselves as far as we can and God will do the rest. Now, in the true method of teaching, we realize that we must be men and women such as God creates, and no other kind; then take the responsibility of acknowledging, claiming, receiving and enjoying our good, here and now. All things are good, therefore it means to enjoy all things. In this realization there is no crying, no beseeching, no begging; the former beliefs and conditions have passed away and all things are new, and all things are ours. All things that are God's are ours, and all things that are ours are God's, for we are One.

The state of realization and affirmation is the one spoken of in Revelation where God "wipes away all tears from their eyes; there is neither sorrow nor crying," poverty nor beseeching, for oneness is infinity and unlimited ability.

A short time ago I had a very clear dream just before awaking in the morning, and while in a semi-conscious state. I saw twelve science workers sitting in a semi-circle, on a platform in a public building. I was not conscious of an audience, except that I was listening to their expressions of desire. They commenced on the right end of the circle, and arose one at a time and gave expression

to their heart's desire of what they hoped or intended to demonstrate in the future. One said: "I hope to be able to demonstrate instant healing in all cases." Another desired "to be able to teach in such manner as to convict people of their false opinions and to convince them of the truth." The third one that arose said: "I want to demonstrate perfect health for myself before I attempt to do anything for others." The fourth one, filled with the power of holy spirit, eager for the opportunity to speak, and all aglow with the light of truth, said: "I will have nothing but perfect health now. I will have nothing but perfect demonstration." This seemed to be all that was essential to be spoken, so the meeting ended. Now, I personally know the parties who spoke; they who were hoping are still hoping; their hopes have not been actualized, while he who affirmed "I will have nothing else, there is nothing else to have," actualizes his affirmations daily; he is the fulfilling of law and prophecy within himself, in his home and general work; he is doing what he knows is right to do, and is leaving undone that which should not be done.

The above dream serves to illustrate the method of dressing and keeping the garden in our consciousness as good and very good; and in actualizing our own heart's desire. We may affirm daily and hourly: "I hope to be well;" "I hope to do instant healing;" "I hope to teach in a manner to convict and convince;" "I hope to realize that all is good and that all good is mine," but our affirmations will never work the law; they are not the fulfilling of law; they can never prove to be the fulfilling of law and prophecy. Why then subject your existence to postponement? Why make your body the target of the race habit of procrastinating? The Infinite One does not postpone its good; it never makes future tense statements. Let us affirm: "Now I heal instantly; now I teach truthfully and correctly; now I demonstrate perfect health. Health is my real true state; it is manifest to me and I enjoy it perfectly." Then, let us be so true that we are always ready to think and say: "I have nothing else. I do not have the all good, plus evil; success plus failure; the fulness of what is plus an imaginary lack or want."

You are a man—you are a woman—whoever you may be. You can exercise unlimited and unqualified possibilities, knowing that it is only the

highest, so to speak, the absolute that evolves anything; it evolves everything, because it is all that truly is.

Would we have demonstrations in the now, we must be the demonstrator of them now, and be the thinker of true thoughts now, and be the speaker of true words and doer of right deeds.—*M. E. C., in Harmony.*

### GOD AND PERSONALITY.

The God idea in some form exists in every human mind, and we could not eliminate it from consciousness if we tried. An idea so universal and persistent must be an influential factor in the economy of life; being so, it is desirable to get as rational a concept of Deity as possible. No intelligent Deist or Theist pretends to comprehend God in His entirety, but he realizes that he can know enough of Deity to assure his own efficiency and happiness.

It is a positive conviction with most of the profound thinkers that our welfare will be in proportion to our capacity for apprehending the true inter-relatedness of God and man.

The Philosopher, Froebel, says: "All things possess life and mind, in so far as they participate in God. The essential nature of any given thing is the Godlike principle within it. The destiny of man as a rational being is to become conscious of the Divine essence, and to reveal it in his life with self-determination and freedom." In a conscious oneness with God lies the whole secret of all that is desirable.

There never was a time when the God idea was more in evidence, or held in more reverence, than at the present. There is a God-ward trend of thought, and to those who may be interested in it, I would like to offer a few thoughts on the Being and Personality of God. First, then: What is God? It is that omnipresent, creative energy from which all things proceed; which moves, sustains, controls and permeates all things; a power superior to anything that we manifest by man; to which we are subject, and which we can neither control or modify.

Is God a principle or a person? Both. A principle, since He is the source and origin of all, and comprises all within Himself. A person since He

has distinguishing attributes. How do I infer the attributes of God? I am a creature of the primal cause, a derived being. I have mind, intelligence, benevolence, love, will and constructiveness—all these in some degree. Something cannot come from where it is not, and these attributes must be compressed in the source from which I sprung; and I see them manifest everywhere in the workings of nature.

If you have not gotten to where you can realize that the ideal is the real, if you still look upon matter as the origin and basis of mind, if you think that you have no source of knowledge but your five physical senses, then any comprehension of God is not for you, for God is Spirit and must be discerned by those faculties of mind which relate us to Spirit. Work, develop the Spirituality latent within you, by the cultivation of love and truth. When you are doing that you are sub-consciously recognizing God. If you keep on thus, you will soon acquire an objective consciousness that will satisfy you, rationally.

It has been truly said that if you cannot find God within yourself, you need not look elsewhere; but you are not limited to yourself. It is true that you can only know that which you have become, yet having become conscious of God within yourself, you are then capable of seeing God elsewhere. It is absurd to deny a knowledge of God because you cannot know all of God. You do not refuse the beauty and fragrance of a flower, because the secret of its origin and growth is beyond your ken.

The idea of Personality, as connected with God, has had a confusing and mystifying effect upon many minds; this has been because of a false conception of the nature and meaning of personality. Some have said: "God cannot be a person, because personality implies form, form implies limitations, and God has no limitations."

Don't worry yourself about the limitations of God, there will be God enough for you, even though you admit some limitations; besides you cannot think of anything without limitations if you try. If you insist on a limitless God, then God to you is unthinkable. Form does not imply limitations, but form is only a component part of the idea of personality. The essential principle of personality, that which constitutes personality in its highest sense, is individual consciousness; hence the dic-

tionary says that "a person is a self-conscious being." If God is not self-conscious, then He is beneath man in the scale of being. The mystics say that God comes to self limitations in matter. It is enough for us to know God inside of His limitations; God manifest.

And what do we see manifest? Intelligence, power, reason, will, constructiveness, thought and benevolence; these are attributes of personality; hence God must be a person. Personality is not a property of matter or place, but of mind and Spirit. Now, we cannot think of intelligence and personality as disassociated from form; nor need we do so; but we must remember that the reality of form does not inhere in the physical body, but in the Spirit. You must learn to look at the Spirit as the real and substantial. The body disintegrates and vanishes, and don't you see that if your identity depended on the body and its form, it would be lost and mortality impossible?

You have no need of thinking of God as a formless, diffused principle, an airy nothing, having simply a name. You can adopt Swedenborg's conception of God as being the "Grand Man" of the universe. Pope's idea that the universe is God's body is perfectly rational. Think of your own body, every atom of which is a distinct entity; having a consciousness of its own, and yet it forms an integral part of your grander body. Now, the universe is God's body, and your body is but an atom in the body of the "Grand Man." The individual and aggregated consciousness of humanity is one of the expressions of the God-consciousness. God manifesting materiality through your body, and spiritually through your consciousness. See the beauty of the inter-relation, and how completely, "In Him we live, and move, and have our being."

The *Supreme* works through instrumentalities of His own creation, and it may be that our Solar system has a special God, a highly evolved human Spirit, who bears the same relation to the Supreme, that we bear to the God of the planet. You cannot grasp infinitude if you try, then take the lesser concept if you wish. However, if you have ordinary discernment, there will be no difficulty in finding an intelligence, a wisdom, a power superior to your own; make that your ideal, and reverence that until you can see further.

If you cannot see any evidence of a God outside

of yourself, then try to discover the Divinity within yourself; the Spiritual side of your nature; that which relates you to the invisible and the supernatural. Worship that, listen to its manifestations, and you will be safely within the lines of progress, and can comfortably trust the results.—H. F. Hughes.

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### FORGET.

---

FRANK E. EDWARDS.

---

Would you increase your happiness?

Would you your life prolong?

Would you be loved by everyone?

Then listen to my song.

Forget your neighbor's faults, my friend,

Forget what you've been told,

Let kindness and unselfishness

Win those whose hearts are cold.

Forget peculiarities;

Their good points keep in mind.

Forget old strifes and histories;

Sad memories leave behind.

Blot out what happened yesterday;

Begin a new, clean sheet;;

And write thereon, for memory's sake,

Things lovable and sweet.

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### NOTICE OF REMOVAL.

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On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

The new location is immediately east of the Thomas Circle and can be reached by the 14th St., cars, the cars going immediately around the Circle. This location is much more central than the one on Belmont Ave., and is easily reached. Those who wish to come on the Metropolitan cars can take the 11th St., cars to M St., and there get out and walk three blocks west. The 14th St., car line runs right by the Circle.

My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.



## WHAT CONSTITUTES HEALING ACCORDING TO THE SCRIPTURES?

David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said:

"Bless me, Lord, O my soul, and forget not all his benefits.

"Who forgiveth all thine iniquities.

"Who healeth all thy diseases.

"Who redeemeth thy life from destruction;; and crowneth thee with loving kindness, and tender mercies, so that thy growth is renewed."

David has named the benefits which attend and constitute healing, in the exact order in which they follow each other.

"Who forgiveth all thine iniquities?"

Forgiveness of sin is the first benefit which attends healing. What must we do if we would be healed of sin? We read:

"When I say unto the wicked, thou shall surely die, if he turn from his sin and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

\* \* \* If the wicked turn from his wickedness and do that which is lawful and right, he shall even live thereby."

If we would be healed of sin, we must stop sinning. This is God's way of salvation from sin; and there is no other way.

"Who healeth thy diseases."

The second benefit which attends healing is restoration to health. What must we do, if we would be healed of sickness, disease and suffering? We read:

"If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord which healeth thee. \* \* \* And ye shall serve the Lord, your God, and he shall bless thy bread, and thy waters; and I will take sickness away from the midst of thee."

When we give up our iniquities, God forgives our iniquities and heals our diseases. The Scriptures affirm that health, happiness, prosperity, and immortality, are concomitants of obedience to the law of good, the commandments of God; that fear, sickness, weakness, suffering, deformity, insanity, deafness, blindness, decrepitude, misery, disease and death, are consequences of disobedience of the law of good; the commandments of God; we read:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed (thy children,) even great plagues, and of long continence, and sore sickness, and of long continuance; moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." And again:

"For the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me;" and again:

"And the Lord passeth by before him, (before Moses,) and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, and to the fourth generation."

By the Divine law of Cause and effect, infants, and grown people as well, suffer for the sins of their unrighteous parents and ancestors; and by the same law, men and women, who are indifferent to the law of good, the commandments of God, are blessed with perfect health, by reason of the righteousness of their parents or ancestors. The sins of the parents are visited upon the children, and upon the children's children to the third and fourth generation. Good is more potent than evil, hence the effect, or blessing, which attends the good that we do, goes down to our posterity to a thousand generations; we read:

"For the Lord thy God am a jealous God, visit-

ing the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments;" and again:

"Know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;" and again:

"The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those who remember His commandments to do them."

"Who redeemeth thy life from destruction; and crowneth thee with loving tenderness and tender mercies. \* \* \* So that thy youth is renewed."

When God forgives our iniquities, and heals our diseases, it means a life redeemed from destruction, crowned with loving tenderness and tender mercies, and youth renewed;" we read:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The man or woman who is living in obedience to the law of good, the law of God, dwelleth in the secret place of the Most High, and abideth under the shadow of the Almighty;" we read:

"I will say of the Lord, He is my refuge and my fortress, (the place where I abide in absolute safety;) my God in Him will I trust. Surely He will deliver thee from the snare of the fowler, and from the noisome pestilence."

The fowler or hunter, sets a snare to entrap the game. No trap that is set by the wicked can possibly destroy the child of God; we read:

"He shall cover thee with His feathers, and under His wing shalt thou trust."

This language is figurative, beautiful and significant. Jesus used this same figure of speech in His lamentation over Jerusalem; He declared:

"O! Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" we read:

"His truth, (His word,) shall be thy shield and buckler, (thy defence.) Thou shalt not be afraid

for the terror by night, (when you are asleep and cannot see it; nor for the arrow that flieth by day, (when you are awake;) nor for the pestilence that walketh in darkness, (unseen;) nor for the destruction that walketh at noonday (and is seen.) A thousand shall fall at thy side, and, and ten thousand at thy right hand; but it shall not come nigh thee."

Do we believe it? Is it possible that any child of God will fear the powers of darkness, in the light of these clear, plain and distinct promises of God?

The combined forces of hell are powerless to influence, or to disturb for a moment, the child of God. The forces of evil torment, torture and eventually destroy those through whom they operate and are made manifest: they operate and are made manifest through all who believe in their existence, or power. Of the righteous, those who believe only in good, or God, and the power of God, God says:

"Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come near thy dwelling; for he shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon, shalt thou trample under foot."

The child of God will not tread upon any of God's creatures, not even upon a worm. The lion and adder, the young lion and the dragon, typify the greatest and lesser forms of error, or evil. Satan, spoken of in the Scriptures as the author of evil, is represented as going about like a roaring lion, seeking whom he may devour, and is also referred to as, "that old serpent the devil."

The young lion is said to be as harmless as a kitten. You may fondle and caress it, but as it grows, and it will grow, it becomes an exceedingly dangerous pet. The adder is among the smallest species of the serpent kind, but it is exceedingly venomous. It is said to curl itself in the hoof mark in the roadway. It is so little, and so apparently significant, that if its presence is known, it may be destroyed by placing the foot upon it. Unseen it

strikes at the passer by, and its sting is deadly. Error, or evil, in its incipency, is apparently harmless, but it grows, if it is not destroyed. Error though deadly in its effects is powerless when its presence is shown. It is to be guarded against, but not feared; it is to be destroyed, and never fondled or caressed. The lion and the dragon represent sin which has been indulged until it comes to be regarded as ungovernable; but by the promise of God man is reassured; we read:

"Because He hath set His love upon me, therefore will I deliver him; I will set him on high because he hath known My name. He shall call upon Me, and I will answer him. I will be with him in trouble; I will deliver him, and honour him. With long life, (with eternal life,) will I satisfy him, and show him My salvation."

Health is harmony; obedience to the law of good, the commandments of God, confers harmony. Restoration to health upon the basis of obedience to the law of good, the commandments of God, is instantaneous, perfect, permanent, and absolute. Healing, according to the Scriptures, is freedom from all unrighteousness.

"In His Name,"

—Robert Weir.

### THE WAY WE THINK.

People often write to me, "Do you think of the science always?" The science teaches us how to think truly about man. Having done that, the business of thinking about the science is finished.

Personally, I think of it many times, with thankfulness and gratitude, that there exists a teachable system whereby man can have it proved to him that nothing is impossible to him, and that conditions are self-made. Also when teaching others one must think of the science as a science.

For there to be true thinking it is not necessary to think of the science, but to think of man, the universe, and conditions from the basis taught by the science.

It means to think about exactly the same people, subjects and things as before, but in exactly opposite manner. We think about the law of heredity, say, but that man has power over it instead of it having power over man. We think of astrology.

The science teaches us that as we are so are the stars; they, too, are expression and manifestation of an inherent Love and Wisdom, therefore we look upon them as kindly friends and neighbors. We think of any or all conditions (of any or all people,) but we no more think of them as having a moulding power over man, nor yet any power other than his individual beliefs relative to them allow them to have. The same with circumstances: *e. g.* We think of a man who would like to sing, but has no voice. We no longer think that he cannot sing, we know that the music is there within him. We think of man in that way, and think of him as having power to sing if he desires to. On every hand we see people desiring things, states, conditions, environments, which they have not got, and do not dream that they can have. We think of them as of them as having power to mould their lives as they will. We do not for one instant drive, or try to drive, those people out of our thoughts; quite the contrary. We hold them closer than ever, but we think of them as having power over all conditions to mould them to their desires. The same with illnesses. We think about the people having them, just as kindly, lovingly, and sympathetically as ever, but we think of them as having power over their illness, and do all we can for them in every way, and especially by maintaining an unbearable attitude regarding their power over illness.

It is such a mistaken idea to suppose that understanding what man is in all his glory and beauty, means that we cease to think about him in the same sympathetic, kindly way, or that we take our thoughts away to some strange place, or dwell with ecstasy upon the science which taught us such a grand truth, and revealed such wonderful inherent powers. We dwell with ecstasy upon man and his power to drive away his misery. We dwell with ecstasy upon the whole universe of beings, knowing that they must be as we are—glorious, powerful, wise, and loving, ready to help all, everywhere; but we do not dwell upon any far-away beings to the exclusion of those we know, and meet, and talk to day by day.

We think differently—yes, unspeakably differently—but not upon different people or things. The same old people, the same old things, the same old universe, the same old laws, but from a new and glorious standpoint. This standpoint; that all

are Creators, Kings, Rulers, and masters of everything concerning life and living.

Again: We loved and sympathized with people, believing them to be slaves. We love and sympathize with the same people, but believing them to be creators and rulers.

We thought about powerful, invisible, and visible forces, and feared them. We think about those same forces and master them.

We thought about the governing and controlling laws of the universe, deeming man to be completely in their power.

We think about the same laws, but as being ours, in and through us, for our use and advancement.

We thought about man's body and its needs, as something to be on guard against, to be despised and spitefully treated; we called it harsh names, scorned its functions, and longed for a purer one. We think about the same body, but what a change! What a transformation! It is now known to be the purer body longed for. We reverence its functions. We think of it as the glorious expression of a glorious Being, and that Being, man.

We thought about buying and selling, eating and drinking, bathing and sleeping, clothes and the wearing of them, with weariness and disgust, fear and dread. We think of the same things now, but with understanding. They are delightful things to be done. They are done with the knowledge that all things concerning glorious man must be glorious things, and all work for, or about him, must be glorious work.

In that understanding all littlenesses drop away as though they had never been, and every daily trifle is made to literally shine with the radiance of the so-called Heavenly glory. The common stones and clay, dirt and dust, are transformed into precious stones and gleaming ore, worthy of careful consideration and handling. Yes, indeed, we think about the same people, but with added sympathy, and lovingness, and a new element added—veneration.—*Alma Gillen, in Expression.*

#### A HOLY CRUSADE.

The forces to be marshaled against the liquor evil embrace all workers for human good. The churches must be held of high accountability. They

are, indeed, more constant in their temperance teaching and practice than any other forces in society. But it must be admitted that, if all the churches presented a unity of teaching against the evil, and a solid line of total abstinence, there would hardly be left any room for saloons and drinking places. Put by the side of the churches the press of the country and public opinion would make the sale of alcohol impossible. This is the final authority—public opinion. Whoever shapes public opinion makes the laws, fixes the pursuits and dictates the amusements. The pulpit and the press aroused and united, would cure 90 per cent, of this evil in one year. It is a great thing to have the great papers sound the alarm and turn the public attention to this evil and demand some remedy.

Let all the women join in the holy crusade, calling on God and pleading with men. Then something will happen. The great temperance organizations can nearly be counted upon to move to the front when the hour of conflict is set.

As I pass through the country, it seems certain that if all the churches and all the newspapers would come forward and stand where many of the churches and some of the great papers stand, all the other forces would be in the front line in short order. God hasten the day.—*Bishop C. H. Fowler, of the Methodist Episcopal Church.*

#### NOTICE OF REMOVAL.

On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

The new location is immediately east of the Thomas Circle and can be reached by the 14th St., cars, the cars going immediately around the Circle. This location is much more central than the one on Belmont Ave., and is easily reached. Those who wish to come on the Metropolitan cars can take the 11th St., cars to M St., and there get out and walk three blocks west. The 14th St., car line runs right by the Circle.

My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.

## WHAT THINK YE OF CHRIST?

Words of Some of the World's Great Men in Answer to This Important Question.

Flavel: Eternity cannot unfold Him.

Daniel Webster: I believe Jesus Christ to be the Son of God.

Garibaldi: I love and venerate the religion of Christ.

Robert G. Ingersoll: Had I lived in His day I would have been His friend.

Napoleon Bonaparte: I know men; and I tell you that Jesus Christ is not a man.

Thomas Payne: The morality that He preached has not been exceeded by any.

Renan: In Jesus is condensed all that is good and exalted in our nature.

Disraeli: Has not Jesus conquered Europe and changed its name to Christendom?

Thomas Carlyle: The highest Voice ever heard on this earth, said withal: "Consider the lilies."

Matthew Arnold: No other conception of the righteousness will do except Christ's conception of it.

Charles Dickens: I commit my soul to the mercy of God through our Lord and Savior, Jesus Christ.

Emerson: He, as I think, is the only soul in history who has appreciated the worth of man.

William E. Gladstone: All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus Christ.

Rousseau: If the life and death of Socrates were those of a philosopher, the life and death of Jesus were those of a God.

Fairbairn: They (His words) shine as peerless as ever, the sweetest, calmest, simplest, wisest words ever spoken by man to man.

St. Augustine: I have never read in Plato and Cicero a sentence like this: "Come unto me all ye that labor and are heavy laden."

Benjamin Franklin: I think that the system of morals that He taught, and His religion..... are the best that this world ever saw, or is likely to see.

Bolingbroke: No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind as Christ's religion.

Goethe: Tear out the New Testament faith in the veracity of Christ as to the supernatural, and there is not enough left to build upon in regard to any other particular.

Shakespeare: I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Savior, to be made partaker of life everlasting.

Montgomery:  
O, who shall paint Him? Let the sweetest tone  
That ever trembled on the harps of Heaven  
Be discord; let the canting seraphim  
Whose anthem is eternity, be dumb;  
For praise and wonder, adoration, all  
Melt into muteness ere they soar to Thee.  
Thou soul perfection! Theme of countless worlds!

Alfred Tennyson:

Strong Son of God, immortal Love,  
Whom we that have not seen Thy face,  
By faith, and faith alone, embrace,  
Believing when we cannot prove.

Far off Thou art, but ever nigh  
I have Thee still, and I rejoice;  
I prosper, circled with Thy voice,  
I shall not lose Thee, though I die.

Sidney Lanier:

Into the woods my Master went,  
Clean forspent, forspent;  
Into the woods my Master came,  
Forspent with love and shame.  
But the olives were not blind to Him,  
The little gray leaves were kind to Him,  
The thorn-tree had a mind to Him  
When into the woods He came.

Out of the woods my Master went,  
And He was well content,  
Out of the woods my Master came,  
Content with death and shame  
When death and shame would woo Him last,  
From under the trees they drew Him last,  
'Twas on a tree they slew Him—last  
When out of the woods He came.

## LIFE AFFIRMATIONS.

"I come that ye may have Life, and have it more abundantly."—*Jesus*.

LIFE.

All is Life.

Life is Infinite.

All *things* are manifestations of One Life.

Life is constant. There is as much Life as there ever was. All Life that now is ever will be.

I am Life.

I am a manifestation of the one Life; of Infinite Life.

Life is in me Infinitely.

Life in me is boundless and inexhaustible.

Life is ever present and ever constant.

My Life in the One is inexhaustible, ever-present Life.

I cannot escape Life. Life cannot elude me.

I can never have more nor less Life than I now have.

Each day I am manifesting all the Life I *will* to manifest.

I vary the manifestations of Life, but Life is constant and Infinite.

I control the expressions of Life by my will.

I Control Life by Thought. What I think, Life manifests.

Life is God individualized.

I am an individuality. A conscious I AM in the ONE Life, that is God.

Because I am Self-Conscious I have power to direct the Manifestations of Life. I direct my Thought.

When I affirm weakness I am weak, for I close the door to the manifestation of Life.

When I affirm strength I am strong, for then I give the current of Life full power.

When I affirm "I am Health," I am Health, for then Life flows normally in me.

When I think, "I am weary," I am so, for I place an obstruction on the stream of Life and it flows weakly.

It is not the absence of Life that makes me sick, weak, blue, or poor, but it is because I do not, by my thought, allow Life to manifest.

Life is Infinite, therefore, I am Immortal.

I cannot cease to live, for I am Immortal Life.

I cannot die; being Life, I will forever manifest as Life, in some form.

"There is no death. The stars go down,  
To rise upon some fairer shore,  
And bright in Heaven's jeweled crown,  
They shine forever more."

I may sink below the horizon of this sense-life, but I rise to Immortality.

"I laugh, for hope hath happy place for me;  
If my bark sink, 'tis to another sea."

Death is not even change. Where I am, I am I, still, and forever.

All is Life. Wherever I am, there is Life with all Life's opportunities.

I am ever with Humanity. "Love is Lord of Death." I am with loved ones all the time.

I am Immortal Life now and here. I have won the Victory over Death in this recognition of Immortality.

God and I are One. He is Immortal. He is here. So am I immortal here. I cannot be anywhere else but where God is, and He is everywhere.

Eternity is in me and I am now all I ever can be. I will manifest Here and Now, my Immortality, and my power of Life, in Love and Truth.—*Now*.

## AN UP-TO-DATE SHOP.

"This towel," said the attendant in the germ-proof barber shop, "has been subjected to an extreme heat, and is thoroughly sterilized. We take every precaution against exposing our patrons to infection or contagion."

"Good thing," commented the patron.

"This soap," went on the attendant, picking up the cake thereof, "has been debacterialized, and the comb and brush are thoroughly antisepticised."

"Great scheme," said the patron.

"The chair in which you sit is given a daily bath in bichloride of mercury, while its cushions are baked in an oven heated to 987 degrees, which is guaranteed to shrivel up any bacillus that happens along."

"Hot stuff," said the patron.

"The razor and lather brush are boiled before be-



ing used, and the lather cup is dry-heated until there is not the slightest possibility of any germs being concealed in it."

"Fine," said the patron.

"The hot water with which the lather is mixed is always double heated and sprayed with a germicide, besides being filtered and distilled. It is as pure as it can be made."

"Excellent," said the patron.

"Even the floor and the ceiling and the walls and the furniture are given antiseptic treatment every day, and all change handed out to our customers is first wiped with antiseptic gauze. The shoe polish at the boot-black chair is boiled, and then frozen, and the—

"Well, look here," said the patron, who had been sitting, wrapped in the towel during all this, "why don't you go ahead and shave me? Think I'm loaded with some kind of a germ that you have to talk to death?

"No, sir," answered the attendant, "but I am not the barber."

"You're not? Where is he?"

"They are boiling him, sir."—*Baltimore American*.

### GOD'S FRIDAY.

This is the saddest day in the entire Christian year. "Good Friday" is marked by tears and lamentations for the greatest personal sacrifice in all the history of mankind. The Divine One who died for the betterment of humanity, who suffered that the world might be enlightened and redeemed, is worshipped today by millions, whose numbers are constantly growing. The church services are devised to accentuate the character and the significance of the tragedy on Golgotha. But in all the ceremonials there is a strong note of hope, of assurance that the sacrifice was not in vain. The faith in the uplifting of mankind which is one of the fundamentals of Christianity prevails today in the observances. The solemnity of the service, the accentuation of the thought that One has gone as a Savior to make men better and happier in the future state—these are the dominant factors of the Good Friday worship.

The name of the day is doubtless corrupted from the original phrase, "God's Friday," of centuries

ago. The early Anglo-Saxons for a long time persisted in the name "Long Friday," which arose from the great length of the services which marked the day in the early church ceremonies. Indeed the services in some of the modern churches incidental to Good Friday are by no means brief, extending over several hours.

The crucifixion, it is reckoned by some historians, occurred on Friday, April 15, 29 A. D. Others declare that it occurred Friday, April 3, 33 A. D. The latter date is favored by many theologians, as corresponding closer to the best estimates of Christ's age. The methods of recording time at that stage in the world's history were far from accurate, so that errors in calculation are likely to occur in any computation as to the actual anniversary. The church has solved the problem satisfactorily by establishing the Lenten calendar with reference to the fixed festivals of the Christian year, and independent of the secular calendar. Thus by frankly declaring Good Friday to be a "movable" holy day all possibility of contention as to the historical accuracy of the date is eliminated.

"Of the vital power of thought and the interior forces in moulding conditions, and more; of the supremacy of thought over all conditions, the world has scarcely the faintest grasp, not to say even idea as yet. The fact that thoughts are forces, and that through them we have creative power, is one of the most vital facts of the universe, the most vital fact of man's being. And through this instrumentality we have in our grasp and as our rightful heritage the power of making life and all its manifold conditions exactly what we will.

"Earnest, sincere desire, sincere aspiration for higher and better conditions or means to realize them, thought-forces actively sent out for the realization, these continually watered by firm expectation without allowing the contrary, neutralizing force of fear to enter in—this, accompanied by rightly directed work and activity will bring about the fullest realization of one's highest desires and aspirations with a certainty as absolute as that effect follows cause. Each and every one of us can thus make for himself ever higher and higher conditions, can attract ever higher influences, can realize an ever higher and higher ideal in life. These are the conditions that are within us, simply wait-

ing to be recognized and used—the forces that we should infuse into and mould everyday life with. The moment we vitally recognize them, they become our servants and wait upon our bidding.

"We are born to be neither slaves nor beggars, but to dominion and to plenty. This is our rightful heritage, if we will but recognize and lay claim to it. Many a man and many a woman is to-day longing for conditions better and higher than he or she is in, who might be using the same time now spent in vain, indefinite, spasmodic longings, in putting into operation forces which, accompanied by the right personal activity, would speedily bring the fullest realization of his or her fondest dreams."—*Ralph Waldo Trine.*

### UNCHARITY.

*And to godliness, brotherly kindness; and to brotherly kindness, charity.—II Peter, i. 7.*

There is one form of vice which is to me specially offensive and repellant, namely, habitual uncharity in the judgment of others. It is twice cursed, for it curseth him who gratifies his morbid appetite and him who is unconsciously the victim of it.

It is always safe to be generous in criticism, and seldom safe to be severe. If the Christ rule, the "measure you mete it shall be measured unto you again," should be literally enforced, many a man and woman would be wrecked by the consequences. If it is always possible to say something kind it is well to be in the frame of mind to do it. The middle course is to be silent unless there is a good word to say, and the heroic course is to rebuke the harsh and unnecessary criticism.

Many a life has been seriously wounded, many a heart well nigh broken and many a life overshadowed by thoughtless talk which perhaps had no foundation in fact, or was based on facts misunderstood. It is so much better to be sweet than sour. The juicy plum filled with sunshine hangs on the branches in abundance, and so does the lemon, and it is a more gracious taste which chooses the plum and leaves the lemon for others to pluck. Life contains so many disagreeable things that if we can avoid coming into contact with any of them we do ourselves a distinct benefit. A smile helps the world more than a frown, and the good nature which ig-

nores the unpleasant and dwells only on the agreeable is a Christian virtue which is as charming as it is rare.

The clear injunction of religion is to find the good in our neighbors and not to magnify their failings. We may laugh at their follies or look with scorn on their weaknesses, but who knows what we ourselves would do under the circumstances? We are not so strong that we can thank God as the poor Pharisee did, that we are not like other men. If we are really strong the best way to show our strength is to help those who have fallen by the way rather than spread the news of their failure, as though we stood on a higher and safer level. True religion, the only kind worth having, not only prays that "from all uncharitableness, good Lord, deliver us," but cooperates with the Lord in the accomplishment of the task.

A legend is told of Jesus which illustrates my point. He was standing in a group who were looking at a dead dog. Each spectators had something hard and cruel on his lips, but at last a gentle voice was heard, saying, "He has very white teeth!" It was perhaps the only thing that could be said of a favorable nature, and it was the only thing He cared to say. It was a rebuke not to be easily forgotten, and the men in the group silently stole away, wondering at themselves and at Him.

You deceive yourselves if you think you are religious and still indulge in uncharity. I would rather be poor Abou Ben Adhem, who cared nothing for Christ, but wanted to be classed as "one who loved his fellow men," than so wretched a Christian that he could cherish a secret delight in the faults of others. Religion is either the most practical and useful thing in the world, or it counts for nothing—the theory of a day, to be abandoned on the morrow. And it proves its mettle when it demands a generous and charitable judgment and will accept no excuse if you have it not. There never yet was human soul so debased that the angels could not kindle a divine and purging flame in it. In the basest creature that lives there are possibilities of excellence that cannot be calculated and your word of censure, your scorn and disdain, your repetition of an evil rumor, may quench that flame in its feeble beginnings.

There is but one wholesome rule to follow. It is the dictate of honor and of the consciousness that

even you need to be judged kindly. It is never to spread an injurious story, for your own sake, for his sake, for the sake of all concerned. No bitterness of spirit and no bitterness of criticism. Look for the good and speak of it freely, but be blind to the faults of others as you would have them blind to yours. The Christ loved justice, but He was always merciful. So you may love the truth, but if you cannot help, see to it that you do not hurt. A silent tongue sometimes shows a consecrated heart.

—George H. Hepworth.

### CHARACTER BUILDERS.

MRS. M. C. WILCOX.

Did you ever feel, dear fathers and mothers, that your field of usefulness was narrow and circumscribed? Did you ever sigh for a broader expanse over which to shed your personal influence for the uplifting of your fellow-men? If so, will you not stop and consider the immensity of the field to which you have already been called—"character builders?" To whom does this grandest of all work belong more than to parents?

Just look for a moment upon that sweet, innocent, helpless little infant just laid in the mother's arms. What grand possibilities may be wrapped up in that tiny speck of humanity! How it draws upon your affections! And, as you look away into the future when it is grown to manhood or womanhood, you behold in it all that is lovely and pure, noble and true.

How well do I remember, when my first-born son was first laid in my arms! A prouder and fonder mother there never was, and as I gazed upon his sweet baby face, and smoothed his brow with a mother's touch, I said as I thought of the future, "My noble boy!" How little did I then dream of the struggles, the tears, the anxieties it would take on my part to make this fair ideal of him!

Ah, dear parents, it requires united effort, patient, unwearied effort, to make of our precious children all that we desire! They must be given line upon line, precept upon precept, here a little and there a little, until the character is rooted and grounded and established. And is this work a narrow work?—Ah, no! It is as broad as immensity, as far-reaching as eternity. It will require all there

is of us, and as we consider the work, we shall be led to exclaim, "Who is sufficient for these things?" Of necessity we shall be drawn to Him who is our wisdom and strength.

As I have been meditating upon the work to-day. I have felt that we are not giving sufficient attention to it. It is such common, every-day work that we are inclined to lose sight of its great importance. But my heart has been made to rejoice that *some* attention is given to it, for it is the foundation work of all works. It is the work of God in the fullest sense, this home work, this home education, this implanting and living the principles of the gospel of Jesus Christ in the every-day life, this character building, and we need to have our minds called to its importance over and over again.

"A stream cannot rise higher than its source." and so all the ambitions and aspirations we may have for our little ones are vain if we ourselves are far below the standard. "Be yourself what you desire your children to be," are words worthy of careful consideration. But how shall we attain to a higher standard?—there is no way to it save by the religion of Jesus Christ. Nothing but this can enable us, after years of carelessness in forming habits that are evil, to eliminate those things from our lives. Nothing but this will enable us to expel the unlovely traits of character, and put features of beauty in their place.

And this work cannot be accomplished in a day. But by resolute, heroic purpose and unceasing prayer we shall continually advance.

Not alone are the eyes of our tender, helpless darlings upon us, noting all our failures and victories, but the eyes of our tender, sympathizing Savior are upon us, watching our efforts with the deepest interest. He knows all our weaknesses, all our infirmities, all our discouragements. Ah, "He knoweth our frame; He remembereth that we are dust." And this same Mighty One has said, "I will never leave thee, nor forsake thee." And, more, "He will subdue our iniquities." "Sin shall not have dominion over you." Praise His glorious name!

In view of this, shall we not with one hand grasp His hand, and with the other tenderly grasp our own little ones, and so climb to the highest round of the ladder in our most precious, God-given work?—*Magazine of Mysteries.*

## THE UNITY OF LIFE.

In our study of the Science of Life, we should always bear in mind that the universe is governed by law, in each and every part. Nothing is exempt from the operation of law—from the atom to the sun.

When we make a careful study of law in relation to man, we find that it is founded on love, because whenever we conform to the law of love, every result is good. The one who obeys the law is blessed; the one who does not obey is not blessed.

Put two healthy plants of the same species in boxes filled with earth; place them in the sunlight, water one of the plants while allowing the other to go without water. In a number of days you will find one plant all shriveled up by the sun and the other growing luxuriantly. The difference in their condition is due to the relation of the plants to the sun. One is benefited by the heat and light; the other through lack of care on your part has its form destroyed. The power that gives life to the plant can also destroy it; and so we may receive vitality from the omnipotent Source of all life and yet not receive the fulness that is our due because of wrong relations to that source. Our life is like that of the withered plant—in a condition not in accord with Nature. When we are in harmony with law we grow just as unconsciously, in one sense, as does the plant.

We make a great many useless efforts to grow, but when we understand the laws of life and conform thereto our growth is natural and without struggle. Yet we need to recognize the fact that we have something to do—to get all the knowledge of true living that we can, and then to make proper use of it. We are far from wise when we seek knowledge merely for its own sake; but we show wisdom when we seek knowledge in order that we may use it. It is required of us to relate ourselves to the world about us in the right way. How are we related to it? How are we related to God and our fellow-men? These are some of the great questions of life.

Let us first consider our relation to God. The soul is differentiated spirit; that is, each soul contains within itself a picture, (or image,) of the great Universal Soul. All Divine possibilities and all qualities are in the soul—the God-love, the God-

life, the God-power. The Universal Soul is the all-comprehensive Soul. Everything that is in God enters into the human soul; thus does God seek expression through the life of man. When we give expression to the God-like qualities within us, the individual soul comes into conscious relationship with the Universal Soul, and we begin to realize that the soul is at one with God—one in faith, one in purpose, and one in love. We only begin to live as we realize our soul-life; then we begin to see the unity of life in the world about us. We see that everything is related to everything else and that we ourselves are related to every part—that there is no separation between our own lives and the lives of others. Our neighbor is ourself. We are members of one another. Only as each individual sees his relation to the great Whole does he become thoroughly helpful.

We can see, therefore, how much depends upon the way in which we relate ourselves to mankind. In doing for others we do for God and ourselves. If this view of life were more widely taken, all dissensions and all "hard feelings," all bitter and unkind words, would pass away, and we should no more think of finding fault with another than of criticising some organ of the body. If the body were weak or diseased, we would try to overcome the condition by giving it more care and thought. We should do the same with our fellow-men. Instead of finding fault with those who injure us, we should reflect that anger, strife and discord are unreal things; that they appear only on the surface of life; that they never enter the *soul* of man. The real self does not express these conditions; they are images that we picture in our minds because we believe in the separateness of God and man. When we realize that we are not separate, but all *one*, we shall not think anything of the unkind word or deed, because we know it proceeds from unreality and will pass away as we express more and more of God's own image and likeness.

If we take this view of life, we shall find that the little things that have disturbed us in the past will have no power over us in any way. We shall keep on doing good, whatever other people may do. The Christ law is that we should do good to others, and we can only do that when we recognize the oneness and unity of life. When we look at the individual life as separate or detached, we see a great

many things that seem to be wrong in the outer world. In one sense they *are* wrong, but sometimes through wrong-doing, we learn how to do right. We learn the law of God through the results that follow its infraction. We know the truth by that which contradicts it. Much time is wasted in lamenting the evil conditions of the world, but the world is not made better by such lamentation. A thought that is not productive of good is idle, and the sooner one gets rid of it the better. The true way to help the world is to let one's light shine that others may see and learn.

As we try to bring our lives into harmony with eternal law, we often find that we have formed bad habits; and when we try to get rid of them it seems almost impossible, and we wonder why this is. It is because we are related to the rest of mankind. There is a law of *attraction*. When we form certain habits and continue them until they have become thoroughly established in mind, we have through the power of thought related ourselves to all people thinking and doing the things that have occupied our attention. Those others are our real relatives. Suppose it has been our habit to take exception to people who differ with us—suppose it has been our custom to find fault with people who we thought were not doing right—through this critical habit all the fault-finding people of the world have become related to us, and the effect of this relationship is that if we try to give up fault-finding there is an impulse that leads us to continue to criticise others. That impulse is the power of other minds, related to us, acting upon our own. Until we break off that relationship and establish a new one, the result will be the same. If we form a habit of thinking kindly and saying kind words, in a short time we become mentally related to all kindly-natured people in the world, and it becomes much easier to say a kind word and do a kind deed than the reverse. This is because we have all the force of loving thoughts pouring into our lives.

To be well and strong, let us take this thought: "It is right that I should be well and strong. God is the Source of my life; in Him I live and move and have my being. I have no life apart from God; He is my strength and my help, and everything is mine because it is God's" By letting the mind dwell on this and similar thoughts, little by little we establish a relationship with all healthy minds,

and our thoughts become filled with health (harmony.) A mind is only sane as it sees and knows that "all is of God that is or is to be, and God is good." By viewing life in this way we become related to all this order of thought; it keeps pouring in upon us, and we become strong and vigorous and express health and poise. We see the brightness of life, the joy of being in the world and doing good.

We cannot easily break away from these relationships of life if they have once been thoroughly fixed. It is only through persistent effort that this can be done, but the reader should not think that, because he has tried once and failed, he cannot succeed. Anyone can overcome any condition. If little by little we have been building up an environment of sickness and disease, we have the power to overcome it; the only question is as to whether we will use that power. Power is given to us to be thoroughly well and strong, to be thoroughly poised, and to do God's will in everything—not in some things, but in everything. We are all equal to it so far as we know God's will; and that is all that is expected, because if we do the will we shall "know of the doctrine,"—we shall know the truth. We are equal to everything that presents itself in life; otherwise it would not present itself to us. The very fact that a duty to perform presents itself to us, shows that we have the power to do it; otherwise it would not come. Each and every one of us is confronted by something and the problem that seems the largest one to us to-day is the one for us to solve—if we will only let ourselves do this. It makes no difference how hard it seems to be—the fact that we can do what we will remains true. It is not, however, according to the weak, human will, but through the recognition of the Universal Will, acting in and through us, that we can express what we desire to express. When we will in God's Will to do things right, we can do all things; for no ideal can enter His mind to which He cannot give expression.—*Charles Brodie Patterson, in Mind.*

Oh, did we but know when we were happy! Could the restless, feverish, ambitious heart be still, but for a moment still, and yield itself, without one farther-aspiring throb, to its enjoyment!—*Longfellow.*

## KNOWLEDGE IS POWER.

"This, like all old maxims, has its foundation in truth, for the more real knowledge we have the more real power we possess to do for ourselves or for others. Knowledge is sometimes mistaken for an accumulation of ideas or facts gathered from books or persons, and one who has such an accumulation of thought to be educated and wise; but this is not the real meaning of the word at all; that is something deeper; it means something known absolutely, something intuitively known.

"Then when we have the knowledge of something, we must also have the knowledge or wisdom to use it. Electricity has lain dormant around us always, but it is within only a short time that we have had a knowledge of it and how to use it. This is equally true of the knowledge of our real being. The real of us has always been, but we have not known it or how to use it, and this is the knowledge we are seeking 'the power behind the throne.' Jesus, our great example, said, 'Ye shall know the truth and the truth shall make you free.' But there is a condition attached, as there is to everything; nothing stands alone; everything depends on some other thing, or on some condition, and the condition attached to knowing the truth is, 'if ye continue in my word.' Just here is the trouble, we do not continue; we waver and are not steadfast; we doubt and question, but we must continue or we cannot know. There is no probability that any human being ever did know all the truth, and it is not necessary; but there are certain fundamental portions of it that are absolutely necessary before much progress can be made and the very first of these is, to know the truth of one's real true self; once having attained that, everything else depends upon the use we make of it.

"The engineer must have a knowledge of steam and how to use it before he can be a competent engineer. We are the engineers, and must know the power that is given us to use, or give up our positions and our bodies which we have been doing long enough. The real self, and the power belonging to it, has always been, and there have been teachers and guides to show the way, and yet how little progress in that line has been made. Many despise, and some ignore the teachings of the Bible, but so far as I have gone in my studies, either in Theosophy,

Astrology, Christian Science, Science of Being, or any other science of 'ology,' I have yet to find anything that will compare with it as a text book. And by that I mean exactly what I say, a text book, a book of texts.

"Webster says a text book is 'a book containing the leading principles, or most important points of a Science, or branch of learning.' Now that is exactly what the Bible does. It gives us the leading principles and most important points of the Science of Being, but it does not work them all out. It is like a geometry which gives a proposition, with a figure drawn, and an explanation, and after it a whole string of corollaries or directions that the student must mark out for himself.

"Well this is just what this old, old text book does. It draws the figure of a man, surrounds him with certain conditions and gives us his history; that is the proposition as he worked it out. But there are many results from his acts, many inferences to be drawn as to what would follow if a different line had been followed. These are the corollaries which we must work out, each one for himself. But among the many truths given is one great foundation truth which underlies the whole structure; it is the bottom plank in our platform, the corner stone of our building, without which no permanent edifice can be erected and yet it is one that startles and horrifies so many that it is considered almost a sacrilege to mention it, but all because most of us persist in misunderstanding it. Yet we are told it, this truth, continually in our old text book, and not only are we told it, but how to find it. In Psalms 46:10, David (spiritual perception, says, 'Be still and know that I am God.'

"To be still, absolutely, is one of the most difficult things for the human body or intellect to attain; but when once attained, we can then know, be absolutely sure that I, the real of us, the ego, the Lord from Heaven, am God. This is not the personal or outside self, but the real in which the outer is built. Again we are told in Isaiah, 49:26, 'And all the flesh (the outer man) shall know that I, the Lord, am thy Savior and thy Redeemer, the mighty one of Jacob.' Jacob means 'the supplanter,' and stands for the flesh which has supplanted the real to most people, but even this shall finally know his Lord. Then in Deut. 4:39, 'Know (not guess of think, but *know*, therefore, this day (right



now) and consider it in thine heart, that the Lord (the ego) he is God in Heaven above (within) and upon the earth beneath (without,) there is none else.' Now how can anything be plainer? And again in Hoesa 1:34, 'Yet I am the Lord thy God from the land of Egypt (darkness, misunderstanding) and thou shalt know no God but me.' And yet again in Isaiah, 45:21, 'Who hath declared this from ancient time? (You see it is no new thought.) Who hath told it from that time? Have not I the Lord? and there is no God esle beside me.' It is repeated, reiterated, told over and over again, and emphasized, 'There is *no* God else beside *me*.' And just so long as we look for a God and a Savior outside of ourselves, just so long shall we dwell in the darkness of ignorance, or wander in the wilderness of doubt and uncertainty, whether it be forty years or forty thousand; and our God 'in the midst' of us will try to be our Savior, but cannot untill we allow him to be. He will always stand ready and waiting, but will never compel.

"When we have done enough with the 'flesh pots' of Egypt, and have had enough of trials and tribulations of ignorance, then we will turn to Him, our real Self, and he will be our God. and we shall be His people. The light is breaking in upon a few, and there must always be the few before there are the many; but the number is constantly increasing. Who can say, 'For we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world?' 'I have sworn by myself (the Christ,) the word is gone out of my mouth in righteousness, and shall not return, that unto me (the real) every knee shall bow, every tongue shall swear.' 'Look unto me, and be ye saved, all the ends of the earth; for I an God and there is none else.' This is the knowledge we are all seeking, the corner-stone of our building, and there is no substitute. For 'Other foundation can no man lay than that is laid, which is Jesus Christ.' But we may take our own time. We may dwell as long as we please in the land of Egypt, we may wander in the wilderness, we may rest by the way, or linger in the valley of the shadow, or lean upon the broken staff of partial knowledge, but finally the dawn breaks over the mountain, the day-star of truth glimmers in the sky and the 'sun of righteousness' arises in our hearts, and we begin to see the 'light of the

world.' Then by the light of this Sun we hasten onward, but we shall never mark the end of our journey, nor will the mastery be gained 'till we find in ourselves the Master, and it is this Master who declares 'I and My Father are one.'"—Mrs. L. R. Walker, in *Unity*.

### THE MEANING OF OM.

According to the teaching of masters and tradition of the Eastern mysteries, the syllable *Om* is divided into three parts: a-u-m. These three parts stand for the three words: *a* for the natural world; *u* for the psychic world; *m* for the celestial world; the fourth, the world of the Eternal, in which these three rest, is symbolized at once by the whole word, and by the silence which follows it. To the three worlds correspond the three bodies; the natural body, the psychic body, and the causal body—our consciousness being, for the present, mainly in the middle of the three, in the psychic body, or emotional nature. The causal body is above birth and death and guides the personal life in both. Again the three measures of *Om* stand for three selves: the animal self, which dwells in the natural body; the human self, which dwells in the psychic body; and the Divine self, which dwells in the causal body. Above these is the fourth, the Self of all beings, the Eternal. The Self, with its three deputy-selves, and three vestures make up the real seven-fold division of the Eastern mysteries, which is therefore symbolized by *Om*.

But *Om* is more than a symbol or a creed. It is invocation. The three measures do actually correspond to the three worlds, and reinforce the mental aspirations which should go with the pronunciation of the word. This pronunciation means the ascent of consciousness from the animal life of the natural world, by way of the psychic world of human emotions, to the Divine life of the Spiritual world; and this ascent should be held in mind; and realize in imagination, at each pronunciation of the word. In the East the invocation is generally completed thus: "*Om*, earth, midworld, Heaven."

The three words correspond to, and are the same thing as, the three modes of consciousness: waking, dreaming and dreamlessness. They also stand for this world, purgatory and paradise, by what-

ever names these may be called, and thus imply the teaching of the three destinies after death; immediate rebirth, for purely animal natures, rebirth after an interval in the paradise of dreams, for religious natures; and liberation, which escapes rebirth, for the truly illuminated.

Therefore *Om* is a creed which, in a single syllable, embodies the whole Mystery doctrine. And, as an invocation, it helps the intuition to call up the single reality which, looked at from various points, appears as the three worlds, the three bodies, the three selves, the three destinies after death. It represents the return of the will from the matter to the Divine. For an invocation is an expression of the will, not merely of the thought of imagination. The instinct that an invocation should have magical effects is a true one, and all real magic depends on the control of the psychic world by the Divine world above it; the control of the personal man by the causal self, who sent him into the world. So that *Om* is really an invocation of the Higher Self, in the old, intuitive language of the earliest race, in which solunds actually corresponded in Nature to the things they expressed; in which all words were alike. An invocation is an act of the will, as well as of the thought; the thought of what is invoked and the effort of invocation should go together as a single act.—*Theosophical Forum*.

### WALKING BY THE LIGHT.

One cannot live above his light, but must live under the reflection of it. The moment one tries to live above his light, or in accordance to some one else's light, that moment he plunges into a region of darkness. One must read his duty by the light of his own lamp, not by the light of another's. He may assimilate another man's light, and thus make it his own, but he cannot govern his own conduct to the way another sees things. If he does, he is then suffering himself to be led blindly along, not knowing why or where. In short, he becomes a mechanical machine, and God wants wide-awake men to serve Him, and not machines.

No man can plead before God that he had not sufficient Light to lead him to do his duty. A duty is never greater than the light required to do it. Where the light is not given, the duty is not imposed. Where there is a faithful following of the

lead of such a light as has been given, more and greater light is given. Where a bad use or no use at all has been made of the one talent given, it would be sacrilegious to ask for more. All the wrongs that have ever been done on earth, or that ever will be, were committed against the plea of the individual conscience. The voice of the Christ within was not heeded. This world will never know peace, or the sweetness of it, until Christ of the Bible dwells in the hearts of the individual members of human society. This world has never suffered because of too much Christianity, but has suffered because there was too little of it, and more often because there was none at all.

I look upon life as a great system of schools. We pass to the higher grades as fast as we finish the lower ones. To wish to live life over again is simply to wish to stand still, to remain where you are not taking a step forward and onward. If you wish to live life over again that you might improve it, just start now and make the remaining part of it good. You have all your past mistakes to guide you. To blot out your memory and blot out your years would be simply to leave you on a trackless desert, without chart or compass, and with the possibilities of making a worse blunder of it than you have in the present case. The desire to blot out past blunders is a hint to make none in the future. Take a hint.

### "IS THINE HEART RIGHT?"

Every man reveals the secret of his life at some critical moment. With Moses it was when he saw an Egyptian abusing a poor Hebrew slave. Had Moses been of different mold he would have taken counsel of worldly wisdom and have had the oppressor punished through his influence at the palace. It was to the credit of Moses' heart that his anger flamed up as it did. It showed that while he lacked in discipline his heart was right. And that is the principal thing, that the heart be right. Much can be pardoned one who lacks discipline, though mistakes are often extremely serious, but nothing can be pardoned one who has the wrong attitude to life and to God. "Is thine heart right?" becomes the real question of every life and of all times and circumstances.—*N. W. Christian Advocate*.

## NO DEVIL AND NO HELL.

William Greer Harrison, president of the Olympic Club of San Francisco, made an address before the New Era Club of the First Methodist Church recently, on "Creative Limitations." In his opening remarks Mr. Harrison announced that this was the only sermon he ever preached and that he knew Rev. D. Dille, of the Church, would set his congregation right if his theology was not exactly orthodox. During his remarks the speaker declared his disbelief in the existence of a devil or a hell in positive terms and at the close of his remarks some of the members of the club took issue with him. He said in part:

"The Christian religion stands pre-eminently above all other faiths in its purity of purpose, in its desire for good, in its sacrificial character, in its missionary work; and yet it has wrought into its dogmas a theory of evil so repellant, so awful, so blasphemous that one is compelled to believe that inventors of it were hopelessly insane.

"I refer to the invention of the devil and hell. The Christian Church presents God to us as a loving Father, so loving that He gave His only begotten Son to the world's long list of martyrs—that the world might be saved—and at the same moment declares the existence of hell, a place of endless torture, and a devil whose sole employment is to lure men into eternal damnation.

"If God made all things, He made the devil. How could God be a loving Father and yet create a subtle intelligence, only second to Himself, as the express agent of evil, for the purpose of tempting His own children? What chance has any man in a contest with an intellectual giant, whose experience and practice of evil cover tens of thousands of years? No chance—absolutely no chance.

"Here is man, daily, hourly tempted by the grossness of his own incomplete nature, matched against his deadly enemy, the most accomplished, the most wizard-like and, second to God, the most omnipresent person in religious history. We ask what chance has he, and the answer is, None.

"The church declares that by faith this influence may be overcome, and in the same breath that faith is a gift, a grace from God which can only be obtained by long and earnest prayer. But how can man pray if he has not faith? But why a devil

and a hell? They are both creations of diseased minds. They are superfluous, unnecessary, and are libels upon the God of Love?"

Continuing, Mr. Harrison gave a brief survey of the religions of the world and their points in common.

"The true faith," said the speaker in conclusion, "is spiritualized science. This faith, when man has reached it, will proclaim not merely the brotherhood of man, but the eternal kinship of all things in the universe. It will call the hearts of man to love of the God of Love. It will abolish the word, fear."

At the conclusion of the address discussion was called for and Rev. E. R. Dille arose and after thanking the speaker for his splendid address said he might take issue with him on his idea concerning the devil.

"We don't believe in the omnipotent devil," he said, "but we do believe in the existence of a devil. When you ask why God don't destroy the devil, we answer, for the same reason that he does not destroy the devilish."

Dr. John R. Fearn, a member of the club, also expressed his belief in the devil. He said, "I do not agree with all that has been said tonight. I still believe in a personal devil who is ever present in the world."

At the conclusion of the discussion, despite the heterodoxy of Mr. Harrison, he was extended a rising vote of thanks by the club.—*Evening Bulletin.*

## NOTICE OF REMOVAL.

On and after the 15th day of May, my residence will be changed from 1800 Belmont Ave., to 1329 M St., N. W.

The new location is immediately east of the Thomas Circle and can be reached by the 14th St. cars, the cars going immediately around the Circle. This location is much more central than the one on Belmont Ave., and is easily reached. Those who wish to come on the Metropolitan cars can take the 11th St. cars to M St., and there get out and walk three blocks west. The 14th St. car line runs right by the Circle.

My friends will please take notice of this removal, and keep this notice for future reference.

OLIVER C. SABIN, Editor News Letter.

## GOD EVERYWHERE IN NATURE.

How desolate were nature, and how void  
Of every charm, how like a naked waste  
Of Africa, were not a present God  
Beheld employing, in its various scenes,  
His active might to animate and adorn!

What life and beauty, when, in all that breathes  
Or moves, or grows, his hand is viewed at work?  
When it is viewed unfolding every bud,  
Each blossom tingling, shaping every leaf,  
Wafting each cloud that passes o'er the sky,  
Rolling each billow, moving every wing  
That fans the air, and every warbling throat

Heard in the tuneful woodlands! In the least  
As well as in the greatest of his works  
Is ever manifest his presence kind;  
As well in swarms of glittering insects, seen  
Quick to and fro within a foot of air,  
Dancing a merry hour, then seen no more,  
As in the systems of resplendent worlds,  
Through time revolving in unbounded space.

His eye, while comprehending in one view  
The whole creation, fixes full on me;  
As on me shines the sun with his full blaze,  
While o'er the hemisphere he spreads the same.  
His hand, while holding oceans in its palm,  
And compassing the skies, surrounds my life,  
Guards the poor rushlight from the blast of death.

## GETTING THERE.

## WHERE?

In what region of infinite space do these seekers  
for happiness expect to find it?

Behold them going up and down the earth, asking  
every traveler they meet: "Which is the path?  
Am I getting there?"

Self-made aliens all of them. Looking for some  
thing that they expect to find outside of them-  
selves, apart from their homes and all present en-  
vironments.

"If I could only get there."

"Where?"

"Into the kingdom of peace and harmony. I  
read; I study; I listen; I seek with all my soul for

the truth that shall make me free, and yet my pray-  
ers are not answered. I cannot get there."

Think of it. They are there all the time and do  
not know it. There is no other place where they  
possibly can be. Truth is all there is, and there is  
no change in truth. It is omnipotent, omniscient,  
and omnipresent. It cannot be sought; it can-  
not be found. It is. When you run after it, you  
take it with you. Do you strive to run away from  
it; it is still yours.

Lies cannot shake it, nor despair reveal it. It  
can neither be threatened nor coaxed. It is your  
very inmost self—your divine non-understood *ego*.

"The truth shall make you free"—that is, the  
perception of the truth shall strike off the shackles  
of illusion. You have never been anything but the  
truth. Every fetter that binds you has been fas-  
tened by yourself. No one in the universe has  
the slightest power over unless you choose to en-  
dow them with such influence. Even then they  
have not. It is simply your own belief that keeps  
you bound.

There is but one way to "get there." "Getting  
there" is simply knowing that you are there. That  
way is by the door of Silence. Stop hunting for  
what you already possess and sit down in the  
quietude with yourself. It makes no difference  
how small or how humble the place, God—the  
Truth—is not confined to church or drawing-room.  
Truth knows no high or low, rich or poor, edu-  
cated or ignorant. There is just as much of God in  
the little kitchen beside the tiny cook stove as in  
the palaces of kings.

"More," some may say.

No—no more, no less. God is indivisibility.  
You cannot cut him to fit the spot. He is there  
and you are there because it is impossible for either  
one to be anywhere else. You can hew and hack  
and carve and divide material things, but spirit  
is forever one and the same, and you are spirit.  
You never were nor never can be anything else,  
though you may constantly flaunt your sin and  
your shame before your eyes. Become acquainted  
with the real of yourselves, and the external sins  
which you so much deplore will drop from you faster  
than leaves drop from the trees in autumn.

You are not getting there; you are there. You  
have never been anywhere else, for there is no ter-  
ritory outside of Truth.

You talk very learnedly about development and growth and evolution. You, the real you, have never grown. The so-called law of evolution cannot apply to spirit. Truth cannot develop. Spirit cannot grow. There is no evolution possible to what is. You may learn to spell and put sentences together; learn a trade or a profession; but these are intellectual processes, and generally quite apart from the spirit. This is what makes study a labor and a disintegration. The intellect is not consciously founded upon the rock of principle. It is not aware of its dynamo. So the work that should be an inspiration destroys the worker.

Spirit is spontaneity. There are no stints and no limits in spirit.

Spirit once recognized does the whole business. Acquirements once coveted fall as naturally and easily into the mind as the dews of Heaven fall upon earth. A knowledge of Truth brings everything to pass, and you at this moment are in the very heart of Truth, which is spirit and all the Good there is. It is simply your ignorance concerning your great possessions that keeps you so fevered and restless; so poor and sorrowful.

You own all things and you are a beggar.

Health and happiness are yours, and yet you travel to distant countries in pursuit of them.

To be alone with God men seek the fastnesses of the mountains, forsaking kindred and ignoring the most sacred ties. They welcome poverty and starvation. They skeletonize and crumble. What is the use? Do they find Him?

Truth means enough—wholeness. There is no truth in poverty.

God is riches. Recognize the all of Truth, and poverty, which has no foundation in spirit, is known no more.

It will not avail to seek the Himalayas or woody crosses for the nectar that feeds and satisfies.

The study of the occult sciences may pique the curiosity and tickle the imagination, but without a realization of Truth as a foundation such lore is worse than useless. It excites and distracts because wobbly and disconnected. Unite it with its source, and you have a rich feast.

The kingdom of Heaven is the kingdom of Realization. "Seek first the kingdom of Realization

which is within you and everything else shall be added."

There was a woman who stammered most painfully. Shame because of this infirmity kept her lips closed most of the time, and she became sullen and almost vindictive. Thoughts of suicide filled her mind, and her relatives were so alarmed at her condition that they watched her constantly. This espionage was most distasteful, and things grew worse and worse. One day her minister called, and among other things said to her:

"Mary did you know that God has given you dominion over all things, among them your tongue and the muscles of your mouth and throat—I mean that you are the sole mistress of yourself, and that you can speak the word as well as another?"

A flash of intelligence illuminated the weary face. Such a thought had never occurred to her in any practical sense, just as it has never dawned upon the majority of our readers. How strange that it should be the very last thing to enter our consciousness—this: that we were not obliged to run after dominion because it was a gift conferred upon us.

This was what Mary answered:

"I never thought till this moment." And there was no hesitation in her speech.

This was the "twinkling of an eye" realization. Occasionally the stuttering habit would assert itself, but Mary knew her power and conquered.

Whatever the creed of this blessed minister, he was a good scientist.

"Man never is but always to be blest," says Pope. Not one in ten thousand has a glimmer of an idea that to man was *given* a divine estate, was *given* absolute freedom, real dominion; that he did not have to earn his privileges, or buy by hard labor his title to life here and hereafter.

There is only one question of any vital consequence before the world to-day, and that is the question of Realization. Fifteen minutes of real knowing would untie all the knots in creation.

All this talk about evolution and development is useless. There is nothing in it. It is a waste of time and vital force considering what will minister to development or how to get there.

There never was a truer statement made than

this of Burrell's: "You need not browse after what you are."

Isn't it a grotesque thing to think of a millionaire hunting for riches—not for more wealth, but some wealth, believing he has none?

Let us discard all the old cumbersome paraphernalia that have so long and so completely misled and borne us down. Let us cease measuring this year with last year in the matter of growth and development.

Let us stop hunting for the jewels that we hold in our hands. Let us stop hunting for our possessions, and step at once into the Realization that we *are* there and not "getting there."—*Magazine of Mystery*.

### SPIRITUAL SCIENCE AND WORK.

Spiritual Science is helpful to all—the business and professional man, the farmer, the mechanic, and all who labor and work. The spiritual man or woman of the present day is not a morbid and mournful person, a dreamer or idler, but is a *doer* and *achiever*. The old theological idea was for a man to be constantly sad, sorrowful and mournful over his own and others' sins, and, as it were, go through the world as a sentimental and morbid pessimist. In this new and blessed age of progress and civilization we have cheerful optimists who love God fervently without much ado about it and who produce good results for the good of the Whole. A man can do more and better work with a simple prayer of joy, love and praise to the God of Love than by long, sad petitions for mercy to a monster God of anger and wrath. How a man lowers, debases and weakens himself when he goes before the great God with a multiplicity of words condemning himself, his fellow-man and the world.

How can a God-fearing man work?

A coward is weak and has no hope, courage or vigor.

In the long, weary, dark past men progressed little simply because they were God-fearing men.

Spiritual Science has done more for humanity during the past thirty years than all the old doctrines and dogmas in all the past.

Spiritual Science, or Psychic Science—the science of the soul and its true and eternal relation with the Eternal God—is now producing a world of

real workers, because it has fully and clearly demonstrated that material progress is essential to spiritual progress, and has cleansed and stripped the minds of men of ignorance and superstition, stripped the mind of its dreams of hobgoblins, the devil and a human-God.

Spiritual Science produces grand, noble and fearless workers, because it takes man into the realms of aspiration and inspiration—makes him a co-worker with God and the angels.

### MAKE WAY FOR THE MAN.

BY CHARLES EUGENE BANKS.

Let us have peace; no craven's peace,  
Nor sluggard's, to gape and dream,  
But the strenuous peace of the land's increase,  
And the powerful beat of steam;  
Let the cannon of Commerce roar over the fields,  
And the bugles of brotherhood play—  
For the arm of the Man, and the brain of the  
Man,  
And the grit of the Man, make way.

Let us have peace; not timid peace.  
That doubtful clings to its place,  
But the free, brave peace of the old-time Greece  
And the faith of a patriotic race;  
Let the vision of Virtue enrapture the gaze,  
And the bolts of integrity stay—  
For the arm of the Man, and the brain of the  
Man,  
And the nerve of the Man, make way.

Let us have peace; no anchored peace  
That holds its sails in the slips,  
But the peace that sweeps all the strange blue deeps  
With the keels of its own great ships;  
With Honor commanding, and Truth at the helm,  
And Beauty to welcome the spray—  
For the nerve and muscle and brawn and brain,  
For the soul of the Man, make way.

Rugged strength and radiant beauty,  
These were one in Nature's plan;  
Humble toil and Heavenly duty,  
These will form the perfect man.



### HAD TO.

"As a man thinketh in his heart, so is he."

"In his heart." Mind the phraseology. It is not what a man thinks in the circumference of his being, in the changeable, superficial part of himself, but what he thinks in the supply house of veins and arteries; what he thinks in the deepest and most alive part of himself.

These thoughts are taken up in the circulation and distributed to every part of the body. They become material fibre. They petrify or loosen, according as they are bond or free.

It is a serious thing to think in the heart.

It is life more abundant or death inevitable.

It is sickness, sorrow, and distortion, or health, joy, and symmetry.

The "had to" is the thought that petrifies.

It has filled the earth with graveyards, and when dirt became scarce, invented the fiery furnace.

Release from "had to" is escape from all that hurts and binds.

You have been taught in the school of "had to" and "got to," but you are the only one in the universe who could make the personal application of the lessons.

The banishment of "had to" must be by the knowledge of "I will to."

The I is mighty and will prevail.

The I is God and his stuff and his tools are always ready to work with.

"Had to" is the child of ignorance, and must be driven out by intelligence.—*Eleanor Kirk*.

### TRANQUILITY.

Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what misfortunes come to those possessing these blessings, for they are always sweet, serene, and calm.

That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul.

It is as precious as wisdom, more to be desired than gold—yea, than even fine gold. How contemptible mere money-wealth looks in comparison with a serene life—a life which dwells in the ocean

of truth, beneath the waves, beyond the reach of tempests, in the eternal calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character by bad blood! In fact, it is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!—*Success*.

### HOW TO KEEP THE FACE YOUNG.

We know a man past middle age who has a very young face. Notwithstanding gray hair and fifty-two years' hard work and constant study, he has a young face. People often remark the seeming incongruity of his gray head and his youthful face. One day he told us how it happened. In the first place he has avoided all those business relations which tend to bring worry and care. He has never spent an hour worrying about finances. He has never spent a moment wishing to be rich or fearing he would become poor. He has taken life as he found it, neither harassing himself with forebodings nor making himself haggard with ambition.

He seeks much the company of younger people than himself. He likes the chatter of children, the gossip of young ladies and the horse-play of school boys. He avoids all controversy, shuns the disquietude of argument, lets every one alone with his own thoughts or preferences and quietly pursues his own way of thinking. He dodges trouble in every possible way. As soon as he discovers something that displeases him he goes away from it or adjusts himself to it.—*Medical Chat*.

### A JEWISH TALE.

When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming toward him, who was 100 years of age; he received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing of his meat, he asked him why he did not worship the

God of Heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was. He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, although he dishonored me; and couldst thou not endure him one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction.

### LOOK FOR THE GOOD.

It was one of the beautiful rules of Frances E. Willard's life to speak only of the goodness of her friends, and pass over their failings. The Trumpester says:

"If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it for sweet memory's sake only those things which are lovely and loveable."

Two little girls, aged respectively, six and eight years, were discussing religious matters. The older one said to her sister: "Which would you rather do, live, or die and go to Heaven?"

"Why," the young one said, "I would rather live." Whereupon the elder one burst out with the emphatic question, "Sarah B., what does your religion amount to?"—*The Christian Register*.

## INTERNATIONAL MEDICINE.

(From the Boston Investigator.)

### SCOTLAND.

Gentlemen, ninety-nine cases out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, staring nonsense.—*Professor Gregory, Edinburgh*.

### ENGLAND.

I fearlessly assert that in most cases the sufferer would be safer without a physician than with one, and I have seen enough to warrant the language I use.—*Dr. Ramage, Fellow of the Royal College, London*.

### IRELAND.

Assuredly the uncertain and most unsatisfactory art that we call medical science is no science at all, but a jumble of inconsistent opinions and theories, not only useless but dangerous.—*Dublin Medical Journal*.

### AMERICA.

The older physicians grow, the more skeptical they become of the virtue of medicine, and the more they are disposed to trust the powers of Nature.—*Prof. Stearns, New York College of Physicians*.

Medicine is played out. Every new discovery of bacteria shows us all the more convincingly that we have been wrong and that the million tons of stuff that we have taken was all useless. The doctor of the future will give no medicine, but will instruct his patient in the care of the human body, in diet and in the cause and prevention of disease. Surgery, diet, antiseptics, these three are the vital things of the future in the preservation of the health of humanity.—*Edison*.

### FRANCE.

You tell me doctors cure people. I grant you people are cured; but how are they cured? Gentlemen, Nature does a great deal, imagination a good deal; doctors devilish little—when they don't do any harm.—*Prof. Magendie*.

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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.



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# Washington News Letter

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WASHINGTON, D. C., JUNE, 1903.

No. 9.

## LECTURE—*Man; His Relation to God.*

(Continued.)

By Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, April 5th, 1903.

Continuing the subject of what man is and his relation to God, we take up the proposition that man is a spiritual man. Being created in the image and in the likeness of God, he is spiritual as God is spiritual, and upon the proper understanding of this part of this teaching will depend your ability to heal the sick in accordance with God's methods. We heal the sick identically as our Savior did except that God did heal the sick through Him directly, but God heals the sick for us in and through the name of Jesus Christ. Our Savior made the spiritual realization just as we do, because God's laws are always fixed. There is never any guess-work about it; there never can be any error; but from all eternity and for all eternity the same law works in the same way under like conditions, without a change or iota of difference.

Man is a spiritual being, and not material. I suppose that metaphysicians receive more opposition to this proposition than any other one proposition in the whole category of metaphysical laws. For instance, we will suppose that a person is sick. To illustrate, here comes up mortal mind which says, "Can't I see that person is sick? Can't I feel the fever? I see the delirium and the raging and the rolling of so-called disease? Don't I see it? Isn't it there, patent to all the world? And then you tell me that it does not exist. There is an arm, can't you see that? Isn't that a hand? Don't your eyes declare it to be a hand? Don't your senses feel it? Here is a body? Isn't this body perfect? Isn't it here? Can't you feel it? Isn't it all perfect? Isn't it material?"

Now, these are the questions that come up in re-

ply to a great many metaphysicians, who do not understand what is spiritual and what is material.

I am going to answer some of these questions and discuss them; and in the first place, I say, that there is no such thing in existence as matter. There never was since all eternity anything that was matter. Substance? Yes. God is all; God is all substance; God is spirit; therefore, spirit is all substance and all that exists is the spiritual manifestation of spiritual creation. Take the human body, it seems real, and you feel of it, etc.; but in twelve months the body you looked at to-day has passed on; it has gone on to that never was. In the beginning creation has another body, creation constantly going on, on, on, for in the beginning God created the Heavens and the earth and all that in them are. The day of creation is to-day, the beginning is to-day; there never was a beginning in the sense that that was the first; there never was a first, and there never will be a last. This whole creation of planets and system of worlds, each held in its orbit by what we term attraction and gravitation, cannot be changed so much as an iota of a hair's breadth, or the weight of a scruple, because if there was one particle of it that could be lost, the whole universe would be set by the ears, so to speak and inharmony would develop, until, finally, the whole universe would be set topsy turvy,—nothing of it.

Now, this body, to-day, looks real; it is because it is spiritual. Spirit is the only substance, for God is all, and God is spirit; spirit is the real spiritual manifestation of God's creative power.

Now, if you can get this idea that there is matter here, that this body you are talking about is going to the grave and is going to be resurrected, and all that nonsense;—if you can get these old ideas out of your mind, and look at things as they are, then you will begin to see the Truth which heals the sick. Our Savior was the pattern: He was the way; He came to lead us; He came to teach us: His body, after the resurrection, is the real and the true

body we will have forever. It was visible or invisible, traveled as thought traveled.

Know Him? Certainly. After we pass beyond, if we do pass beyond, we will know one another there the same as we do here. We will have the same kind of body Jesus had, a spiritual body; and it is my daily prayer that God does spiritualize my body. I want, if possible, to escape that hell called death, that God never created. I want, if possible, to have a spiritual body, so that I can go on to God without going the other way, going through the hell called death. I want to travel up this ladder of knowledge along the spiritual steps.

It is difficult to make a person understand it. I can only speak from experience. I can remember, when I used to read along these lines and be taught along these lines, that I had no more conception of what was said to me than if they had talked to me in a language that I had never dreamed of. But you must pray to God to give you wisdom and spiritual understanding; pray as I will tell you farther on in these lectures, for you can never receive anything unless you ask, seek and knock. You can never get the realization of the Truth unless you ask God Almighty for it. You will never have this spiritual understanding unless it is in reply to your prayer. You have to work out your own salvation; you have to seek, ask and knock. Jesus says, Rev. 3, 20: "Lo, I stand knocking at the door: if thou wilt, I will come in and sup with thee;" but if thou wilt not the cup is passed from you; you belong to the dead; you are no part or parcel of this Kingdom of light, this spiritual understanding and this spiritual realization, no part whatever.

Let me illustrate this in another way. Take this river over here. We go and look at it; we see the river there. We go to-morrow, we will see the same river, as we think, yet we will not see anything that we saw to-day. The river that we saw to-day will have passed on. Everything in this world of spirit is passing on, passing on, passing on. God spoke unto the children of Israel and told them to go forward. God's works never stand still. Everything in God Almighty's Kingdom is in motion, all motion, life, everywhere, omnipresent life, motion; and in everything there is motion. There is motion in that table! the vibration is going on and it returns it to dust. There is vibration in everything, in some more than others; yet this con-

stant motion, constant life, goes on, on, on. The bodies that you see to-day in this congregation will pass on, the spiritual children of God will remain; but this coat so to speak, this outer garment, will have passed away, and we will take up a new one; we will take up a better one, if we live the right life and have the right understanding. But, if we train our minds to believe that this next coat we have to put on, is made of material that makes gray hairs, and wrinkles in the face, and ultimately drags us down to death, you will realize as you think. If you make a law that you have to pass through this thing called death, that you have to have gray hairs, that you have to have wrinkles in your face, that you have to be sick and miserable, you will suffer to the utmost farthing of this law you make. There is no dodging it. If you sow, you reap the crop you sow. If you follow out this same doctrine and make laws for yourself, you will suffer the penalty.

Here, one comes up and says: "I am afraid I am going to be hard up; I am so poor, I don't know where I am going to get anything to eat." Now, do you know what such a person as that is doing? He is making law for himself and he will suffer that which he feared and prophesied.

If you will read in the last ten verses of the 6th chapter of Matthew, you will find there the rule to think. Jesus says, "Look at the birds, they do not plow, or reap or sow: they are not gathering big barns full of stuff to eat; they are not mourning that they are going to starve to death this next winter." They are not making faces at themselves for fear they are going to come to want, and leave themselves on their children, and that their children will get mad at them and kick them out of the house. Are they afraid of it? What kind of a bird would it be that would go out and sit on a telegraph line and commence to talk this way: "I am afraid I am going to run out of something to eat next winter, or next year, and that my son Tom will kick me out of the nest, and I will have nothing to eat?" What kind of a fool bird would that be? You sit around and make laws against yourself, against your own children and against your own family, and you are a bigger fool than that bird. That is what you are. Furthermore, the very laws that you are making for yourself, you reap.

Now, mind you, as I said in the lecture on last Sunday, you are absolutely the architect of your own fortune. If you want happiness, if you want health, if you want harmony, think happiness, think health, think harmony; and, when one of these vile things called disease, or error, or sorrow, or anything comes up to you, denounce it, deny it, drive it out. Then what is the result? You get younger. Whereas, you used to have a sleek head, the hair commences to grow on top of it; whereas, your stomach was all gone, and you could eat nothing, you can eat anything. Whereas your muscles were as soft as putty, you have them as strong as iron. Whereas you were getting ready to pass out into this hell called death, you have turned your back upon it, and you are walking towards the beautiful light, demonstrating the truth of God Almighty's words. In other words, you know the Truth, and the Truth has freed you. Then walk in the light and make the laws for yourself that you want to govern you in your conduct. If you do that, all is harmony.

In the healing of disease, the main thought which does the work is this: The realization of God's omnipresence, life, love, goodness; our Father, in whom we live, move and have our beings;—furthermore, the realization of the Truth that we, His children, are spiritual beings, living and moving in the Father, who is spirit, God in us, and we in Him, all in this universal whole, led by love, as taught us by our Savior. If you could make these realizations perfectly, there never could be any disease that you could not heal on the instant, there never could be any such thing as death that you could not touch and it would not leap for joy; but in the degree that you get this realization, in that degree can you heal the sick through God Almighty, in the name of Jesus Christ.

Now, you probably cannot get that from argument. I can convince your intellect. I can show you where the Bible tells you that God is all. God is all, God is spirit. Therefore, God is all and God is spirit, all is spirit. That is plain, that convinces your intellect, you see that that is true, but it does not get down into your heart. You have to be born again. Except a man be born again, he can in no wise enter into this Kingdom of Light. It is impossible. The love of God Almighty has to come down through you; it has to take possession

of you; it has to dominate your affections; you have to love the Truth for the sake of the Truth. Then, when you become perfectly saturated with this perfect love, all the world is yours, and no disease can withstand you; and in the degree that you are saturated with this perfect love, are you successful as a healer.

I have noticed this since I have been in this work, I have noticed it with wonder: Occasionally a person will come to you diseased all over. It looks from a so-called material standpoint as though there is not enough left of him to even make an argument in favor of. You commence to treat that person. In a little while he will commence to eat up everything he can find on this subject; to read, to study and to pray. It takes possession of him, from the crown of his head to the soles of his feet. Universally, in my experience, such persons are healed; healed perfectly and usually healed quickly.

But, take the person who comes to you simply for the healing, as he would go to a doctor to get castor oil. You can heal him, provided he is not living a life of iniquity, living in some open sin; for you cannot heal a person that is living a lie, a life of sin, any more than you can heal over a sore with corruption on the inside. You have to be honest, if you get healing; you have to be honest any way; you must want to be healed, and you have to be honest about it.

There is another class. A rain comes up and they will not come near the church. Now these people are not worth anything. Now, mind you,—I am telling it to you straight,—the fellow that is afraid of rain, or afraid of the weather, or afraid of anything else, is not worth anything; isn't worth anything to himself or anybody else. I am telling it to you straight; I am not here to pinch, or give you flowery words, or cover over iniquities. It is the fellow who has drawn off his coat, has burned his bridges behind him, and has gone into the work for God Almighty, that succeeds: that is the one who climbs this ladder; that is the one that will solve this problem of eternal life; and, unless you get there, you will go over that dam called death.

God never made death and has no more to do with death than the man in the moon. There is no such thing as death in God's Kingdom;

is simply a man-made institution. God never created sin.

I was in a second hand book store not long ago, and I bought an old book that was published something like a century ago. I bought it because it was unique to me in this, that it argued that God is the author of sin, that sin had its mission to fulfill. Now, that is the old thought that came up out of the reformation. Of course, that was more crude than the thought to-day, but I don't know that it was any worse or as bad as John Calvin's religion. He started a religion on the idea that part of us were to live for all eternity and to be saved, while the other fellows should be burned for all eternity. At a certain day, Sallie Smith should be born and should die an infant, and God would put her in hell and she would burn in hell forever. That was foreordination carried out. He had burned one of his disciples named Servetus and stood by and saw him burn, because he would not agree to this hell doctrine. Servetus was a "heretic," and Calvin and his crowd burned him at the stake, because he would not adhere to the doctrine that God foreordained for all eternity that infants should die and be burned in hell, forever.

Of course, the world moves forward, we are getting more light; we now see that God is love; the doctrine that God is love is being preached everywhere; it is dominating the churches to a very large extent, and it will dominate the preachers by and by. But the churches and the people must move first, must move up; the rank and file have to be educated up, and then the leaders will follow. You have to be taught the lesson that God is love, that God is good, and that all is love, and all is good, for God is all; and when you get that lesson, when you can bring that into practice in your daily life, you will come into the knowledge which will make you free; but you must pray morning, noon and night, that God does give you this spiritual understanding; that He does fill your heart with love, righteousness and holiness.

Hold to this as Jacob wrestled with the angel, and never let Him go until you get your blessing. Then when it comes to you, what a beautiful thing it is! Then you can look up and the stars shine bright, and the sun looks beautiful, all in beams, and there is not a wave of trouble across your

Take it to the Lord in prayer. Have you worry? Have you heartaches? Have you want? Or have you anything else that is bad? Go to God and realize who you are, what you are, and what your rights are, and His harmonious laws will wipe out everything. There are no miracles; nothing ever was done by miracle in the world; never was anything done except in accordance with perfect law; in accordance with perfect principles, and those principles are unchanging forever and forever. If there ever was a person healed by God, he was healed by certain laws; and those laws exist to-day, and that is how the healing is carried on to-day, through universal and perfect law, absolute, perfect, scientific.

#### TREATMENT.

Our Father, we thank Thee that Thou hast given us a knowledge of the Truth which makes us free. We thank Thee for the gift of the Holy Spirit; and we do ask Thee, dear Father, to give us more and more of this great blessing, fill every heart in this great audience with perfect love; drive out every evil thought; fill all our hearts with love, love for God, our Father, and love for man, our brother. Give us the perfect realization of the perfect Truth, and that we are God's children, created in His image and His likeness, spiritual beings, living in spirit; therefore, we are healthy, happy, and harmonious. Give us this realization now; give us the power to look and rejoice in perfect liberty, in perfect freedom.

Dear Father, give us wisdom, and spiritual understanding, broaden and widen our intelligence, lead us by Thy wisdom; protect us with Thy power, supply us from Thy inexhaustible storehouse of goodness; cover us with Thy love, as we know Thou dost cover us as the waters cover the fishes in the sea; and we live in Thee, and all is from Thee and of Thee; and we have the realization now.

Each and every heart in this presence, is illuminated with the thought that we are Thy children, and that we live in Thee, and must be perfect, and are perfect. Let every one go from this presence to-day, perfect, holy, rejoicing in the Truth, rejoicing in eternal life. We ask all these things in and through the name of Jesus Christ, our Lord.

LECTURE—*Easter Sunday.*

By Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, April 12th, 1903.

In these lectures of teaching how to heal the sick I anticipate, because of the day, the lecture which I will deliver to-day.

The Evangelical Christian Science Church is based upon the religion of Jesus Christ. He is the WAY, the TRUTH, and the LIFE; and it is in His name and through His name, that we do all of our healing. There are other systems which heal the sick, many of them heal in a wondrous degree, but the only real Christian, Bible, Divine healing which I understand is to follow in the footsteps of Jesus Christ.

Christ came 1903 years ago. He came, and after His maturity, He preached a new doctrine, the doctrine of love. He was not the only prophet sent from God. Thousands of years before Jesus, of Nazareth, came to the Jews, a great prophet came to India. He is known in the books as Kreshind. The philosophy of the Brahms of India, was similar in many respects. The ten commandments were antedated by thousands of years to their being handed down from St. Sinai, and all laws known in the civilized world, commencing with the laws of Rome, as enunciated in the Pandects of Justinian, and on down, the civil law as practiced in all of the Latin countries, and the common law as practiced in England and the United States, had the bases and their foundation thoughts portrayed and given to man over four thousand years before the days of Moses. Moses was a close student. He gave forth his laws with wonderful precision, and the Mosaic law is the law which has been adopted to a very large extent throughout the whole Christian world. But the student finds that these laws in substance, were antedated thousands of years! and the evidence is as strong as is the evidence that Jesus Christ came to the world to save it and to bring us back to God.

My purpose, this afternoon, is to talk along the line of what Jesus was. He came nearly two thousand years ago; and soon we can look up and see the coming again. He will come, he will come as the Son of God to the world at large, preaching the

perfect doctrine of perfect love, making it practical, redeeming the world and destroying sin and giving us eternal peace on earth.

Jesus Christ of Nazareth, as I say, was born 1903 years ago, of lowly parentage. It had been foretold by the prophets that such would be. When He came to His own His own knew Him not; He came in such a different guise. Of lowly origin, His associations were with the lowly, so far as we have a history of them; but I have no doubt that He, in common with every other philosopher that ever came, knew as Moses knew, educated in all the wisdom of the ages gone by. The law which He had to supplant was a law of hate, an eye for an eye, a tooth for a tooth, and whoso sheddeth man's blood, by man shall his blood be shed. Jesus Christ's doctrine of love destroyed that doctrine, annihilated it, and blotted out the nation of Jews, who were the fathers of it, so to speak, completely. Ever since the Roman soldier put the torch to the temple in Jerusalem, there has been no Jew who knew whether he belonged to the tribe of Reuben, or of Joseph, or of what. Their tribal relations were destroyed, and from that time to this the priesthood has been unknown, for they know not who is a Levite, or who is not. That regime of hate was destroyed, destroyed by the doctrine of love,—love God with all your mind, might and strength, and love your brother as yourself. That is the doctrine which Jesus came to teach; that is the doctrine which had been taught for thousands of years before, but in an intensified degree as our Savior brought it forth; and it is the doctrine to-day which heals the sick.

Christ's mission was to bring man back to God. God never changes; God never left man; God never created man and then repented himself that he had made him. God never knew what it was to change, because infallible fixed law controls and governs every thing connected with God. There can be no change. We must learn to throw aside these fallacies that come up, and hold on to that one Universal Life, and Universal Love, which we call God, Our Father, and know that He changes not; that from all eternity to all eternity the same God, the same Law, the same Father exists. When we come to realize that, then we will know in some degree how better to live.

Christ came to bring man back to God. The



beautiful lesson which was read to you this afternoon by our brother, portraying the picture at the tomb, of the weeping mother looking in and seeing the angels sitting at the foot and at the head of the tomb where Jesus was, is a lesson that we will do well to ponder over, letting its benefits sink down deep into our hearts. But the Jesus risen, the Christ risen, is the man that we worship; He is the man that came to teach us the way back to God, because He destroyed what we term death.

I think it well, at this time, if you will bear with me a few minutes, to say something about what the evidences are that Jesus Christ lived. We have evidence that Julius Caesar existed, that Alexander the Great existed, that Nebuchadnezzar existed, that Cyrus existed; and all those great generals and great kings, we have evidence that they existed. No intelligent man is found who will deny it; they do not deny it; they cannot deny it; yet we find people here and there who deny that Jesus Christ was what He claimed to be.

What is the testimony? The testimony first is by His doctrine that He taught. If you will take the Sermon on the Mount and read that, and look all over the world of literature, everywhere, you will never find such a document ever enunciated by man, before or since. Nothing but Divine wisdom could have enunciated such a sermon, and Christ's whole doctrine is one of love of God and His perfection. You follow in the footsteps that Jesus Christ taught, and it lifts you up, lifts you up to goodness and to God. There is not in all his history from the cradle to the grave, a thought or an idea which was not an influence to make mankind better; and that cannot be said of any of these so-called Saviors that come claiming to be Christ.

Furthermore, Jesus Christ was surrounded by a set of fishermen, men picked from the lowly walks of life. He taught them in His own way, and they were witnesses of what He did and witnesses of what they saw; and each and every one of them attested the proof of what he saw by his own life; for,—I believe history will sustain me,—all the apostles excepting John alone, suffered a violent death, in attestation of the truth of what they were testifying to.

We can take the world's history, and we can find here and there a man who in error would be burned before he would deny what he believed to be

true. I might believe something that was error, and yet before I would renounce my honest belief, I might suffer martyrdom. The world's history is full of such instances; but there was the difference between such and the apostles that followed Jesus Christ. The apostles knew what they were testifying either to be true, or they knew it to be false; there was no guesswork. Jesus told them in the chapter that was read to you this afternoon, to take that gospel and preach it, and as enunciated in another place, He told them to go into all the world and preach the gospel to every creature, and certain signs shall follow those who believe. "Take it with you, everywhere, preach it;" and in obedience to that command they did carry it; and we are told by history that, in the uttermost parts of the earth, the religion of Jesus Christ was taught and was practiced, and more or less adopted. It went on working and grinding and grinding, until finally it over-spread the Roman empire, establishing what we know, to-day, as the Roman Catholic Church and the Greek church, of which the Russian Czar is the head. It went farther, it went into China, and had it not been for the divisions among the Christians themselves, the religion of Jesus Christ, to-day would be the religion of state of that great people.

But to go back, these apostles knew precisely what they were talking about when they said they had seen Jesus Christ crucified; knew they had seen Him on the cross; seen Him put into the tomb, after He was raised from the dead; talked with Him and had been taught by Him afterwards; knew that they saw Him when the clouds gathered Him up and took Him out of their sight. They knew whether these things were true or whether they were false. If they had denied that it was true, the world held out its hands with honors and with rewards of every conceivable kind to reward them for their profidy. But no. With the certainty of death staring them in their faces, with certainty of disgrace to all human beliefs, these apostles stood by the truth and died attesting the fact that Jesus Christ did rise from the dead and that they had seen Him ascend into Heaven. I say in all history that I know anything about there is no character that has ever been attested to by like testimony; never.

Now, we are given the rule how to heal the sick, in the name and through the name of Jesus Christ.

All who believe on Him and believe these truths, as enunciated, can heal the sick; and those who do not believe it, cannot heal the sick. Take the Christian world; your churches are full of beautiful people, but they do not believe. If they believe, then Jesus Christ taught His disciples something that was not true, for He said, "These signs shall follow those who believe; in My name they shall do" so and so.

I say to you and to the Christian world, it is time for you to wake up. If you think that you are believers, go to the books and see if you are. The world is now becoming filled with believers, all over it. You can go from the Atlantic to the Pacific; you can encircle the earth; and under every civilized flag that floats you will find believers who are healing the sick. There has never been a time since the crucifixion of Jesus Christ that there have not been believers somewhere in more or less degree; and when any one comes forward and says that he has a new religion, look out, for there are false Christs. The time is coming, it is coming quick, I am looking for it, that Christ is coming,—coming again. The perfection of humanity is to be established, and God Almighty will reign supreme. Keep your eyes open, look out, look up, for God Almighty moves upon the face of the great deep. But all Christian people on this beautiful Easter day, who are glorifying in Christ, should know one thing, that, if they do believe, they have the blessings which Jesus said they should have. If they have them not, then woe unto them, because they are walking in error, they are the blind leading the blind, and falling over this ditch called death, which belongs not to man.

I find that my time will not allow me to take up the remainder of this subject, and we will confine ourselves simply along this line of Jesus Christ. Remember, remember that He is the way, the Truth and the Life; follow in His footsteps, become His disciples, learn His philosophy, and you will do what He did. You can walk upon the water, you can tell the woman at the well everything she ever did; you can become visible or invisible; you can overcome the law of so-called gravitation and ride in the clouds; you can do that which He did; you can forgive sins on earth, because it is given to man to forgive sins. Ponder these things, study these things, and let the truth sink down into your heart;

follow in the footprints which He made; and when anything comes teaching a doctrine of hate, or anything contrary to universal love, know that it is no part or parcel of Truth. God is love, God is all. There is no room for anything but love, and any doctrine or any philosophy which teaches hate is a bundle of lies and belongs to error, and has no part or parcel in the kingdom of God, I don't care where it is or what the book is called. All is good, for God is all, and God is good.

### TREATMENT.

We are the perfect children of God, created in His image and in His likeness, endowed with all power, and all dominion; and that power and that dominion is ours; and it is ours now; and we accept of it and we thank God for it. He gives us wisdom and spiritual understanding, teaches us how to utilize this beautiful perfect gift.

God fills every heart in this presence full of love, perfect love. Our hearts are filled with love because we all live in God and His love, and His love covers us as the waters cover the fishes of the sea, and no harm can come near us, around us, or about us. On the contrary, all is good for God is all; and we have nothing but good, nothing but perfection, nothing but happiness, nothing but health, nothing but harmony. All these belong to us as the children of the Father. These gifts are ours, and we accept them; we thank God for them; we rejoice in the Truth, the Truth which makes us free.

God goes with everyone of us to our place of abode, He fills us with happiness, joy and contentment; and we take from this presence nothing but harmony, joy, peace, righteousness, all from God, the Father, the beautiful Father, the God of Love, the God of Life, the God of Good. All is ours, and we live, move and have our beings in God.

God gives us the realization of these great truths, and in that realization we have our freedom. We know that all is ours and the fulness thereof. We have plenty; we have happiness; we have contentment; we have everything that is good, and no so-called evil can come near us, around us, or about us. God does fill every heart in this presence with the understanding of these truths now; and we thank Him, and we praise Him for it, in the name and through the name of Jesus Christ, our Savior.

LECTURE.—*Prayer.*

Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, April 19th, 1903.

The subject of the lecture this afternoon, is Prayer; and, without seeking to give any learned, or exquisite, definition, I simply tell you that prayer is the means by which, and through which, we receive that for which we ask from God. No especial form is requisite; no especial definition, although the books are full of definitions and we have, heretofore in our writings, given long definitions; but the definition which I give to you, this afternoon, is the practical definition. It is the means through which you come to God to receive that which you want.

In order to come to God in prayer, you must have an especial fitness. In the first place, you must have a heart that is filled with love, for without this you will never receive a reply; never. Our Savior tells us, when we go to the altar and there remember that our brother has aught against us, to leave there our gift, go and be reconciled to our brother, and then go and make our offering, in other words, make the prayer. The person who comes to God with a heart that is filled with malice, envy, anger, jealousy, hatred and vindictiveness against his brother, might as well stay away, and a great deal better, because he is presenting or attempting to present a wicked personality, before his Maker. God hears no such prayers, nor does He hear any prayers offered by such persons. God is love, and if we are to be heard and to be understood, and, if our prayers are to be answered, we have to come with love, and then pray with the spirit and with the understanding. We have to understand what we want to ask for, and we have to ask for it with the spirit of a little child when it comes and makes a request.

When our children come to us and ask a favor, especially the little ones, they come in perfect sincerity and perfect simplicity, and they know that they are going to receive that for which they ask; they have no doubt of it. They come with perfect faith and perfect simplicity and perfect sincerity. Now, if you expect God to answer your prayer, you must come in like manner,—as our Savior has

taught us. Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven. The pharisee that stood on the corner of the street and thanked God that he was better than the poor publican, asserting that he did this and did that, assuming that he had a perfect right to command God, by virtue of his own righteousness, so to speak. Now, of course, that man's prayer was never answered; it is the one who comes to God with absolute and perfect faith, and knows that he is going to receive that for which he asks,—and as we will teach you further on, that we have that for which we ask before we ask,—who is heard. When you come with that understanding and with that spirit, God will make manifest the material answer to the prayer.

We have also to pray with the understanding. What does that mean? We have to come, understanding so far as God has permitted us to know, who God is and what He is. We have been teaching you here, a few lessons back, what the Bible tells us, of God. God is life,—universal, omnipresent life, not life simply in this church, in the city or on this planet, but life omnipresent for all eternity, forever and forever, in every and all directions. Wherever you are and wherever you go, God is there, and God is life, without circumference,—centering everywhere.

We have to understand, furthermore, that God is love, that God is good, that God is omnipresent life, that God is omniscient,—that is, He knows all, is in all, and is all, that all is God and His manifestation. You have to come to the realization, as you will learn farther on, that spirit is all, that this so-called material world is nothing more nor less than the spiritual manifestation of the creative power of God. All is spirit, spirit is the only substance. You have to come with the understanding before you can pray with the understanding.

You have to further understand what you are, and who you are and what your rights are. You have been taught, in these lectures, that you are the child of God, created in His image and in His likeness and endowed with all power and all dominion, and that you image God in His power and in His love and in His wisdom, and that you are His heir, and that all is, is yours, by virtue of your birth-right.

You have to understand further, that this power

and dominion is yours, that you have the same power and dominion that ever was given to any one of the children of God. There never was one who had more than another; never. Some have been able to manifest more, because they understood more and took God more at His word. But, every child that God ever made was endowed with the same power and the same dominion, because we are told that God is no respecter of persons; all come to Him upon a dead level and He loves one as well as He does every other child that He ever had. You have the same power and the same dominion inherent within you that was given to any other, and the only reason you don't exercise it, is because you denounce yourself, deny your own self of your own power, and say, "Oh, this is not for me." When you say that, you have cast a mill stone tied around your own neck, you have jumped into the sea of oblivion, there to go through that hell called death. That is the punishment; but the child who looks up and sees in the beautiful sunshine of God Almighty's love, the promise, the bow in the clouds, and acknowledges that that power and dominion is his, or hers, oh, how beautiful it will develop and come up, and by and by, the very mountains will move at his behest, because he knows that he has this dominion and this power, and that it is his. It belongs to all of you, and all of you can enjoy it, but none of you will enjoy it who deny it.

That is part of the understanding which you must have, when you come to God in prayer. You have to know who you are and what your rights are, and then you know that you are going to receive an answer. God has promised us power and dominion, He has promised to answer our prayers, promised to hear us; and when we ask God for something, we know that we are going to receive a reply, affirmatively; we know that God is going to give it to us.

But some may say, "Maybe I ask amiss." You cannot ask amiss, if you pray to God with the spirit, and the understanding that all is good and that all that God has you are entitled to. You have a right to ask for all that is good. You have no right to ask for any evil. There is the dividing line. It is not difficult to understand what to ask for. You know what to ask for, you are to ask for that which is good.

The thought lines itself up along this line: Why are not all the people's prayers answered? We go to church, we see good people there praying for this and for that, yet their prayers are rarely answered. When I used to go to church, in our little social prayer meetings, we would pray, for instance, for the healing of Jane Smith, who was about to die, ask that God would save her. After we fervently asked God to save Jane Smith, we would usually end the prayer with this thought, "Nevertheless, not my will, but Thine, be done." Now, don't you see what an absurd thought that is? It simply kills your prayer deadlier than a door nail. In other words, in this inference, you throw out the thought that God is the author of sickness, of sin, of disease, of inharmony, which may be manifest. By inference, you say that God is the propagator of sin.

I picked up a book the other day, in a second hand store, which was written nearly a century ago, that was an oddity to me. The writer was an eminent divine in England, and was going on to prove not only that God was the author of sin, but that sin is a good thing to have in the family. These old ideas are exploded. God is good, and nothing but good ever came from God. Furthermore, God is life, and you live, move and have your being in eternal life. Eternal life means eternal health, and when you come to the understanding of what eternal life and eternal health mean,—that you live, move and have your being in it,—you know that you can't be sick. Can't you see the thought? Here, you live, move and have your being in eternal life, eternal health. Now, how is evil to get at you? Do you ever hear a true believer going around telling people that he is sick? It is nothing more or less than sin to be sick. Realize that God is perfect and that you live in Him, and you cannot be sick. That is the thought, that eternally keeps you perfect, keeps you healthy.

I know it makes people smile to say that persons cannot be sick. It is no more creditable, morally, to be sick,—it isn't so legally; it is no more creditable to be sick than it is to commit larceny; that is what I am talking about, the moral aspect. You are the perfect child of God, living, moving and having your being in God. With that realization you cannot be sick. It is impossible; and when that realization fails you, you reap as you sow. If you

sow the thought. "I am going to be sick," you will be sick. If you sow thoughts that you are going to be poor, poverty will overtake you. If you sow thoughts of sorrow, your widow weeds will cover you. Just as you sow you reap. Sow thoughts of health. It is easier to catch health than sickness. You can catch health just as well, only a great deal better. Why? Because health is the natural, normal condition of man; sickness is the abnormal creation of sin. God never created sickness; God never created death. It is a sin to die; it is a sin to be sick.

A lady came to see me the other day. She said she had been wanting to die for so long, she wanted to go over there. Go over where? She wanted to get into Heaven, probably. Now, where is Heaven? Nobody ever told us but one; that one was Jesus Christ. The Kingdom of Heaven, or of God, is within you. Now, do you want to die to get within yourself? Not at all. She did, because she didn't understand it. Get a harmonious, perfectly healthful mind into your consciousness, and live in the realization of God's Truth; then you are in Heaven now. And as you develop and grow stronger in this thought and this belief, you march on up the ladder of knowledge and become strong and live in the celestial fields of eternal glory forever; on the contrary, let your mind become charged with fear, fear of evil of every kind and character, and you are in hell, and you are in hell now.

I have seen people in trouble; I have seen trouble myself, and I never want to see any worse hell than I have seen. The brimstone place would be a palace compared to some hells I have seen. There is but one Heaven and that is in God Almighty's love, the realization of your perfection; and as you become stronger and stronger, it becomes brighter and brighter, until finally you climb this ladder of knowledge until you come into the super-conscious mind, where God Almighty unfolds the past and future, and you will know as He knows, because you will be like Him, His likeness.

The prayers, which we hear prayed so often,—prayer by good, sincere people,—are simply sounding brass and tinkling cymbals, nothing but froth, worthless, no good on earth. I went to hear a minister some little time ago in this city, and he prayed that God would bless the medicine that the

doctors were giving to heal the sick. Now, what an absurd idea that is! That God would bless the medicine! If there is any virtue in medicine, then it is God-given, isn't it? When the medicine was made God put the virtue into it, if it has any. God does not change the medicine. If it has any virtue in it, it was in it when it was created. If He had prayed that He would put brains into the doctors, and make some of them honest that are not honest, He might have been hitting the nail a little more nearly on the head. I am not saying anything against the doctors, because as a majority, the doctors are good people. I am not saying anything against them, but by the very necessity of the case, their lack of knowledge is paramount.

This very morning's Post told of a distinguished journalist who died in this city. He went through an operation; the operation was successful the paper said. Certainly it was successful. The patient died in a little while. Unexpectedly, complications came up, and he passed out in an hour or so after the "successful" operation. I have known so many of these "successful" operations. I don't know anything about this case, but it always makes me look at the ludicrous side of such narrations. The operation is "successful," yet the patient passes out, goes into the ditch called death. But the operation is "successful"

The prayers that we so often hear are worthless, because they are lacking in the understanding; and when I say that, I say it with the full knowledge that the people who make these prayers are as sincere and as good as people can be without more knowledge. I know that I had as good a mother as anybody ever had on earth, a perfectly honest woman; and in all my experience of her, I never saw or knew of her doing anything that she believed to be wrong, and that is saying a great deal. I was with her from infancy to manhood. I never knew her to do anything that she thought was wrong; yet she did not know how to perfectly pray. She did pray, but she did not have the full realization of the prayer that belongs to you as the children of God, who have the spirit and the understanding. What was true of her, is true of the majority of our good people.

I notice that my time is very nearly expired for this afternoon. On next Sunday, we will take up the delineation analytically of the prayer which

heals the sick, and teach you how to pray. You may call it a machine if you like; but it is by a regular rule,—is made by a perfectly scientific rule.

Remember, God never did, or does, anything, except through perfectly scientific methods. There is no such thing on earth as miracles, in the sense we have been taught. Everything that ever has occurred through God's work, has been done through perfect laws, fixed and unchangeable and all on absolute and thoroughly scientific lines. Jesus Christ taught us the way. Many of you—I speak from experience in the old thought—do not understand that science,—but when you come into the thought and grow stronger and stronger, you will see why He walked upon the water; why he told the woman at the well everything she ever did; why He could become visible and invisible; and why at last in His spiritualized body He annihilated this principle called gravitation, and could go in the clouds or go elsewhere, seen or unseen. All of these things are susceptible of absolute explanation; and we, too, can do all that Jesus did, if we only study, if we only work; but, if you are one of those who say, "I can't do it," you will never go a step beyond where you are, never one step. It is only for those who will.

Jesus Christ says, "Lo, I stand at the door and knock. If thou wilt, I will come and sup with thee." You have to knock; you have to seek; you have to ask; and when you do this with the spirit and with the understanding, you are just as sure of an answer to your prayer as you are of air to fill your lungs at your next breath. In other words, there can be no mistake, no failure, except as you make the failure yourself. Therefore, my words in closing this lecture are these: Study; pray that God will give you wisdom and spiritual understanding; and the way to pray is to affirm, "God does give me wisdom and spiritual understanding." Cling right on to that thought, claim it, claim it; forever and forever claim it; and remember the language of Job when they wanted him to give up his thought, "No, even though they slay me yet will I trust in Him." Job knew these things that I have been telling you about; and when the so-called material manifestations came up and struck him down, yet he knew that God Almighty was all and that in Him he lived, moved and had his being, and he stood firm. The result was that Job was vindicat-

ed; God vindicated him; God answered the prayers, and gave him all. He will vindicate you, He will vindicate me, and He will vindicate all who believe and trust with the spirit and with the understanding.

### TREATMENT.

We thank Thee, our Father, for this blessed Truth, the knowledge of which makes us free. We thank Thee that Thou givest us here to-day the knowledge that we are Thy children, created in Thy image and in Thy likeness, and that we have power and that we have dominion; that it is God-given, that it belongs to us, and that we accept it. Thou dost, our Father, give us wisdom and spiritual understanding and teach us how to utilize this blessed gift.

We know, dear Father, that we live, move and have our beings in Thee, spiritual beings, living in spirit; and that all of these so-called material diseases, pains, heartaches, sorrow, worry, trouble, are but lies of carnal mind; there is no truth in them; there can't be, for all in thee is perfect, and we each live, move and have our being in Thee; and that realization of the Truth gives us perfect freedom, and we have freedom now. Every evil thought, every evil claim of inharmony, whether it be disease of any kind or character, or trouble, or sorrow, or heartache, or want, or anything inharmonious, God annihilates all such beliefs now, in every heart in this presence, and gives us all love; fills our hearts with perfect love, love for God and love for our fellows; and He fills our hearts *now* with that love; and we look up to Thee and rejoice in our perfection, in our childhood, in our heirship, and in the knowledge of the Truth that Thou art God, our Father, and we know we are perfect as Thou art perfect.

God bless us now in all these thoughts; annihilates, destroys, obliterates every other thought; drives them out of our consciousness, and gives us only the pure thought of love, of life, of happiness and perfection.

God goes with everyone of us here to-day to our places of abode; He fills our hearts with joy, with happiness, with contentment, and our abodes with health, harmony, peace and rest. He destroys every doubt, and every fear in our consciousness. God blesses us in every way that we need. He



knows what we need. We are told that He will give us what we need, for He knows better than we. Therefore, He gives to us what we need; and He gives us absolute and perfect trust, so that we do not fear. We look up and we thank Thee, our Father, for all these blessings, in and through the name of Jesus Christ, our Savior. Amen.

### RESIDENCE REMOVED.

On the 15th of last month my residence was changed from 1800 Belmont Ave., N. W., to 1329 M ST., N. W., the new residence being the first house on the North side of M St., immediately East of the Thomas Statue, on 14th St. The place is easily accessible by the 14th St., cars which belong to the Capital Traction Railway system. Those who live on the Metropolitan Railway system can be transferred on to the 11th St., line, going North from F St., and ride to M St., and get off walk three blocks West to my house.

The new residence is large and well adapted for the purposes of the church propaganda.

OLIVER C. SABIN.

### GOOD ADVICE.

When you lie down at night, however anxious has been the day, the hour has come for you to rest. Say to yourself, "This is my rest, no one can take this from me," and fall asleep to pleasant dreams, for if we fall asleep with anxious hearts, it will not be "sleep that knits up the ravell'd sleeve of care," as Shakespeare declares.

Have a room less clean, your kitchen utensils less bright, your windows less shining, one less frill on your little girl's dress, but have your face cheerful, your heart lightened, your body strengthened.

Let us of the worrying nature wake up to-morrow with a smile on our lips, and keep it there until we fall asleep at night. When annoyances come let us shake them off with a laugh. When work presses let us do the absolutely necessary and let the rest go. It is better to keep one's face cheerful than one's pans bright.

So day by day, let us take the lesson to heart, "Nothing is gained, but much lost, by worrying:"—The Brown Book of Boston.

### THOUGHTS THAT COME.

As time and space are mental creations—as all intangible things are mental creations; ideas of power and attraction, so also is this potency we call God—a mental or spiritual conception. Time is measureless, space is fathomless; power is the all, the eternal force. Attraction is the creating, building, welding, binding agency. Intangible are all these things; ideal if you please. There can be no unreal thing visible or invisible. Every thing is in gradation from high to low, from line to breadth; the whole realm of thought is ideal—is real. This science is pure idealism. It deals with ideas and relation of ideas to visible things. The simplest facts of the known universe—if there are any simple facts—become idealized in its crucible. Its analysis is natural, its synthesis enobling; since, however scattered and various may seem its analytic work, it yet gathers all into its own real domain of consciousness, as the unit, or the whole of all in all-God. The true relations or related values of things cannot be lost in this practical idealism.

In the Creative Divine mind, there must exist an ideal universe, an ideal world, an ideal humanity. We reflect the first in comprehension; we reflect the closer environments, in perception—we act, live, breathe, in the Divine humanity.

The nearer we come to the universal thought, that includes all there is of the Creator and the created, or manifested, shall we be able to worship truly the infinite goodness, and reflect also some rays of light ourselves. Everything is ideal in its conception. Enlargement, by growth, or by inward spiritual activity, is the true development—the ideal development.

M. E. N.

It is astonishing how large a part of Christ's precepts is devoted solely to the inculcation of happiness. How much of His life, too, was spent simply in making people happy! There is no word more often on His lips than "blessed" and it is recognized by Him as a distinct end in life, the end for this life, to secure the happiness of others.—Henry Drummond.

The days of miracles are not past. Healing is the manifestation of truth and the day when truth will cease to manifest itself is never passed.

## DOES GOD THROUGH MAN HEAL THE SICK?

LECTURE IN REPLY TO REV. J. S. WASHBURN.

Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, April 26, 1903.

In discussing this question this afternoon it is of but little interest what my individual belief may be, or what the individual belief of the Rev. Mr. Washburn may be. What interests this people is the great question: DOES GOD, THROUGH MAN, IN THE NAME OF JESUS CHRIST, HEAL THE SICK? It matters not to what church a person belongs, or whether he belongs to any church, if he is imbued with the gift of the Holy Spirit he can do this work.

I am not here as the advocate, or the apologist, of any church. The church which the gentleman so strongly criticized, known as the followers of Mrs. Eddy in Christian Science are doing their work in their own way. That they have healed the sick by thousands and tens of thousands, and hundreds of thousands, is a fact that no person who is at all conversant with the history of his country will doubt, or question. They have their own system of church methods, and I am not here as their apologist, nor as their defender.

Another church which the gentleman seemed to particularly criticise was the great Catholic Church. I am not here to apologize for the Catholic Church; but a tree is known by its fruits, and you may go all over this broad land and you will find that the Catholic church is the church that lifts up the little waifs, brings them from the gutter, covers them with comfort and feeds them when hungry; and no church or institution on the face of the earth to-day, stands equal to the Catholic church in its work of practical charity.

I say let each church, each people, each system of philosophy, stand upon its own merits, and let us follow the light as God gives us to see the light.

It strengthens no man's case to fill his speech with vituperation and malice; but, on the contrary, it at once stamps him as a man who either does not understand his business, or else as one who has a case that will not bear the broad sunlight of Truth.

It is for me, to-day, to present to you the TRUTH, and whether that truth builds up the Catholic Church, the Church of Christ Scientist, or the Evangelical Christian Science Church, or no church, but builds up God Almighty's Truth, in the presentation of the truth, my object has been accomplished.

Of course my argument, being in the nature of a reply, will be disjointed to a certain degree, but I will ask you to follow me. I will try to treat the gentleman with courtesy, with kindness and with love. I have nothing but the kindest of feelings for him; but for the heresies that he voices I have nothing but horror and the most unrelenting opposition, because I know that he is leading the world, as far as he is able to lead them, down the dark path and over the abyss called Death.

His first assertion is that this Science is neither Christian or scientific. I will read you the notice which he published in the Star of last evening in which he says, "Christian Science, supremely egotistical and selfish, irreverent, blasphemous, senseless, unscientific and anti-Christian, the crowning delusion of the ages, will be shown from the word of God, compared with standard Christian Science works, to be a dangerous revival of ancient heathen witchcraft, with its mysteries and incantations."

That is the bill of fare he gives out to the world to induce them to come and hear him lecture to-night in reply to me at his church. That is in harmony to a great degree with his discourse of last Sunday evening, and I purpose to reply to these things a little, right now.

In the first place, he does not know what science is; he has not the first idea of what science is. I will read to you a few definitions which I casually picked up from my encyclopaedia upon the subject of science; but the range of thought covered by that one word, science, is enough to fill this room with books, and then you have only commenced. I read as follows:

"Knowledge regarding any one department of mind or matter, co-ordinated, arranged and systematized," is one definition.

Another, "Art or skill derived or resulting from precepts, principles, or training."

Another, "An object of study; a branch of knowledge." That pretty nearly covers everything

that you can think of, does it not? Now, these people who wrote the encyclopaedia dictionary perhaps knew as much about the English language and what the definition of science is, as our friend; perhaps they did.

Science is the result of general laws, and is sometimes called theory as correlative with art. Art is the application of knowledge to practice. A principle of science is a rule in art. Science is knowledge; art is skill in using it.

The science of mathematics is supposed to be the only exact science. We have many departments of science, but mathematics is susceptible of absolute demonstration.

The science of which I speak to-day is the Science of Metaphysics. That means the Science of Mind-healing. Mind is God, and God is all.

Now, when we come to heal a patient, or pray to God for a healing, we pray scientifically, with a realization of the perfectness of the child that God made, as well as of the perfectness of God Almighty; but, if I should attempt to discuss this matter here this afternoon, I would go beyond and over the heads of the most of my audience. If our friend here understood and had the baptism of the Holy Ghost, the new birth, the realization of the perfect Truth, then he would not make such statements as he has made; it would be impossible.

Suppose that a gentleman living in Lapland should take his train of dogs which he has to his sled, and set a dog here on a bunch of ice, and a dog there on a bunch of ice, and have the dogs surrounding him, and he should discuss to those dogs the unscientificness of mathematics; now do you suppose that that man would understand what he was talking about, and would his auditors, his companions, know anything about it? I tell you that this gentleman, when he discussed Christian Science knew no more about the subject of which he was talking than would that man talking about mathematics who had never heard of it. It is utterly impossible! What does the Bible say?

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Romans 8, 7.

"The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their their own craftiness."—1 Cor. 3, 19.

"But the natural man receiveth not the things of

the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2, 14.

You can take, for instance, the Presbyterian Church. It was founded by a man by the name of John Calvin. I am going to read you just a few lines along the road that John Calvin traveled, to show you where carnal mind, ignorance, brutality, go. There is no greater brute on the face of the earth than is carnal mind. See to what lengths it will carry men. I read from "The Century of Sir Thomas Moore," by B. O. Flower, page 37:

"During Calvin's supremacy in Geneva, many persons were banished on account of loyalty to religious convictions which did not accord with his views. But the deepest stain on his reputation is the part he played in the terrible death of his old-time adversary, Servetus, whom he caused to be arrested, and who was vigorously persecuted by Calvin. A sentence of death by burning was passed. It is claimed that Calvin exerted his influence to have Servetus slain by the sword instead of being burned. In this, however, he failed, and Servetus met death at the stake. As before observed, intolerance permeated the spirit of the age. Calvin, who when driven from France had written, 'Every step towards its boundary cost me tears,' afterwards abetted the banishment of Dr. Bolsec from his home and practice, because he opposed Calvin's view of predestination. Indeed, it seems that intolerance is the hardest of all lessons for mankind to unlearn, unless it be *faith in freedom*, and yet not until humanity stands squarely upon the golden rule, which is the epitome of both, will man be truly civilized."

I read further from page 34: "In justice to Calvin, however, we must remember that in his day religion was on a much lower plane than it is to-day. Crude literal conceptions of texts had created an atmosphere of savage intolerance. The most sincere believers who followed the masterly reasonings of the founder of Presbyterianism, interpreted all the seemingly savage passages literally; but when they came to such passages as 'The letter killeth and the spirit maketh alive,' they passed them over as something meaningless or incomprehensible. Therefore, they believed in the resurrection of the physical body, literally in a lake of fire, and an endless sentence of undying torment for those

foreordained before the foundation of the world to be damned, even though they die in infancy. The popular conception among those of other faiths at this time held none the less jealously to the theory of a never-ending torment in a lake of fire and brimstone, in which the bodies of the condemned would forever writhe."

Truth has ever been assailed by ignorance. There never has been an attempt since the beginning of the world by any person to propagate a new truth, but that the one introducing it has met, almost universally from the ecclesiastical part of the community, an opposition unto death if that were permitted by the law.

Harvey discovered the circulation of the blood, and disclosed it to the world. He was opposed and derided, and much talent, learning, and cunning were enlisted against him. They sought to paralyze the wing of his towering genius; to blast his reputation, to wither the fairest flower of his domestic love, hope and joy; and to hurl his brilliant discovery from the light of day to the darkness of night. But he stands, to-day, immortal on the records of true fame, and the blood still continues to frolic in crimson streams through its living channels, while his learned opposers are forgotten.

Galileo discovered the rotation of this globe on its axis. So great was the opposition of the learned powers combined, that they arraign him and his theory at the august and awful bar of humbug, better known as ecclesiastical ignorance. They tried him and his discovery under the splendid majestic witnesses of derision, sneer, and scorn; and the court very gravely decided that his discovery was a heresy, and that he must openly acknowledge it to the world. To this sentence, to save his life, he submitted, and acknowledged his theory to be a heresy, but remarked, *sub rosa*, that nevertheless, it was true. Galileo lives on the bright pages of history. That sentence did not arrest the globe in its mighty course. It still continues to roll on its axis, as he discovered and proclaimed, while the learned opposers of his theory, who courted popular favor at the expense of honor, are sunk into merited oblivion.

Newton's genius, when he was but a boy, intuitively drove him to study gravitation by piling up small heaps of sand, and to notice more strictly this power in the falling apple. It drove him to study

adhesion by watching the union of the parted water at the side of some favorite stream; and to perfect this science he is next at the center of the globe. From gathering pebbles in boyish sport on the ocean's shore, he is next among the stars, and at length proclaims to the world his system of philosophy and astronomy. He was derided and mocked as a silly-headed fool, and his whole magnificent system was spurned with sneering contempt and pronounced a humbug by the school of philosophers and astronomers. But substances continue to respect the law of gravitation, and rolling worlds to obey the law of attraction and repulsion. Newton lives in the brightest blaze of fame; for his name is written in starry coronals on the deep bosom of the night, and from thence is reflected to the center of the globe; while the opposers of his magnificent discovery are sunk to the shades of unremembered nothingness. The clouds and mists of their own evanescent fame have become their winding sheet.

Fulton was derided, and even men of science pointed at him the finger of indignant scorn, because he declared that steam—a light and bland vapor, which could be blown away by human breath—could move an engine of tremendous power, and propel vessels of thousands of tons burthen against the wind and waves and tides. They declared it to be the greatest of humbugs, and the most silly idea that ever entered a silly brain; or else the trick of a knave to make men invest capital in order to effect their ruin. His friends, even though not over sanguine of success, yet defended him as a man of honor. But Fulton "stood firm amidst the varying tides of party, like the rock far from land, that lifts its majestic head above the waves, and remains unshaken by the storms that agitate the ocean." The impression of Fulton's genius is seen on all the machinery moved in our happy country by this subtle power. It is seen in railroad and steamboat communications that bring the distant portions of the world in conjunction. It is seen in the majestic steamships which plow the ocean in their transoceanic trade and bring us into neighborhood with all the powers of earth. Fulton, as a man of genius, is remembered as one of the great men of the universe, while his opposers are silent and forgotten.

So it is with this great Truth which we are in-

roducing to the world at large. We stand forth before the world and affirm that God Almighty, in the name of Jesus Christ, through man, does heal the sick. In proof of this we have it here from every shore, from every country. There is not a flag that floats under the sun of Heaven, under which there is not some one, or more, healing the sick through Divine methods. Yet we find ecclesiasticism here with its hoary head ready for blood, ready to fight, to destroy, to dig down, trample under foot—what? The very engines and means which God has given for the healing of the sick. This gentleman, in my presence, has declared that he thought that we healed the sick by the power of the devil, or words to that effect. He should have known that that same charge had been made against the Savior of the world and by him annihilated and shown to have been impossible. I will read to you, if you will permit me, a few verses on that subject:

"But when the Pharisees heard it, they said, 'This fellow doth not cast out devils but by Beelzebub the prince of devils.'"

Now, what did Jesus say? If my friend had been as well posted in this New Testament as he was in harsh words to put against this Science, he would have known when he made that assertion that he was telling something that could not be true, because Jesus Christ annihilated all such propositions.

"And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand."

"And if satan cast out satan, he is divided against himself; how shall then his kingdom stand?"

"And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore, they shall be your judges."

"But, if I cast out devils by the spirit of God, then the kingdom of God is come unto you."—Matt. 12, 24-28. That is right.

There is one thing about a lawyer—he understands his business. When he has a good case he is not afraid of the facts. He does not get up and give his own stuff to the obliteration of facts. If he has no case at all he will keep just as far from the facts as possible, put in as much rhetoric as he

can and talk about the Constitution of the United States, or some way-off subject that has no more to do with the subject than that the moon is made of green cheese; not a bit.

Now, fortunately, in this controversy, I am on the right side. Why? Because I have the facts. I don't care what kind of theory you have, if it is contradicted by facts, it is not worth anything. A fact destroys a theory if the theory is contrary to the fact. Every lawyer knows that, and you don't have to be a lawyer to understand that; you have to have only a small portion of common sense.

Now, I am going to read a few cases of healing. I don't give you the names, and I don't give you the city the people live in; but I will say to this congregation that these ministers,—there are two of them here,—I know them both, they are good men—if they will come to my house I will give them the names and addresses of every one of these cases; but I will not give the names of my patients, or those that come to me for healing, to the world under any circumstances; it is nobodies business. But if these gentlemen want to know and have any doubts of the genuineness of these letters, then let them come to me, and I will satisfy them, for I know they would not make an improper use of the testimony. This may be a little dry; it is facts, and the facts have got to go into this record; they have got to go there to make this proof complete.

A telegram was received on the 13th day of April, which says: "Please treat at once for heart failure," giving name and address where she lives. That was on the 13th day of April, this month. At noon of the same day, I received another, which says, "Still living, but low; under doctor's care. Continue treatment." Two days later I got this letter: 'About 4 p. m. of the 13th inst., I sent you a dispatch requesting treatment for ..... , and another at one p. m., of the same day. .... , my sister-in-law, was at the time of sending first message apparently very low, and not expected to live by son, brother and attending physicians. She is now so much better that you may discontinue treatment.' Two days later. I only read just barely enough to make a point.

Here is a letter, a lady speaking about her husband, says: "He has been very bad, a cold and pleurisy set in so that nights find him very weak

and sick. He is opposed to medicine and will not take it." The next letter says: "I received your letter, and it found my husband much better. He has gained very fast so he is able to work. Thank you for your kind and prompt attention you gave him."

Here is a letter received from Idaho, giving a long list of complaints of a lady who lives in that state. On the 30th day of March she writes: "I received your letter of the 23. You may stop treatment. I am well."

Here is a letter from a lady in this city, who was working for the government. She had been furloughed because of a certain disease, which I shall not name, because I don't care for her to be even traced by anybody. She came to me and said that she had received notice that she had to go back to work or lose her place, and wanted to know what to do. She said, "I can't work." I said, "Go back to work, and God will heal you." She went back to work and God did heal her. I had not heard anything from her since until she wrote me a few days ago. She wrote me asking me to treat her husband. She said: "I have not been to see you for a long time. After returning from my vacation last summer, I went to my office and have kept close to it ever since, and outside duties have made it impossible for me to go around except where it was imperative that I should. My health is steadily improving, even in the face of hard work and plenty of responsibility."

The next case is a telegram that was received, asking for treatment for la grippe and asthma, on the 8th of March. This came from California. On the 18 of March is this one, that says: "Much better, stop treatment."

Here is another telegram from Michigan, dated January 17th. "Treat baby (giving name) severe sore throat and lungs." On the 21st of January another was received which says: "Discontinue, baby doing well."

Here is another from an old man eighty-seven years old, who lives in Florida. He was taken with a severe case of grip that settled in his lungs, and to all intents and purposes, according to mental mind, he was ready to pass out. He had been reading some of this literature that my friend thinks is such deadly poison; he would not even see a doctor. His disease hung on for about a week. The

first telegram was dated February 21st, "Treat for symptoms of pneumonia." On the 6th of March, he was well, the letter is here, with the others and these reverend gentlemen can see them and read them.

Here is a letter written by a friend in Texas. This woman was suffering from great pain. She was healed as this letter shows, perfectly.

Here is a case of a young fellow up in Minnesota. He came home from another place, so they said, suffering from consumption. I don't know whether that is true or not. We don't recognize anything. He was treated about three weeks and became well.

Here is another letter from South Carolina. We treated a little baby two weeks. She had a claim of deeply seated cold and weak lungs, and some other troubles. We treated two weeks, and the mother writes: "Discontinue treatment. Baby seems entirely well."

Here is another letter from a lady in Colorado, away back in the mountains. She had as many diseases almost as you could write down on a page of paper. She was treated one month and eleven days. The daughter writing says: "Mother desires me to tell you she is well, that it will not be necessary to continue the treatment longer." The first letter was dated January 21st, the second February 23d.

My friend the other night objected to anything except an immediate healing. He wants a healing right on the spot, or he don't want it at all. If a man were healed, say in a week, he would not have that. He must have it immediately or he don't want it at all. I have one. Here is a telegram from California, which says: "Child under eight, fever, out of head, treat immediately." That was on February 11. On the 12th, another telegram was received which said: "Stop treatment, fever going, mind right." I got a letter subsequently that baby was well.

Now, here is another case, up in Massachusetts. A telegram was received on the 21st of February: "Treat ..... age ten, rheumatic heart." On the same day another telegram was received which said: "Rheumatism of heart continues." On the 23d we got a telegram saying "Child past danger, stop treatment."

Well, these are reasonably quick. I would sooner be healed even though it should take a week than



go through this hell called death that so many of the gentlemen of the sacred cloth seem to be pining for. I don't believe in death, I don't believe that God had anything to do with creating it. But you take some of these orthodox ideas, and it seems that everything is pointing to get over what they call death, when death is the last enemy this Truth is going to overcome. The apostle said that the last enemy to be destroyed is death. What is the use of death? Why don't these ministers, instead of opposing God Almighty's holy Truth that is healing the sick everywhere, why don't they take that Truth instead of opposing it? But instead, they go to pampering up death, and say what a blessed place it will be "over there." Now, I ask, over where? I want to know if this gentleman will answer me to-night this question: Where is the kingdom of Heaven? You are going somewhere. Where are you going? Jesus Christ told us where the kingdom of Heaven is. Although the gentleman blames Mrs. Eddy's followers for not believing in Jesus Christ, he threw a slur at me because I did. His theory is I will take you hot or take you cold. You can have Jesus Christ, or you can't have Him; you are no go any way, there is no good in you whatever. I am talking plain facts. Jesus Christ told us where the kingdom of Heaven is. They were discussing this matter, and I will just read you what Jesus said as to where Heaven is. He ought to be good authority. He is as good authority as I have.

"And when He was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation:

"Neither shall they say, Lo, here! or, Lo, there! for, behold, THE KINGDOM OF GOD IS WITHIN YOU."—Luke, 17, 20-21.

That is what the kingdom of God is. It is a condition of the mind. You can just as well live in Heaven here in the city of Washington, before you die, as they call it, as you can "in the sweet by and by," which they sing so much about. I don't want any of the "sweet by and by" in mine. I want to be in Heaven here and now. I am in Heaven now, —and God Almighty blesses me from one day's end to another; and He will bless everybody who trusts Him, and who believes in Him. The trouble with the Christian world is that they don't believe.

This man don't believe; he has no thought such as Christian belief.

I read again, from a letter received from Massachusetts, which was dated in the early part of last winter, in which the writer says: "I have just telegraphed to you this morning regarding the case of my mother, and trust for a speedy result. She fell on the sidewalk last evening in front of this house where we are at present visiting, and according to two good physicians of this place, sustained a fracture of the head of the femur, or thigh bone. She is a person over seventy-five years of age, of a very highly strung nervous organization, etc." I will not read any further regarding her fall and what was ailing her. A month lacking four days, a later letter was received from the same lady, which said:

"Mrs. . . . ., my mother, has intended to write you herself, but as I have thus far written her letters, she thinks I may as well write you her hearty and sincere thanks for your kind endeavor in her behalf. Your efforts have been very successful, for she is now out of bed and says that she feels herself to be thoroughly healed, the only reminder of her accident being a stiffness, very natural after so long disuse of her limbs.

Again, please accept our warmest regards,

Yours sincerely,

(Signed) . . . . .

I quote from another letter received from a lady residing in the state of Texas, which is dated February, 8th last.

"Your favor of the 29th ult., received and I thank you for your kind and thoughtful words. May God forever bless you for your loving kindness. I met with your church all in the spirit this afternoon and felt that the power of Truth was manifested by us all. My soul is filled with love and joy. The News Letter, dear little messenger, is surely doing its work, silently, but truly. A lady told me the other day that she was becoming more interested all the time with it.

"The lady of whom I wrote you some time ago was healed of a twelve years' malady through reading Christology. She had been a victim of rheumatism; had not walked a step alone for twelve years, was cured in six weeks after reading your book and now walks any place she likes. I can't

write more, it would make my letter too long.

Your sister in love and Truth."

(Signed) .....

During this year we received a request to treat a lady in Maine for neuralgia and affliction of the bowels and stomach. In a few days we received a letter stating as follows: "My mother, Mrs. ...., is seventy-six years old, very low from a severe attack of neuralgia, a disease from which she has suffered for years. It has settled on the stomach and bowels, causing irregularities which the doctors fail to check. She has other troubles. I have just sent a telegram to you for treatment."

(Signed) .....

The next day a letter was received from the same lady, which says: "This morning finds Mrs. .... much improved. She has had no return of the bowel trouble for eight hours. We noticed a change about seven o'clock last evening. Since that time she has improved rapidly and sits up in bed and talks with the family. She is now able to take nourishment without bad effects. Her rapid recovery is the marvel of everyone. Thanking you for your prompt attention, I remain, etc."

(Signed) .....

We received a letter from a gentleman in Maine, in which he writes: "I am now in for rheumatism in the muscles of both upper arms, shoulders and some in back of neck, far worse at night. I lifted one end of a heavy counter in August last, and strained the muscles so I was in bad shape for weeks. I suppose I am now paying my debts.

"My friend, Mr. ...., of Boston, a Christian Scientist, was here a few days since and urged me to receive treatment until I have more of my usual health, strength and vitality than I now have, which I have concluded to do."

A few days later the following letter was received, "I write to say that I am all right, have been sleeping all right for nearly a week. It seems wonderful. You may discontinue treatment. With gratitude."

(Signed) .....

The following telegram was received from California: "Treat daughter (giving name) for inflammation of the bowels. Letter follows."

(Signed) .....

Fifteen days later the following letter was writ-

ten: "I have delayed answering yours of the 21st regarding the treatment of my daughter, but I write now. The morning that you put thirteen workers on, I should have telegraphed you to stop treatment, but did not know that it was necessary to tell you to stop. When I sent the telegram, we did not think she could stand such extreme suffering much longer. But about two hours later she seemed much easier, and at midnight the pain had entirely left her, and she slept most of the time until morning. At 10 a. m. got up and dressed and steadily improved. She is now well. The doctors said she would not leave her bed for at least three weeks, and she was up and dressed the next day. It was simply wonderful, her rapid recovery."

(Signed) .....

I supplement these cases with a few from Washington.

A comparatively short time ago, a gentleman was brought to my house in a carriage, suffering with some kind of severe rheumatic trouble in his feet; whether it was gout or rheumatism, of course, I know not. He had been suffering a number of weeks, and his feet were swollen almost as large as small elephants' feet; I laid my hands upon the afflicted feet, prayed to God Almighty to drive out the evil spirit. When he came that day, it took two men to bring him up stairs, and he was only able to walk in the room by the use of two crutches. The next day, he came alone with one crutch, had a shoe on one foot, and had suffered no pain since the first prayer. The second prayer, given like the first, healed him.

Another case was that of a young lady in this city who had been suffering from a pain across the broad part of her lower back for something like ten or eleven years. She said that she had never known what it was to be without pain during that time. The healer gave her one treatment, laying his hands upon the outside of her clothes on the afflicted part, and she was cured instantaneously, and instead of being pale, with drawn, painful looking features, her cheeks, to-day, are rosy, and she is fat, has perfect health, and never has suffered pain since.

Cases of healing through prayer to God could be multiplied indefinitely, almost, from the experience of all the workers in this cause, but I feel that enough has been given to show to the world the

Truth that God does, through man, in the name of Jesus Christ, heal the sick, and that the signs do follow all those who believe.

I would state here that it is the Truth which does the healing. The healing can be done by one person as well as another. It is the Truth which heals; and in the degree that a person has sincerity, honesty, and a heart filled with understanding and pure love, in that degree he or she has the ability to through God to heal the sick. It is in no spirit of self-adulation that these instances of healing are given; but it seems necessary that the world should know the Truth. All healing is done by God, and all should give God the glory absolutely and sincerely.

Let me draw a picture as it was written to me from South Africa. The lawyer was ready to write the will, the husband and the children were around the bedside weeping and crying; because the mother on the morrow was to undergo a surgical operation for cancer in the abdomen, which boded little for continued life on earth. A neighbor came in and suggested that they cable to Washington for treatment. The cablegram cost over a hundred dollars, but they sent it. The cablegram came here about five o'clock of their day; and on the morrow when the doctors came to perform the surgical operation the cancer was gone,—the woman was well. They made an examination and said, Where is that cancer? She said God took it away in the night. I ask you Mr. Washburn, does Beelzebub, does the devil do such work as that? (Voices: Not at all, No indeed, and applause.) Sabin:—"Don't my dears, don't applaud; this is God's work, not man's.

Oh! if you could follow this work of love as it is going on all the time, and see the handiwork of God Almighty's Truth, and the workers in it, whose hearts are filled and surcharged with love, love for God and their fellow man; Oh, what a beautiful thing it would be to you to witness it; but it is going on, the wheels go round and round—Truth can't be crushed.

Even old Nero thought he could destroy the Christians. He destroyed them in every conceivable form; he filled their bodies with pitch and set them on fire to light his path as he went to see others torn in the arena by wild beasts; but those martyrs died so heroically and lovingly that they

converted even their very persecutors; and history tells us it was no uncommon thing for those who commenced as persecutors to themselves die in attestation of this glorious and beautiful Truth. It is the same principle, the same Truth that Jesus Christ taught. He gave us the promise; He told us what to do.—And that is my next thought which I will take up.

Now, I made the assertion, a while ago, that unless my brother can heal the sick, (which I don't think anybody can who believes in a personal devil as he says he does), he does not believe. I don't ask anybody to take my word for anything. Jesus Christ has given us a perfect rule where by we can judge, and you don't have to be imposed on by me, nor by Tom, Dick or Harry, or anybody else. He has given us a perfect rule. The rule is: By the fruits of the tree you shall know it. If a tree brings forth good fruit, it is a good tree; if it brings forth evil fruit it is an evil tree; and that rule is irrevocable. Let us see what the rule brings forth here. In the 16th chapter of Mark, the 15th, 16th, 17th, and 18th verses, our Savior gave to His disciples and followers the following command: Look in your mind at the tableau presented to you. It was on the fortieth day after our Savior's resurrection. They had walked up the hill, as historians suppose, some five hundred of them, listening to every word Jesus spoke. They went up the hill, all were standing around Him, and as a last command, He told them to take this gospel that you have been hearing and I have been preaching to you, preach it to all the world, preach it to every creature.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptised shall be saved; but he that believeth not shall be damned.

"And these SIGNS SHALL FOLLOW THEM THAT BELIEVE; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Do you hear? It is those who believe; and they did follow them. History is full of it; the sick were healed all over the world by the followers of Jesus Christ and the apostles, "In My name."

Now, I insist that I have a right to do my work

in the name of Jesus Christ, notwithstanding the fact that Mr. Washburn don't like it. He says: "Here is another one coming and claiming to work in the name of Jesus Christ," or words to that effect; that don't count; that you find false prophets everywhere. Now, I insist that I am going to work in the name of Jesus Christ. He does not own Jesus Christ, thank God Almighty. Neither does any other ecclesiastical body that has forever been burning, destroying and persecuting the followers of the Truth since the earliest dawn of civilization,—since the Dark Ages. That is what ecclesiasticism has been doing; that is what it would do to-day, was it not for this advanced civilization. There are people in this country that would burn you at the stake if you didn't worship God on the seventh day and cease from work, if they only had the power to do it. I tell you that any person who will go forth and publish his discourses in such language as this: "Christian Science, supremely egotistical and selfish, irreverent, blasphemous, senseless, unscientific, anti-Christian, the crowning delusion of the ages, will be shown from the word of God, compared with standard Christian Science works, to be a dangerous revival of ancient heathen witchcraft, with its mysteries and incantations." I say that any man that will call people together as under such a catch statement as that, that such principles would burn people at the stake if those who believe that way had the power under the law to do it, and men would think they were serving God in doing it. I am no preacher, I am but an ordinary lawyer; but I am going to talk plain and say what I believe; and if I overstate the case, it is for you to say whether I do or not. See what you can do if you are going to believe.

**"THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE;** In My name shall they cast out devils; they shall speak with new tongues;

**"They shall take up serpents; and if they drink any deadly thing, it shall not harm them; they shall lay hands on the sick, and they shall recover."**

These things are being done, day in and day out, all over the world, by those who believe. One can say: "I believe, I believe, I believe;" but unless he can show the "signs following," as Jesus Christ promised he should have them, he doesn't know what belief is any more than he knows the gift of

the Holy Spirit; any more than he knows what the new birth is; and all such claims of being a believer are but sounding brass and tinkling cymbal; it is false; it is false upon its face, because he hasn't the **SIGNS FOLLOWING**. I say to you to-day, my friends, and I will say to all the Christian world as they read this discourse, that unless you have the **SIGNS FOLLOWING** you are not a believer. If you take the whole Bible from the beginning to the end, this text is the only place where a believer is properly defined, by the One who knew.

I am now going to ask some questions, and as my brother will wish to reply to some of these, I will give him a copy of the questions.

First: In the 16th chapter of Mark, 15th, 16th, 17th and 18th verses, our Savior gave to His disciples and followers the following command:

**"And He said unto them, Go ye into all the world, and preach the gospel to every creature.**

**"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.**

**"And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues:**

**"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."**

Second: I ask you, Mr. Washburn, are you a "believer" in the sense indicated in said text?

If your answer be that you are, I ask you further, if you can heal the sick and perform the other works in the promises mentioned?

If you answer me that you cannot, I ask you if the promise is not to all who believe?

I ask you whether you believe that God does, through man, in the name of Jesus Christ, heal the sick to-day, as He did when our Savior was on earth. If you say He does, state what makes you think so.

I want my brother to answer these questions; I don't want him to dodge around and cover it over, but meet all the propositions honestly and find out what the truth is. Any person can get up and dodge around, but I ask him to come up to-night like a man and answer these questions fairly and squarely.

Third: Do you believe that the power of heal-

ing is lost to man? If you say yes, then explain how it was lost.

Fourth: Will you give the chapter and verse, or verses, in the Bible where it says that this power of healing shall be lost to man.

Fifth: I ask you whether the promises in Mark, as quoted above, are not as binding and valid as they ever were. If your answer be Yea, then I ask you whether you can heal the sick; and if not, why not?

Sixth: You say you believe in a personal devil. Now, will you state who created the devil? If you reply that God created him, will you then state whether the devil is good or bad?

Seventh: Do you believe there is such a place as hell, where the wicked burn forever and forever? If you say yes, I ask who created it? And if you say God, then I ask if it is good.

Eighth: I ask you, Mr. Washburn, whether you would place a child of yours in a hot fire and burn it for any crime it might do. If you say No, then I ask you whether you think yourself more merciful than God.

Ninth: If God is love, how can love burn one of its children for all eternity for the few sins committed on this earth? Would not such punishment be excessive for the crimes committed? In other words, could one in a life of seventy years commit enough crimes to equitably justify burning forever?

Tenth: If all God's other laws work on scientific principles, why should not religion also?

Eleventh: If you have healed the sick, please give instances of such healing, as I have done; or if it be true that you cannot and do not heal the sick please state why.

Twelfth: Can there be any true believer who cannot heal the sick? (See Mark, above quoted.)

Thirteenth: Last Sunday evening you made the assertion that Christian Science healing was done through Beelzebub. The same was said of our Savior's healing by the preachers of His day. Do you remember His reply, and how He showed such to be impossible?

"But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils.

"And Jesus knew their thoughts and said un-

to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

"And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore, they shall be your judges.

"But if I cast out devils BY THE SPIRIT OF GOD, then the kingdom of God is come unto you."—Matt. 12, 24-28.

Fourteenth: It is said by some that your church believes in God-healing. I ask you whether you think they heal through Beelzebub.

Fifteenth: Our Savior said, "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto My Father.—St. John 14, 12.

I ask you whether you believe that promise is to us of to-day. If not, give your reasons for so thinking. If it is for us, why can't you heal the sick?

Sixteenth: If you say in reply to the last question that Christ gave that promise only to His disciples, will you please explain what makes you think that, that promise was not for all mankind who "believe on Me?" You notice the context: "HE THAT BELIEVETH ON ME."

Seventeenth: If it be true that God, through man, is healing the sick, as I have demonstrated to you by the incidents which I have given in my lecture that he does, then, why do you as a Christian minister, fight against this thought that God does, through man, heal the sick, in the name of Jesus Christ?

Eighteenth: I believe that in the 16th chapter of Mark, before quoted, the promise of the powers therein mentioned belongs to all who believe. I believe further that persons who can't heal the sick, are not in the Scriptural sense full believers. I believe further that the promises of Jesus Christ gave, that those who believe on "Me" should do the works that He did, and even greater, is a promise beneficial to us to-day.

Now, Mr. Washburn, if I be wrong in my conclusions, please give us the place in the Bible where this belief of mine is said to be wrong; or that the

principle that I claim to be true is not true.

I understand thoroughly well that the world cares but little for your thought or mine, as individuals; but if it be true, as I affirm, that God does heal the sick, through man, in the name of Jesus Christ, and that such healing is the greatest boon that is possible to the human race, isn't it a truth that all of the Christian ministry should not only proclaim to the world, but rejoice and thank God for?

Nineteenth: If it be not true that God does, through man, heal the sick, will you please give us the Scripture where the power is denied to us?

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by His spirit that dwelleth in you."—Romans 8, 11.

Twentieth: We are told by Peter on the day of Pentecost that God did, through Jesus Christ, perform "miracles and wonders and signs," that same power is promised to us by our Savior in and through His name. Therefore, I believe it was the spirit of God that wrought all the healing performed by Jesus Christ while on earth; and, if we have the same spirit dwelling in us, we shall exercise the same power, through and in the name of Jesus Christ.

Twenty-first: If any persons have the Scriptural belief which enables them to heal the sick they will understand thoroughly that they are possessed of the new birth,—and they will also understand whether they can heal the sick, or whether they can't, because God through them manifests His power in the name of Jesus Christ.

Now, if this faith of mine be wrong, please explain that to your congregation to-night.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32, 8.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."—St. John 6, 63.

Twenty-third: Do you or do you not believe that healings are made through God? If you do not believe it how is it that you can reject the immense amount of testimony to that effect? If you do believe it, then would it not be better for you to investigate the subject and find out the *modus*

*operandi*, or the law, or the means, by which such healings have been accomplished, and show to the world the Truth, than to fight a movement which has been of such great value to mankind in this particular?

Now, in the promises given in Mark, I ask you, Mr. Washburn, if Jesus Christ told the truth? I ask you secondly, along that line, whom was He talking to? If you say He was talking simply to the few there, then give your authority for such conclusions. I say to you and to this congregation, and to all the world that that promise is binding to-day and that every believer on the face of the earth can heal the sick; and when we become strong, as I remarked before, as Jesus Christ is, then we will do as He promises us! We will do the works that He did; and as He said, we will do even greater works.

Furthermore, this gentleman was disturbed beyond all measure about this talk of "I," "I," "I." I did not know but that he would burst himself he was so indignant. He absolutely swelled up, yelled out "I," "I," "I," and went to the other side of his pulpit and hurled his anathemas at anybody who would claim that he was anything but a worm of the dust. That is the orthodox thought. You have to be a worm of the dust or you can't enter into that "sweet by and by," which you can reach only by the hell called death. I want to say to Mr. Washburn and to all the world that we are created in the image and in the likeness of God, and that we have power and dominion. That power and that dominion were given to every child that God ever created. They are ours and they are ours now. I am going to read a little Bible along these lines and we will see whether man has a right to be something of an "I" or not.

"Whosoever shall confess that Jesus is the Son of God, *God dwelleth in him*, AND HE IN GOD.

"And we have known and believed in the love that God hath to us. God is love; and *he that dwelleth in love dwelleth in God, and God in him.*

"Herein is our love made perfect, that we may have boldness in the day of judgment; because *as he is, so are we in this world.*

"There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—1 John 4, 15-18.



Whosoever denieth the Son, the same hath not the Father: but HE THAT ACKNOWLEDGETH THE SON HATH THE FATHER ALSO.

“Let that therefore, abide in you, which ye have heard from the beginning. *If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.*”—1 John 2, 23, 24.

“And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.”—1 John 2, 28.

“Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD: therefore, the world knoweth us not, because it knew Him not.

“Beloved, now are we the Son of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

“And every man that hath this hope in him, purifieth himself, even as He is pure.”—1 John 3, 1, 2, 3.

“*Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.*”—1 John 3, 6.

“And this is the commandment, that we should believe on the name of His Son, Jesus Christ, and love one another, as He gave us commandment.

“And he that keepeth His commandments dwelleth in Him, and HE IN HIM. *And hereby we know that He abideth in us, BY THE SPIRIT WHICH HE HATH GIVEN US.*”—1 John 3, 23-24.

“No man hath seen God at any time. IF WE LOVE ONE ANOTHER, GOD DWELLETH IN US, and His love is perfect in us.

“Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.”—1 John 4, 12-13.

“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?”—1 John 4, 20.

“Whosoever transgresseth, and abideth not in the doctrine of Jesus Christ, hath not God. *He that abideth in the doctrine of Christ, he hath both the Father and the Son.*”—2 John 1, 9.

“For in Him we live, and move and have our being; as certain also of your own poets have said,

For we are also His offspring.”—Acts 17, 28.

Now, those who have this spirit of Truth within them know that they are God's children; they know that they live, move, and have their being in God, as Paul told the Athenians. They were heathens, so to speak; they didn't understand this new religion; but he told them that they lived, moved, and had their beings in God. I ask you, my friends and I ask all the world, if it is not sacrilege to say aught againsts this perfect child that God has made? And then why should my brother become supremely offended because some pure white-hearted child of God Almighty, living on earth, should claim that he had God within him? Have you not not the Bible for it? I say to you if God dwelleth not in you, you have no part or parcel in Him. I think the Bible fixes that and I hope that he will have something else to talk about without airing his indignation over this “I,” “I.” Let him answer these questions from the Bible, and then we will be satisfied with his answer.

I don't care for his opinion, and you don't care for mine. I simply give you the Bible and God Almighty's word. Take that, take the Truth, and let the Truth be its own champion.

I find, my friends, that I have occupied your time as long as in reason I have a right to ask. I have tried to bring forth this thought in these arguments strongly and forcibly, with good will and good feeling, for I have nothing but perfect love for my brother. I not only love him, but would do him a favor,—would be glad to do it. But there is a great truth presenting itself to the world—that is sweeping the earth, you may say,—and here is this gentleman biting on the jaws, biting on the jaws, trying to hold back. I am simply trying to voice the truth that God through man does heal the sick; and if I have said to-day in the heat of argument anything that may have seemed rancorous, I want to assure you and assure all that everything I have said, has been said in love, because God being my helper, I have dedicated my life to the work of healing the sick, and of God's work of preaching this blessed gospel. God is blessing it; He is broadcasting it throughout all the world.

I thank you indeed for listening to me for so long and giving me such perfect attention, and I think all of you will enjoy listening to my brother to-night; I want him to take these questions

give them a fair answer, and let nothing but the desire for the Truth guide him and me. All we want is the Truth. If it be true that God is healing the sick; not only healing the sick and watching over us and caring for us as we never dreamed of before in our wildest thoughts before coming into the realization of this God-birth; if it be true, as we know it is true, we want all the world to have it. Like the woman who found the pearl of great price, we want the world, everywhere, to know it; we want it to be preached; we want you, we want our friends everywhere, even to the uttermost parts of the earth, to know his Truth, to practice this Truth. Oh! it brings you close to God; you will love God as you never knew how to love before; you will love your neighbor as you never knew how to love before. It makes you honest, perfect, upright; and I say to you, and I say to all, investigate this Truth; and when the small voice speaks to you, when the beautiful realization of God Almighty's Truth knocks at your heart, you will open the door, and you will open it with gladness, and Jesus Christ, the blessed Son of God, will come in and sup with you. I thank you.

#### RESIDENCE REMOVED.

On the 15th of last month my residence was changed from 1800 Belmont Ave., N. W., to 1329 11th St., N. W., the new residence being the first house on the North side of M St., immediately east of the Thomas Statue, on 14th St. The place is easily accessible by the 14th St. cars which belong to the Capital Traction Railway system. Those who live on the Metropolitan Railway system can be transferred on to the 11th St., line, going North from F St., and ride to M St., and get off and walk three blocks West to my house.

The new residence is large and well adapted for the purposes of the church propaganda.

OLIVER C. SABIN.

You cannot make men good by calling them sinners.

If you wish to see all men and women pure see them illuminated with truth. Bless them, call them good, declare them divine and put upon their brave

#### FREEDOM.

Education is the Key to Liberty. If we would perpetuate its blessings, enlarge the horizon, broaden the understanding. Limitless is the field of man's work; it must be universal as God is omnipresent and omnipotent. To know more of this power and presence, is to know more of man himself,—and his own relations to God. Heretofore, man has bound himself with the thongs of ignorance,—he has feared to let go his errors and mistaken conceptions, lest he should lose himself also. Assurance as to himself,—his safety, that is, can come to him only through a higher and better view of himself as a child of this very omnipotent good,—its thought, its creation, entire spirit, mind and body. Whenever he arrives at this sure point his ignorant fears vanish, desire awakens, he is ready for the grander outlook; he begins to have an inkling that all is well, that all that he can perceive is his own. There are no clouds to envelope his future, his destiny, except of his own making. He discovers a freeman in himself. Thence, forward and onward may be his unhindered journey. He finds himself free to travel every field of manifested thought, which we call the objective universe. He is free to explore the as yet obscure or hidden paths of the spirit. He may consider the meanings, the intent of all things that appeal to his newly awakened consciousness. Now he no longer fears to lose himself, but finds his own true place in all the realm of God. Education that leads to true unfoldment, the soul, the real man, is the true key to liberty among the sons of God, and of the nations that love God and not idols, that love the God idea, instead of the God person. Man brings forth from within the record of God impression, spirit sense of universal free, unlimited Good. Thus there is for the real man liberty, the price of knowledge and aspiration. It is the fruit of the real tree of knowledge, planted in the midst of the garden, whose leaves are for the healing of the nations. There is no bondage in the understanding mind. In the all prevalent realm of Truth, is freedom, and an anchorage in its Divine perfectness, is genuine liberty.

M. E. N.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, April 1st, 1903.

Question.—Did Christ pray when He healed the sick?

A. S. Dublin.—He prayed when He brought Lazarus from the grave; and His command was to pray always.

Question.—It has been said here that all can heal the sick, that God is no respecter of persons. What will you do with the Bible where it says God made one for honor, another for dishonor, that we are the clay in the hands of the potter?

Bishop Sabin.—I can answer that if you insist. It is a question that is hardly worthy of an answer. Now, you can take one part of the Bible and put it against another all the way through, if you want to. The object of such questions as that is to get up disputation. Now, this is not a disputing shop at all. If God made man and gave him power and dominion he created all alike, and I don't care who says to the contrary, that is true. It is not necessary for me to go on and give my opinion about that epistle where it says one is for this and one is for that. I don't believe it. Anybody has a right to believe it that wants to.

Everybody can heal the sick who has the understanding, who is a believer. That is what Jesus Christ says. It is easy enough to pick out little flaws that don't do anybody any good. These signs shall follow the believers. Of course, you can get up a quarreling shop here and get up a little idea of pinchbeckism about God and His promises. Jesus Christ taught the doctrine of love, and follow wherever love leads you. If God didn't create man in His image and in His likeness and give him power and dominion then the Bible is false in that respect. If those who believe can't heal the sick, then Jesus Christ told a falsehood. Anybody can heal the sick who believes. That is my idea.

H. M. Taltamus.—We know that anything which one human being does, that same faculty is present in everybody else. That is, we are subject to the same law; but those who don't quite understand the subject may say "Why here is a man who can heal almost by using the word, and here is another man who heals perhaps, but he must fast and pray as Christ says and yet there is another

who does not seem to be able to heal." That does not militate against the law. The faculty or power of healing is in every one, the difference is only in degree and not in kind. That is all. You may rest assured that that power is in every man living and in every man that ever has lived. It may not be active, nevertheless, it exists. It may be active in a very small degree; but that is in degree and not in kind.

There is a place where it says, "Know ye not that ye are the temple of God?" These are the words of St. Paul, and he was logical. Know ye not that ye are the temple of the Holy Ghost, and know ye not that this Holy Spirit is God? We do not know God any farther off. God is in us, and since we are created by God, God must be in every one of us. Therefore, every one can heal. It is a question of realization. It is simply realizing that we are God's children; that God is in us, and that God does work through us. You are the temple of the Holy Ghost, and the Holy Ghost is God, and you can heal.

In another place it says in connection with the same passages, that he who destroys this temple of God, him shall God destroy. How do we defile it? By abusing it, admitting diseases, etc., admitting that which does not belong to the law of God, allowing external things to fasten themselves upon us. What is sickness and disease? It is the intellectual growth upon a human being of things that defile the temple of the Holy Ghost, the God who is in us, by allowing these things to fasten themselves upon us.

That same Holy Ghost lifted up Philip with its own power and carried him away after he had baptized the Ethiopian. That same Holy Ghost lifted up Christ and carried Him to Heaven. That same power of the Holy Ghost lifted up Elisha and carried him to Heaven, and he did not see death. There is an example. If you have one man that passed from this life positively without death, every man will sooner or later exhibit that faculty. Then Enoch walked with God and was not. He did not see death. There are three instances. Mr. Dulin read to-night: The last enemy that shall be destroyed, is death.

No matter what mental power is exhibited by one individual, the whole race possesses it. The healing the sick can be practiced by

the moment he realizes the perfect Truth.

Bishop Sabin.—Of course, the beauty of this system of asking questions, is that nobody has any idea who the questioner is, and nobody can say we are talking against him personally. The person who wrote that question, if the question was written in good faith, can't heal the sick.

Now, there are a great many people who cannot heal the sick in their present condition. It doesn't mean that everybody can heal the sick until after they have got themselves in harmony with God's law. As our brother has said, those only can heal the sick who believe, and those only do believe who believe in accordance with what Jesus meant. These signs shall follow those who believe; and in the degree that we have the spiritual realization, in that degree we can heal the sick.

You take one person, he will speak to disease, and it will go. Take another person, he can't touch it. Why? Because one understands that he is the perfect child of God—of God; that God is all, and spirit is all, and so-called materiality and so-called disease are nothing but error, and makes that realization and kills the so-called disease. The other person makes a reality of disease, and a reality of materiality, and of course he can't heal the sick, any more than you can lift yourself by your boot straps. When one gets himself in line, in harmony with eternal Truth, then the kingdom of harmony is within him and then he doesn't have to go anywhere, because he has Heaven within him.

Question.—What is the thought which heals and how can one best obtain it?

Bishop Sabin.—That question has been substantially answered here to-night in this discussion. The thought which heals is the realization of the Truth that the person for whom prayer is made, lives, moves and has his being in God, a spiritual being living in spirit, a perfect being living in perfection. That realization being made perfectly any one can see that there can't be any disease. God's image and likeness, a spiritual being living in spirit, can't have disease. Anybody will agree to that. That realization is the thought which kills so-called disease.

To the second part of that question: How can it best be obtained? I reply, that it can be obtained in only one way; that is, by a study, by prayer. You have to pray to God Almighty for spiritual wis-

dom, and spiritual understanding; you have to keep it up, like Jacob wrestling with the angel; you have to hang on; you have to hang on until you are blessed. It may take a week, or as in my case, it may take nine months and over, of perpetual and continuous work and study; but when you do that, pray, pray, pray without ceasing for wisdom and spiritual understanding, pray with the knowledge of how to pray, God sooner or later will illumine your mind with the thought which heals the sick. The sick are healed by the spiritual realization of the perfectness of God and the perfectness of man.

Question.—Who heals the sick; and if it be answered that God is the Healer, how does God manifest such healing?

A. S. Dublin.—It seems to me that has been very well covered in what realization means. About the best manifestation that I know of that God presents is the fact that the patient is getting well. I believe that about covers it.

If the questioner is looking for God to manifest something to his objective senses in the form of a miracle, he is mistaken. The carnal mind, even though the sick was raised before its eyes, would not believe that God does it; mortal mind don't understand and therefore cannot believe spiritual things. Jesus said, "Had ye believed Moses, ye would have believed me." Those who are looking for something to manifest outside of natural laws, are going to be mistaken.

H. M. Taltamus.—I think Col. Sabin has spoken to us enough on the subject of God. If we have any discernment we ought to have some understanding of the subject. Christ himself said "It is not I that doeth the works, but the Father that is in me." The question is asked, Who is the Father? Is God the Father of every one of us? I say yes. But let us illustrate it, if possible. It is very hard to do. What part of a tree bears fruit? Did you ever see the trunk of a tree bear fruit? If you want to see fruit manifested you go to a single branch, a fresh branch. So with us? Jesus likens us to the branches. "He that abideth in Me, and I in him, the same bringeth forth much fruit." God works only through the branches. You must realize that all healing is done by this spirit of God, which is individualized, perfect, in every one of us.

You take the lake that is under the mountain,

you would not know of the existence of that lake if you did not see the streams issuing out. So with us, if it were not for man we would not know that God exists.

Bishop Sabin.—My conception of that question is a little different from that of my brother Dulin. I think our last brother got the idea better.

Now, God heals the sick. That is the way to answer the first part of that proposition. There is no question about that. Peter said on the day of Pentecost, that God did, through Jesus Christ, many wonderful works. God does through and in the name of Jesus Christ, manifest His work of healing the sick. God heals the sick by us, working in the name of Jesus Christ. That is the law of Divine healing.

God manifests this healing through the creature, through the branches, as our brother said; He manifests the healing of the patient. Health is the product of the problem; but the branches are those through whom the healing is manifested. That is a very beautiful idea. But what part of the tree bears fruit? It is always the tips, so to speak. It is a new idea. You take a person and make him a convert to a thought or an idea, and he is the one that cuts and brings in the sheaves, full of life, and energy, and nerve. To these old fellows that have lain around in the church till they have worn out the benches it is a common thing for them. These branches, the young fellows bring in the sheaves. The old fellows will sit back and call you a young thing full of energy. That is the natural law of events. I want to always belong to a branch; I want to be near the tip end of the branch; and when I get through with my work, I want to have a crown full of stars that the heavens will shine brighter because of them. The more stars I have in my crown the better I will like it. I am working for the sheaves. The old fellows are always balking. They know so much that they are no good to anybody on earth, either to themselves or anybody else.

Question.—Is it necessary for a person to be a believer to obtain the healing through Divine methods?

Bishop Sabin.—I will answer that question; nobody else seems to answer it. I know it is not necessary, but I believe that a person can very materially aid the healing by a course of study along

these lines, which informs their mind. You notice in the history of our Savior and His healings, very frequently He would say, In accordance with thy faith be it unto thee; if thou believest, etc.; thy faith hath made thee whole, or words of like import. That means that the persons healed themselves by faith in Jesus Christ. We can heal ourselves to-day. Somebody has got to have faith for the patient, or the patient must have faith for himself. Suppose I am a healer and I don't believe, do you suppose I can heal anybody? Not at all. But a person can be healed by another without having faith or the understanding; but somebody has got to have it for him. Now, there is the distinction, don't you see? I know in my instance, when I was healed, I didn't have the faith, but there was another one had it, and in accordance with her faith I was made whole. But, if persons have faith themselves, and their healer has faith, it very materially assists in the healing, because they can help treat themselves, pray for themselves; they are ones among the number.

When I say that it is not necessary to have faith to be absolutely healed, I mean that it is not necessary for the person that is healed in all instances to have it himself. But somebody must represent him before God Almighty's throne in order to obtain that healing; and that person has to have faith, has to have understanding, for without it nobody on earth ever was healed; somebody that knows how to ask with the spirit and the understanding before the healing can be made.

If faith and belief in the healing power of Divine Metaphysics had been a necessary requisite in my case, I question whether I would have been the beneficiary of the manifold blessings that I have received and do enjoy from the application of this science. Being ignorant of the spiritual cause that seems hidden beneath the surface of all manifested life, I, in common with the rest of humanity, was the creature of false mental environments that made me a slave of "materia medica," and forced upon me a material sense of life. The state of mind in which I dwelt at that time precluded the possibility of my believing in the efficiency of an unseen, undefined, and apparently unknown power that could be used by man for the healing of himself and others. The intangibility of such a theory was to me abnormally absurd; for, to my

thought, it transcended the plane of imagination, and attempted to establish a false philosophy based upon a few isolated cases of healing. I looked upon it as a new and mild form of religious mania, serviceable for the entertainment of weak-minded men, old ladies and little children.

I did not seek this method of healing, even though my need was great, and all other methods had failed. I was caught, as it were, with a spiritual snare, not dreaming that the bondage of Truth, that is, the recognition of spiritual law and the Divine forces that govern the universe and man, would bring me both mental and spiritual freedom. This, however, proved to be the case. The seed of Truth lying dormant in my consciousness, hidden from the sunlight of Divine Love and spiritual understanding, failed to break the crust of spiritual ignorance that clothed me about until I submitted to a treatment by this process. The result of the silent suggestion that conveyed to my consciousness Divine Truth, was manifested in what may be termed a mental and physical eruption within my whole being. I was made dimly conscious of a power within, that was greater than self, and recognized an agreeable transformation in both my mental and physical realm. This process of spiritual regeneration and physical upbuilding, continued for several months, and finally resulted in a complete restoration to health and harmony.

I believe in the healing power of Divine Metaphysics after the manner of the man from Missouri, "when I had been shown." My full faith came only after I had acquired a knowledge of the Cosmic forces that govern our being, and understood how to apply this knowledge for the good of others.

If we should reassure our restless hearts that our future is in the hands of God we have but to scan our past. Can any man that is not altogether blind look over the way he has traveled without surprise and awe as he sees it marked everywhere by mysterious footprints other than his own—even the footprints of the living God. We thought we were going a way of our own and all the time we have been on the King's highway.

A man's life counts for more than his words. It is what he is, not what he says.

## RESIDENCE REMOVED.

On the 15th of last month my residence was changed from 1800 Belmont Ave., N. W., to 1329 M ST., N. W., the new residence being the first house on the North side of M St., immediately East of the Thomas Statue, on 14th St. The place is easily accessible by the 14th St., cars which belong to the Capital Traction Railway system. Those who live on the Metropolitan Railway system can be transferred on to the 11th St., line, going North from F St., and ride to M St., and get off walk three blocks West to my house.

The new residence is large and well adapted for the purposes of the church propaganda.

OLIVER C. SABIN.

## NAG, NAGGER, NAGEE.

Don't nag. Don't even in your mind. Don't look naggy. It is worse to look naggy than it is to say naggy things, because the nagee is apt to imagine more than there really is.

Some mothers have nagged their boys straight into liquor saloons, and their girls straight into the arms which they naggingly disapproved of.

It is hard, but it is true.

There isn't a bit of love in a nag, however much the nagger may talk about affection.

It is full of unrest and friction and selfishness, and works more destruction than all the cyclones and earthquakes that ever happened. They kill at once. The poison of the nag is insidious, and the naggers and their victims die by degrees..

There is no health and no peace for the nagger,

No hope for the wretched nagee.

'Twere better to die by the dagger,

Or hang from the branch of a tree  
Than to live with "Why don't you?"  
and "Did you?"

And "Didn't I tell you so?"

"If you'd only done as I bid you,"

"Oh, oh, oh, oh! and oh, oh!"

—Eleanor Kirk.

One cannot live for character and fail. Purity is the safest thing in the world. As we keep our faces towards the ideals of life that we find in Jesus Christ we shall have victory over ourselves.



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OLIVER C. SABIN.

# Unchain the Truth.

The editor of The News Letter, and Elder Albert S. Dulin, will commence the teaching of a class in Higher Metaphysics, giving a series of twelve lessons in the course. We will give three lessons per week. Those desiring to enter this class should communicate with Elder Albert S. Dulin in person or by letter, at 1710 3rd St. N. W., Washington, D. C. None will be accepted as students in this class except those who have taken the primary teaching and are proficient to a greater or less extent in the healing of the sick through metaphysical methods. Those applying should state what their

previous study has been, under whom they have studied, or whose books they have read, so that we may judge of their capability to go on in the New Thought.

Those who have not taken the first Course should do so at once and fit themselves for the onward progress. It will be time thrown away for any person to take this series of teaching out of curiosity, for it will be only the sincere who will be able to derive benefits therefrom. Bear this in mind.

The new "Christology," is now ready for delivery. The last five thousand edition is now ready for distribution. The new edition is much more complete than the former, the binding is preferable, the shape of the book is handsomer, and in the appendix of the new book the Vibrating Treatment is given in full, without the abbreviations which have been in all of the other editions issued of that treatise the benefit of the treatment.

I thought it best to give this Vibrating Treatment to the world. While it will be foolishness to the uninitiated to a large extent, yet all may learn its beauties and receive its benefits who will practice with sincerity and with a desire to know the Truth. The warnings are in the Treatment, and those who are not ready for it will be likely to let it alone until such times as they have advanced far enough to receive the benefit of the treatment.

The price of the new book is one dollar per copy, three copies for \$2.39, ten copies for \$6.60, fifty copies for \$25.00. These prices include transportation by mail or express at our option to any part of the world, but does not include registering each package. Those desiring their packages registered should remit ten cents extra for every two books.

The hot weather is now fast approaching, and this is a time of the year when persons will have more or less time to read, and it is a good time to scatter the Truth. A new leaflet will be issued in the near future, perhaps in fifteen days, which, together with the old, singly or doubly, as may be desired, will be sent to any address in

the world, provided the person ordering them will send to us ten cents a pound to pay postage and transportation facilities. This of course means simply those countries that are in the postal union, but that now embraces every civilized nation in the world.

The new Church Manual is also to be had at \$2.50 for ten copies, or in that proportion. For all of the above orders address The News Letter Publishing Company, 1329 M St. N. W., Washington, D. C., U. S. A.

The Lesson Course has been reduced to two dollars. The eleven lectures carefully prepared, beautifully printed and bound, in its own envelope will be sent to any part of the world, for the price of two dollars. When ordering this Course address Thomas M. Cook, Dean, Lock Box 374, Washington, D. C., U. S. A.

Each friend of his brother Man should see how much he or she can help in the propagation of this work. We are sowing the seed, sowing the seed of universal Truth which will build your brothers up, it matters not to what church they belong. The Truth is always harmonious, and will be harmonious with the Truth taught in the church as well as anywhere else.

If every reader of the News Letter would donate five or ten dollars to the cause of sending out reading matter, what a mighty work for God would be accomplished. —Try it and God will bless you.

Lovingly Yours,

*Oliver C. Sabin*

#### FULLY EXPLAINED.

"Yes, she has a case of 'nerves.'"

"What's that?"

"Well, to be frank, it's the name we use when a wealthy patient is just plain cranky.—Chicago Post.

#### SALVATION.

If a preacher were to say, "My friend, we are all brothers of the man Jesus Christ, flesh of His flesh and bone of His bone; what He felt, we may feel; what He saw we may see; what He did we may do; we have in kind, though may be not in degree, the same power and capabilities He had; we can live as pure, as noble, as disinterested a life as He lived; we may show, in a measure, the same meekness, gentleness, humility, unselfishness, lovingness, charity, truthfulness, brotherliness as He showed, and the coming to Him means the coming to our better selves, to the Jesus within us, to our capacity to be and do like Him," we should understand Him. He would be speaking words of soberness and truth. If he were to say that salvation by Jesus Christ meant salvation by cultivating Christ-like qualities, not the believing this or that about Christ, but by living up to the Christ-like ideal—if he were to say these things or like things, his words would be strong by the whole weight of science and of human experience.—*John Burroughs.*

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OLIVER C. SABIN.

The fountain must be sweet to send forth sweet waters, and the tree must be good to yield good fruit. We must not be cast-aways if we would save others. If we would learn to do good, we must learn to be good; and that needs self-knowledge and the knowledge of goodness. If we neglect common duties and everyday virtue, we shall rather be meddlers than helpers.—*Unity.*

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, April 15th, 1903.

Question.—What is life?

Frank Adams.—God in action.

Bishop Sabin.—Life is God. God in action.—I don't know what that is. ALL LIFE IS ACTION,—ceaseless action. Wherever we have the visible manifestation of life, it is always in action. Nothing is absolutely still. Life is God. God manifests himself in every thing that exists, for all is a manifestation of spiritual creation. We find life in the tiny plant, in the flower, in the bush, and in the tree. We find life in the lowest grade of so-called animal existence and on up, up until it culminates in man. Man is the most perfect of God's so-called animal creation.

Man's physical life, so-called, is but the animal manifestation, if we look at it from the standpoint of all of the philosophies, and that is the basis upon which I am talking. All life is simply God manifest, in whatever department of so-called existence it is. This same life moves the worlds, it moves the earth, it moves the stars, it moves the sun, it moves the combination of worlds. All is life, all is action, and all is God manifest.

What God is, we know, of course, no farther than He has seen fit through His fixed laws to manifest to us; but we do know that He is life, and that everywhere life is that life is God. Life is not an attribute of God, but life is God. When man was created God breathed into his nostrils the breath of life, the breath of God, and man became a living soul.

In all the ramifications of knowledge, wherever anything does exist, there you find life, or you find motion, in constant and perpetual action.

Question.—Why do so-called diseases often return on persons after they have been healed by Divine methods?

Edward E. Ward.—I can speak from experience. I think that, in my case, it was because I had failed to realize the same thought that cured me. Or possibly may have been some sin that I had committed, not knowingly. The so-called disease came

back, but invariably when I went to my Lord and asked Him to remove the disease, it was done, and I was emancipated from it; and, as long as I kept that thought that God is good, I have had no pain or sickness. It does not come back. It will not come back unless we do something to bring it back upon us.

Albert S. Dulin.—That is a most interesting question. Our good brother has stated, in part, a great Truth. Disease, whether present or absent, with us is a state of consciousness. There is no possibility of you or I being dominated by any form of inharmony so long as we are in tune with the Infinite. When we maintain that equipoise and consciousness of the Divine within us, and recognize our at-one-ment with God, disease cannot be manifested in our bodies.

I want to say, however, one thing, that my brother has stated, which I believe will be helpful: that is, to cast out of your thought self-condemnation. You will possibly attribute that state of thought to many different causes. Know always that you are the image and likeness of the Creator, and permit no thought of self-condemnation to come in. Know no self-condemnation. The average person who is healed by Divine methods commences to study the Truth, and seems to suffer by condemning himself. He wonders if he has done right here, or right there. Or asks, have I done wrong, and where? Don't commence in that way. Eliminate everything of the unpleasant past; let the dead bury the dead. Remember your Divine origin, know that you are a spiritual being, endowed with the attributes of your Creator, and as such you will not have self-condemnation, and you will not be touched by this or that inharmony.

Bishop Sabin.—Now, I think that question has not quite been reached in the answer. The answer which our brother has just given is excellent as far as it went, but it doesn't seem to me that he has touched this question at all, as I understand it. We find so-called diseases everywhere. Physicians heal them; they are healed by this system and by that system, and some are healed by this Divine method.

Now, mark you, the question is: Why do diseases return after they are healed in this way? They never can return provided the healing is of the soul as well as the body. If the soul be healed,

enraptured with love for God and for man, the consciousness and understanding illuminated with this thought that we are the perfect children of God; then, and in that case, as our brother said, you can't be sick; there is no such thing as making such a person sick.

Mind you, that person will have his temptations, he will be attacked. I don't believe that the Scientist lives, upon whom these attacks do not come; but they can't stick, and they can't make him sick, because of the understanding. According to the story Jesus was tempted. He was taken upon the mountain and was tempted;; but, He had the power and the understanding to withstand the temptation; and when we become illuminated, so to speak, in this thought, we have that power of illumination and the power to resist, with the understanding that all the promises of so-called materiality are false and untrue. But if persons are healed by Divine methods, as they often are, and they come simply for the healing, God will heal them a few times, but by and by you can't heal such persons, because the spirit of God ceases to strive with them. A person who is healed by Divine methods does not become converted in his heart and in his soul, or in other words, does not become the recipient of the new birth, is just as liable to become sick from the disease that afflicted him, or any other disease, as if he was cured by castor oil or calomel. You can heal, a few times, a person who comes to you as he would come to a doctor to get the healing; but we cannot make this thought too strong, that this so-called New Thought is not a system *per se* of healing, but the healing is only the "signs that follow those who believe," those who understand and those who have the illumination. The signs do follow, and the signs will follow as long as you believe; but the healing is simply the signs.

If there was nothing in this work but healing, the sick, I would go out of it to-night, and I would never give it another thought. But the healing is one of the signs that follow; and the great central Truth stands out bold. It frees you from fear, from sickness, from want, from sorrow, from suffering. You want the sunshine where you can walk as the free children of God. That is this great central thought that brings you back to God Almighty, your Father, with the understanding of

who you are and what you are. The healing of the sick is but the signs that follow; and, unless you are converted in heart and become spiritualized, then sickness, so-called, will return the same as if you were healed by any other method.

Question.—Why is it that certain persons can be healed instantaneously, that others take longer, and still others apparently can't be healed at all? Explain these things.

Roland B. Hazard.—I have had some little experience on both these lines, instantaneous healings, and others of a long duration, and I have come to the conclusion that the delay is because the realization is not made perfectly, that is, on the healer's part, and the patient's. But if I find a case where both are looking for it and expecting it, the healing is instantaneous. But where the person desiring healing simply asks that you may help him, if the healer makes the realization, the patient does not, and the only thing that comes to him is help and not a permanent cure. I have in mind now a lady that had paralysis that kept her in bed for a year and a half. She had two physicians and they could do her no good. Somebody wrote to Col. Sabin and he sent me down to see her. I had a talk with her and I found that she had a certain amount of realization, but not sufficient. I find that when I talk with her that she can't make the realization that God is going to heal her. She will say, "Sometimes I believe He will." She has been helped, but she is not able to walk yet, as I expected she would.

I have had other patients who would come to me and say they believed God was able to do it now. I would commence and the healing would be made at once. They had the realization, and as Col. Sabin said, it goes deeper down than the disease; it goes down into the heart, and it keeps away every manifestation of disease. That is the only reason I can give why the healing is more difficult in some cases than in others, because in those cases the realization is not fully made, that we are the image and likeness of God and can't be sick. That is my reason why we don't have more instantaneous cures.

Bishop Sabin.—This is a question that is susceptible of an infinity of answers. I see a gentleman sitting before me here in the room who had a lame knee. He hadn't any faith in Divine healing, he

took it as a test, and yet he was healed. I know, in my own instance, when I commenced to be treated by Divine healers I hadn't a particle of faith in it. There is very much argument to sustain my brother's theory here. For instance, quite frequently we receive cablegrams from South Africa. That is about as far a point on the earth as you can name. I think it costs about seven dollars a word to send a message from there here. People there will cable us for healing, and that circumstance shows their strong faith and they are healed; some of them wonderfully quick, but other cases will hang along for some time. So far as I can judge some of them are excellent people, lead perfect lives; so far as I can tell they are sincere and conscientious, and why they are not healed is something I can't tell. I have labored on some of them for months. They have been treated for years by others; and yet apparently there was no perfect healing. There may be some hidden thought somewhere that is holding them back. What it is of course I cannot tell. Sometimes the life of others holds them back. You could not heal a person who was leading a double life; that would be an impossibility.

We have a scientist here who has had a good many years' experience in this line, and I would like to hear from him. I would like to hear from Brother Weir, if he will favor us.

Robert Weir.—Although I have had a great deal of experience in the line of healing, I could not begin to answer the question before us. Some are healed instantaneously, and some don't seem to be healed at all that you would think would be healed at once. Some people that are not religious in any sense have been healed instantaneously, while others who, you would think might be healed, and healed easily, will not be touched. I have had people come to me who thought they ought to be healed instantaneously, because they were religious people; because they are sincere, honest and true, lived right and did right, but they were not helped.

Some people will come and make no pretensions. You tell them what is necessary, and they will say "I am not much of a Christian, but I will do the best that I can," and usually such people are healed easily.

I have in mind one case, an exceedingly severe case, which was cured. The gentleman was given up by the physicians. The trouble was an abscess

in the side which had gathered and broken at intervals for thirty years. It had affected the lungs, and he had had hemorrhages. He said the abscess was ready to break, and the physicians said it would break inside and that would be the end. They had given up the case. This man came under treatment at four o'clock in the afternoon and the next morning was perfectly healed. He was not a religious man in any sense of the word. Apparently, he again went back to his old way of living, notwithstanding that God had healed him so gloriously. I think it is wise for us to impress upon all the fact that there is not anybody that can't be healed. There is no case that cannot be healed; but why some take longer than others, is difficult to understand. I have seen some who seemed to be perfectly honest, and perfectly willing to do everything they could, and yet they were not helped, for a long time. I think that there is something wrong in any case where the healing does not take place, something morally wrong. Some people would rather be sick than give up their sins, and unless they give them up, they are not going to be healed.

C. G. Bradshaw.—I have often thought of the difficulty of being sincere. That is a most difficult thing to accomplish, to be absolutely sincere with ourselves. If we care for but one thing, we want absolute truth. If that is attained, then we have certainly put ourselves in a good position to demonstrate in favor of the Truth. If we wish to demonstrate in favor of the Truth, and there is any degree of error in our minds, whether it is in the conscious or in the sub-conscious mind, if it exists there, there will be a difficulty, and the difficulty will be in the way of demonstrating, and the difficulty will be in the ratio of the want of sincerity.

For the fact that one is healed instantaneously, and another is not healed at all, we may not be able to account. One person will solve a problem in say simple mathematics, will solve a problem in compound numbers, or take another one more difficult, and he will solve it instantly; others will work on that problem for months, and may not solve it at all, because they have not reached the degree of understanding necessary. That is one reason why people are consecrated in this work will succeed better than others working at it occasionally. It is because their thought is trained on that, and their mind is impressed with the thought of sincerity.



just as the mathematician is impressed with the thought of exactness. So when you see a person advanced in this line, he succeeds, and succeeds in proportion to the concentration he gives to the work.

When they do that they don't take diseases. If one man possesses perfect health, perfect mucus membranes, perfect skin and blood, he won't contract cutaneous disease. Then if the person is inoculated with the perfect love of God and man, is absolutely full of love, loves God with all his mind, might, soul and strength, and his neighbor as himself, he is immune to disease and to all these evil passions and thoughts. You can't approach him. Why? There is no place to begin. He is absolutely full of the love of God and the love of man, and evil can't come in; it has no beginning place, there is no place for it. Consequently, he is immune, can go anywhere where a man ought to go, with perfect safety, and no evil can have any lodgment with him because there is no place for it.

There is no cause for discouragement when the healing is not done, it is encouraging when it is done. If I were to solve a problem in mathematics and give it a perfect solution and turn it over to five hundred other people who could not solve it, would their failure be any proof that I had not solved it? If I take the theodolite, with the use of which some of us are familiar, and with it I tell the exact height of the Washington monument, and then you take the plummet and the square, and you demonstrate that my measurement was correct, and when you employ a thousand others to use that theodolite and they do not know how to use it, does their ignorance prove that I do not make effective use of it? God's love does heal the sick; we know that it does, when the proper realization is made and the proper conditions are complied with, and the apparent failures do not disprove the rule.

Bishop Sabin.—I want to say just one or two words. I see that out time has expired and I will be brief. I don't believe that there is a case in existence that God's Truth will not heal; but, in order to heal some of these cases, the patient has to overcome some hidden obstacle that is not apparent on the face. Suppose that a dozen people are treating a patient of that kind, people who are healing the sick right along, and yet will occasionally strike a case where the whole combined force of a dozen

people can't move the so-called disease in appearance. In those cases there is something, somewhere, wrong. Take my case, for instance; when I was healed it took nine months to heal me. I think I could have left Christian Science without healing at the end of eight months, and I might then have said that I believed it to be a farce and a fraud, if I had judged from the healing of my body, because my greatest difficulty was a cough, and that was worse than at the beginning. As the gentleman who has just spoken knows, after I had been in the study more than eight months we went to New York together, and I had a desperate cold and a desperate cough, but I knew then that it was no farce. I knew that it was true, because I had been healed in other respects. But this one difficulty did not leave until after I had reached the spiritual realization.

Albert S. Dulin.—This has certainly been a most edifying meeting to me, and I may state as much for others. I do not want to encroach upon your time, but there is one thought that suggests itself that I believe will be food for reflection to a great many. Remember that every one that Jesus touched was healed. Why? It brings us right down to this fact: His Divine perception was so perfect that He must have known the condition of the soul, whether it could receive this Truth or not.

#### RESIDENCE REMOVED.

On the 15th of last month my residence was changed from 1800 Belmont Ave., N. W., to 1329 M St., N. W., the new residence being the first house on the North side of M St., immediately East of the Thomas Statue, on 14th St. The place is easily accessible by the 14th St., cars which belong to the Capital Traction Railway system. Those who live on the Metropolitan Railway system can be transferred on to the 11th St., line, going North from F St., and ride to M St., and get off walk three blocks West to my house.

The new residence is large and well adapted for the purposes of the church propaganda.

OLIVER C. SABIN.

"Dear Sir—Before taking your medicine, I was too weak to spank the baby, but now I can lick my husband. Heaven bless you!"



## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, April 22nd, 1903.

Question.—How can one develop the power of concentrating the thought while giving silent treatment?

T. M. Cook.—The first essential of concentration of thought is an intense love for the work. When one is aflame with love for the work of healing and for the person being treated, he finds it easy to concentrate the thought. Then all feelings of distrust, of discontent, of fear and all such evils must be driven habitually from the consciousness. I think the best way of concentrating the thought is to first place yourself in consciousness in God, see God as Universal spirit, nothing but spirit, and yourself and your patient as spiritual beings in this sea of spirits. On the ability to concentrate the thought, depends very largely one's power to heal, and also spiritual growth.

Bishop Sabin.—This question is not germane to anything that the lectures have ever brought out, and I cannot take the time to-night to discuss the science, as you may call it, of concentrating the mind. I simply give a thought or two along those lines. It all belongs, I will state further, to the subject of higher metaphysics. It is as much a science to know how to concentrate your mind as any other science in the world. It is approached with absolute rules, which are absolutely scientific and susceptible of perfect demonstration. Let the person of uneducated mind, or unpractical mind, seat himself in the silence for a minute of two minutes or five minutes, and where will his mind be? Let him try to think of one subject and the first thing he knows his mind is off somewhere else,—it is filled with vagaries. Until one becomes thoroughly accustomed to the habit of concentrating the mind along scientific rules, he never can go higher than the simple healing of the sick. Concentration the uneducated mind knows absolutely nothing about. Seat yourself and say, "Now, I am going to hold my attention on a certain thing." You can't do any such thing, unless you approach the subject step by step along thorough scientific lines; but if you do, by and by, you can hold your mind as steady as the needle to

the pole. Then you are ready to climb this ladder of knowledge to the super-conscious thought, where you will know as the Infinite knows, and the Infinite will guide you. But this question doesn't belong here. It belongs to the other higher grade of teaching.

Question.—To what extent is sickness sin?

Albert S. Dublin.—Mortal mind, the mortal man, the carnal mind is the abnormal, inverted aspect of the true man. Mortal man is the ape of God. He is a counterfeit; he is not the true man. He was conceived in sin and brought forth in iniquity. The mortal sense of things is sin, and all sin is mortal, and the sense of mortality is sin; and the law of mortality is sin, sickness and death. It is sin, because it is lacking in the consciousness of the true man, the realization of the spiritual existence.

Anything that brings a mirage, or a veil, or a mist before the true, of the conception of all power and all dominion as the child of God, is sin. We grow out of sin only as we grow into the spirit and the conscious knowledge and dominion of the universal law, which is God; the consciousness of our at-one-ment with God, is the recognition and the understanding of our eternal immortality individuality. That is the true man manifesting itself, the Christ in each coming to the surface and manifesting the attributes of its Father in Heaven. All, everything, that does not reach that Divine perfection is in the degree that it fails to attain it, mortal, which is sin.

Bishop Sabin.—In the first place, we want to know what sickness is, to what extent it is sin. You must first know what sickness is. Sickness is a tramp thought. Here comes a thought and attempts to settle in my head, calls itself headache; if I say, "Yes, I will give you a home here, I acknowledge you, I have you, I have the headache." it will nestle in my brain, inside of my head, and to all intents and purposes I have the headache more or less severe as the thought predominates. But if, when it comes and strikes me and says, "Here, I want to get in there," I say, "No you can't come in; you are a liar, you are nothing but a tramp thought, you are false, you can't come in here," it passes on, goes away. Well now, of course such tramp thoughts are sin. One says baby and calls itself "molecules and atoms."

mother says, "Oh, yes, you have the measles," she gives it a home, and the baby has the measles to all intents and purposes. How do we cure it? We don't pray to God to take the measles away from the baby, but we pray to God to destroy the thought of measles in the mother's mind; and the measles disappear because the tramp thought has been annihilated with the Truth.

You must always bear in mind this one fundamental principle, that, wherever error of any kind or character is confronted with the Truth, the Truth annihilates the error, simply annihilates it. It doesn't drive it off anywhere else, but it simply destroys it. You go into a room as dark as dark can be, you turn on the electricity, the darkness is annihilated; it doesn't go anywhere, but it is simply annihilated. It is so with every kind of error. Confront it with the Truth, and you have not only destroyed it, but you have annihilated it; it never was, it never had an existence. It was simply a tramp thought, which was false from the beginning. Now, all such thoughts are sin, error; they are error. That is what sin is; it is error. That is what all these things are; they are error, no truth in them, and can't be. You take the whole range of diseases in all the world as they manifest themselves in the human body in every conceivable form, the only reality in any of them is the reality given to them by this carnal mind; and, in the degree that we surrender and acknowledge the evil, in that degree we suffer; in that degree mankind suffers.

Here is a thought that is almost universal, that man has a time once appointed to die. What is the result? That very thought is killing the world, so to speak. It is bearing them over the dam called death, whereas God never created death any more than He created a lie. If you bow down to a lie it will control you; it will dominate you until you confront it with the Truth; and when you do this, it is gone; it never had an existence.

**Question.**—If a person's limb should be broken, should the healer trust to God Almighty to set the limb, or, should he advise the patient to employ a surgeon?

**Bishop Sabin.**—That is a practical question and I will give it a practical answer. I would say by all means employ the best surgeon at your command; but that rule, like all others, is subject to exceptions. There are certain classes of surgical opera-

tions that surgeons can't do, can't perform. For instance, they can't make a bone grow where the bone is shot away, as in the case of the little boy here in this city, who had the centre of his hand shot out. The bones were all shot away, destroyed; but God, in answer to prayer, caused the bones to grow out and the hand to become perfect. The young fellow lives over here in Georgetown.

Another case was telegraphed from Oregon, where the forearm of a little boy had one of these mountain wagons to run over it, I presume on a rocky road, and mashed the bones for four inches. The doctors, of course, could not set the mashed bone; there was no possibility for them to do it. Their opinion was that the only thing that could save the child from having a loose, dangling arm, was to cut it off. The mother telegraphed; the reply went back from Washington, to place the arm in position, and God would set the bones. It was done, and in the course of time the child had a perfect arm.

An old lady in the state of Wisconsin had her hip broken. She was some seventy-eight years old. The doctors told her friends that it would not do to give her anaesthetics in order to reduce the dislocation, and their advice was to let her lie in bed and be as quiet as possible. She might live some little time, but she would never be able to use her hip again. They telegraphed for treatment; it was given, and in the course of eight or nine weeks the hip became perfect; she was all right.

A similar case occurred in the state of Massachusetts. A lady seventy-five years old, slipped and fell and the doctors could not do anything for her. Treatment overcame the trouble and the woman became well.

Now, these were cases in which the doctors could do nothing, but, where you can use a surgeon to set a bone, I say use him every time. That is the right thing to do. Suppose that here is a bone broken; the parts are crossed and a doctor can straighten them out; isn't it better to have the bones put in place than to permit them to remain apart? I think it is.

I knew a lady in this town who was a cripple for nearly three months with corns. She was praying them off and finally the corns went away. I had corns at the same time, and I took a knife and cut

them off, and I prayed to God Almighty to keep them off, and they stayed off. We should always use good sense in every department of life. Even in metaphysics use common sense.

Robert Weir.—That question might be asked in another form. We are not likely to be called on to attend a case of that kind. I mean a metaphysician is not likely to be called on to attend a case of that kind unless it is an extreme case, as has already been said. The physicians could not set the bones in the arm because the arm was smashed. Where an ordinary break takes place even in people who are interested in this line, they call a physician, and the physician takes care of the case. What would you do if you had a limb broken, and are a metaphysician? What would you do? That question was asked me on the street and answered in this way: "It can't happen. God, who is able to set a bone without the aid of a physician, is able to take care of me and I need not meet with any such accidents. I think I would not admit for a moment that there was any possibility of any such accident happening to me, because God has promised to take care of me. I did not answer that question the way the man wanted me to answer it. I will not get my leg broken. I would treat a horse so that he could not run away with me and break my limb. So with other emergencies in life. I will be preserved by that same power that would heal me of it. If you were to get your leg broken you might call in a physician and he might set the bone. In an extreme case there is no help. God can set that bone; and we have simply to put it in place and God will heal it. If we had the faith to trust God, of course he would straighten a limb out. I would trust him, I would be glad to; but, if I was called to such a case, I would simply straighten the limb out and ask God to heal it.

Bishop Sabin.—This is a very practical question. Of course, a metaphysician like brother Weir or myself, will never get a broken bone. We have God's protection over us. There is no danger of our being hurt. That is very true. But here is the question and I think we ought to answer it in absolute good faith in its broadest sense. Here we have the world as we see it. Where there is one who has the metaphysical knowledge to draw down absolute protection, you will find a hundred thousand, at least, who have not got it. I don't think the

average is more than one in a hundred thousand men and women who are able to protect themselves—absolutely. What are we going to do with these other people? Say that here is a person that never heard of metaphysics. He has his arm broken. What are you going to do? Will you depend on God entirely for the setting of the bone, or have a surgeon to set the bone and ask God to heal it? I have not the slightest doubt in the world, that if you will ask God to heal it, He will do it; but I believe the best thing to do under such conditions, is to use a surgeon; let him put the bones in position and then you treat it. But sometimes that would be error. There is a little boy within five blocks of this hall who had his wrist broken. They went to a surgeon in this city to have it set, and the bones were not set correctly, and grew crooked. The mother came for treatment, and the child was given what we term heroic treatment for one month and those bones were straightened out. She had what they call an X-ray photograph of it taken, when it was crooked, and she told me the last time I saw her, which was two weeks or so ago, that they were going to have it photographed again, so they could see it perfect. The surgeon committed an error, yet God rectified it. However, under ordinary conditions, I would say "Yes, use your surgeon," because the world at large is not ready for this.

You can't break the bone of a man like Weir or myself.—If you have taken the realization, and ask God, you are perfected. Nothing can hurt you; nothing can harm you. If a man had his hand up to strike you, he could not put it down. God Almighty would paralyze him before he could touch you. You can't be touched, nothing can harm you; but the world at large is not protected, because they have not the perfect understanding.

Frank Adams.—I think God will heal a broken limb just as well before the surgeon has attended to it as He will afterwards. I believe He will heal anything.

But, if I, or any of my family, were to have a broken limb, what would I do? It would depend entirely upon the circumstances. If, at that moment, I felt some fear, if I felt afraid I could not make the realization that would heal perfectly, and felt that I had better have a surgeon there, I would get a surgeon to come and set it. If I could keep

that fear out and know that God would heal it, I would not call a surgeon. In order to overcome fear, then I would have somebody to set the broken limb.

Mrs. White.—I never had a dislocated limb, but had a dislocated shoulder, and it was healed without physicians. A healer in Michigan treated it, and the shoulder went in place. It hurt me worse then than at any other time. I never had any physician, but I was healed. I don't know what I would do if I had a broken limb. I might get a physician.

Bishop Sabin.—I don't think it would be good policy for us as leaders in this Evangelical movement to hold out that persons should not employ surgeons in cases of broken limbs. I want to be thoroughly understood. I have no more doubt that God not only has the power to heal, but would heal a broken bone, than I have doubt of anything else. I have no doubt of that; but it would be a dangerous doctrine, it seems to me, for us to teach. The time will come when there will be no broken bones, and we won't have to discuss these questions, but as long as the world is filled with lack of knowledge, these questions must be met. We can look back to the time when we didn't know anything about this subject, ourselves, and we must not hold out the doctrine that a man must not set a broken limb.

Brother Weir said that he would treat the horse so that he would not run away. At the time of the Grand Army Encampment here, about one hundred gentlemen rode as a sort of honorary guard, and I happened to be one of those who rode. I hadn't ridden a horse for about fifteen years, and I told the livery man that I wanted him to give me a nice, quiet animal. When the horse he gave me got to the bands of music playing, he rode me backwards almost all the time, occasionally turning his head around and putting it between his forelegs. Then his back would go up, and he would go along jog, jog, jog, with a jump. In other words, he was bucking. I never tried my metaphysical powers more in my life than I did on that horse. I finally got control of him, and he went along all right.

Albert S. Dulin.—I think we should recognize the fact that God has given us intelligence to use in every emergency. I can't understand why, if a limb should be broken in my presence, and I

had hands given to me by God, I should not set the bone. It is true that God cures every disease, but I would certainly have the limb set in position if it were broken. What our friend Weir says is undoubtedly true of metaphysicians, but it is not true of those who do not understand. When we become masters of the law we can use it, but those who have not mastered the law cannot treat those conditions.

### TAKING ADVANTAGE OF THE SITUATION.

A member of the military band at a certain barracks came to the surgeon recently with a long face and a plaintive story about a sore throat. "Sore throat, eh?" said the surgeon pleasantly. "Let me see. Oh, that's not bad—a slight irritation, nothing more! You'll be all right in a day or two. I think you had better take no risk by using your throat though, so I will recommend you for a fortnight's sick leave." Armed with the surgeon's certificate the bandsman obtained two weeks' sick leave. The two weeks had just come to an end when he met the surgeon on the parade ground. The bandsman saluted, and the surgeon, recognizing the face, stopped. "How's the throat?" he asked pleasantly. "It's quite well, sir," was the reply. "That's good," said the surgeon. "You can get back to your duty without fear. By the way, what instrument do you play in the band?" "The small drum, sir!" said the musician.

### LOVE.

There is no joy or ecstasy that is comparable to that sacred warmth that pervades the being in the hour when a great nature is conscious of love, and in love serves and gives itself without reward and without recognition, to the poor, to the weak, to the reform, to the worthy cause, to whatever object or person for the time being needing the love service. Love's acts shine like pearls. It is love that crowns the life. This is Christ's earliest and latest injunction, that we love one another. Love counts. God is love, and he who loves shall abide with God forever.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, April 29th, 1903.

Question.—When healing is effected, whatever the therapeutics, does not God do the healing?

Bishop Sabin.—I should say that God did everything that was done that was good. There are many kinds of healing, so-called, that exist that I don't think God has anything to do with. I don't think God has very much to do with hypnotism; I don't think God has very much to do with giving a man a dose of calomel and salivating him. I don't think many of these methods employed have anything to do with God. I think so-called mortal mind is the father and the mother of the most of that class of healing. I think they come under the class of those people that Jesus spoke of whose latter condition is worse than the first. I think any person healed through hypnotism is injured rather than helped. He has traded one disease for another, and in the trade he has lost his liberty.

I doubt if this question is germane to the subject of our lectures. We are trying to teach God's methods of healing, and no other. I think these other methods are wrong unless they are of God. I think God is the Father of all that is good.

Question.—What is fear and its effects?

Col. C. G. Bradshaw.—I think that fear has so many different forms or has so many different manifestations, that it would be a little difficult to define it. Most people are affected by fear more than they probably are aware. Faith does not fear anything in which it believes. The want of faith causes us to fear that we will not demonstrate that which we would like to have happen. Consequently, we are all the while, generally unconsciously, affected by what we call fear. When there are what is called contagious diseases in the country, many people are very seriously affected by the fear of contracting these diseases, and we every day hear the expression that if the fear of disease could be destroyed, the likelihood of contracting disease would be diminished almost in proportion to the fear of it. The belief of grief or the imagination of grief in people almost always comes from the fear that something evil will overtake them. It is not what they really experience as actual grief that

is unavoidable that brings sickness to most people; but it is the fear of it. They fear that something is going to happen that is not natural; such fears are not necessary and the events feared generally do not happen; but those who fear have suffered all the time in anticipation.

That is the effect of fear upon many people. It is closely akin to doubt; we might call it unbelief.

I think that, if a person has faith in the power of Truth, he then has no fear that Truth will not triumph; but if he lacks faith and has unbelief,—that is, does not believe in the power of Truth,—then he fears that Truth will not win.

No man is so strong for the right as he who knows the reason why. No man believes so much in Truth as the man who knows the most about the truth. No man is so much afraid about the truth failing as the man who does not know the principles, the laws, by which Truth works. It is only when our vision is obscured and we fail to see the workings of Truth that we have fear that it will not succeed, or will fail.

Now, many persons believe probably that this church will not triumph and be greatly successful. Why? Because they fail to see that throbbing pulse that beats from the heart of the living God, that sends through every vein and artery of the whole organization the Omnipotent divine power that gives it the life force strong; and, therefore, it will not fail. It can't fail. And the good that you people are accomplishing in these meetings and discussions never will be known to you. Never, until the leaves of the judgment book unfold, will the men and women who are in the advance guard, opening up the way for the others to follow, know the full measure of their work and usefulness. Those that suffer are those that are back in the rear, as in the army are hangers in the rear. The men that are in the advance line never fear, never feel discouraged, because they have the triumph of victory.

That is my idea of some of the features of fear.

Robert Weir.—The first effect of sin is fear; the first effect of disobedience to the divine law of God. Adam said, "I heard thy voice in the garden and I was afraid, and I hid myself." That occurred because Adam had disobeyed the Divine law.

The effect of fear is sickness, suffering, misery, disease and death. These are the effects of fear.

Fear is the foundation of all sickness; sin is the ultimate foundation; and fear does produce the very condition that we want averted. If we do not disobey the divine law we know no fear. If we obey the law of God it is termed perfect love. We obey through love; and love destroys fear. There is no fear in love, so says one of the Apostles.

If we can destroy fear in the mind of the patient the sickness very soon disappears. But it is impossible to destroy fear while sin remains,—utterly, absolutely impossible. Sin, the foundation of fear, must first be destroyed; then fear may be destroyed; then sickness, disease and suffering will disappear.

Bishop Sabin.—This is perhaps as practical a question as a metaphysician can discuss. Fear is the father and the mother of every evil almost, and the offspring of fear is every kind of evil.

Now, when we come to the healing of patients through divine metaphysics, fear is one of the first things that has to be met. You see a mother with a child that has sickness to the apparent thought of mortal vision; you destroy fear in the mother's mind, and the baby is well.

Fear has to be met in every conceivable form. You find a person who is always worrying about this or that, the multifarious affairs of life, I call it,—it is nothing more nor less than fear; and the very fact that they fear brings the disaster upon them which they are always trying to avoid. Take contagion, of which our brother spoke; I can give an incident. During the cholera epidemic in St. Louis, in 1866, I happened to be there. It was not an infrequent thing at all to hear of people falling and dying before you could take them across the street into a drug store—killed by fear, nothing in the world but fear.

One time when I was in Texas, soon after the Civil War, up in the interior, word came that the yellow fever had broken out in Galveston. I had to pass through Galveston to go home to Chicago, and I don't think I ever suffered such pangs in my life as I did from the fear of that yellow fever. If there had been half a show I would have taken it. But I got the fear away from me and, consequently, the disease. I did not have it; I did not have it because I drove the fear away. You can have any kind of disease that you fear strongly enough. Fear will bring it on you.

Suppose a person fears poverty. The very fear brings on that which he fears.

There is only one way to cure fear that I know anything about, and that is through perfect love. Perfect love casteth out fear. It means this, if you love God Almighty; if you recognize the Truth, that He is your life, and that you live, move and have your being in Him; then you can't have any fear. Why? Because you know that in God, where you live, all is perfect and harmonious, and that nothing can come near you except universal beautiful, God-love. That cures all fear.

Blackstone in classifying the conditions of mankind, divides them into men's wants and fears. You want everything you do not fear, and you fear everything that you do not want. That is about the range of Mr. Blackstone's position, and so far as I can see along this material plane it is exactly right.

The first thing to do when you treat a patient is to treat against fear, destroy fear. A very beautiful little formula may be stated in this way:

"You dwell in the secret place of the Most High and abide under the shadow of the Almighty, and the Lord God is your refuge and your fortress, and in Him do you trust; therefore, you cannot have fear."

Now, if you will realize the truth of this little prayer, it will destroy fear either in your own consciousness, if that is what you are trying to get rid of, or in the consciousness of the person for whom you are praying. Recognize the fact that you do dwell in God, that you abide under his shadow, and that He is your fortress,—that is, your protection, and your refuge. That is the thought. You can go to Him when all else has failed; you can fly to such refuge and you are perfectly safe. You can have no fear, there is no such thing as fear when you make this realization; it will destroy it, it is perfect love, because you bring yourself in tune with the Divine Mind.

Mrs. Dulin.—Fear is the lack of the understanding of what God is, and what God's Divine principles are. In the amount of a person's ignorance of the knowledge of God, in just so much will that person suffer from fear.. That is my understanding of what fear is.

A Lady.—The great trouble with church people,—although I am a Presbyterian, I am glad to say



I am in the Truth,—is that there is not enough confidence in the word of God. Every word is true and is intended for us to believe. I have been cured, absolutely, in many instances, by the reading of the word of God. Every word is true and intended for us.

Question.—The Bible says "In the beginning God created the heavens and the earth." What is meant by the term "in the beginning?"

Albert S. Dulin.—This question, to be comprehended, seems to require two separate and distinct interpretations. If we accept the material concept of, "In the beginning God created the heavens and the earth," we also accept the law of the carnal mind, which declares sickness, sin and death to be the law of God and the natural heritage of His offspring. This material concept implies that birth, growth, decay and disintegration constitute the nature of the eternal "I AM," and that our Creator went through the process of birth, and like Topsy, just "grewed up," and, when He is aged a little more, His time will come to die like other mortals. What a conception of Omnipotent God, who is without beginning of years or end of days; and what a false conception of ourselves, God's children, created in His image and likeness, endowed with His attributes, possessing power and dominion!

The command "Thou shalt have no other gods before Me," carries with it the attributes of God, that thou shalt have no other life, no other law, no other wisdom, no other power or dominion, but My Life, Law, Wisdom, Power and Dominion. For "I am the Alpha and the Omega, the Beginning and the End," the ALL. The denial of the allness in you and in the universe results in the manifestation of mortal mind.

In Divine Metaphysics, God, Life and Mind are One. God the Cause, Life the Result, Mind the Action, manifesting itself. Mind's Ideas are not the creation of mental process on a Divine plane, but are co-existent and eternal with Deity Itself. Reason and thought have no existence in the Omniscience. Thought and reason are of the earth, earthy; a human process seeking that which was and is, and ever will be. Thought and reason had a "beginning" in the mortal sense of things.

Bishop Sabin has one of the best definitions of "in the beginning" that I know of. He says "in

the beginning" is "NOW." The meaning of this "Now" and the sense in which he uses it, is the consciousness of immortality and at-one-ment with the Life, the Mind and the Christ of God. The Divinity and humanity of man never was "in the beginning." It always was in the "Now" and ever will be.

Bishop Sabin.—This may be, and is, a very interesting subject. The old idea that something like six thousand years ago God created this earth in six days, I think is hardly believed now by anybody who is the least little bit a scholar. Take Niagara Falls, for instance, and measure the rapidity with which the water wears off that rock by flowing over it, and measure from the falls down to the mouth of the river where it empties into the lake, and I think scientists estimate it at several millions of years that it has been wearing that off. You can take the strata of the earth as shown by geology, and you can prove by the different layers, the different periods we call them, that the creation of the earth was very many millions of years going on.

We can go a step deeper than that. Take up the universal law of attraction and gravitation, and you can see there never was a time when it was possible for the universe to exist without this earth being perfect in weight, because without it everything else would have been annihilated at the beginning, going everywhere rattletybang, and there would have been no place for anything or anybody. Why? Because you take out of universal creation, or the universal universe, a factor that was necessary for equilibrium. If I had scales and were to weigh two things and by pinching off this and that until I had made them perfectly alike in weight, after I had accomplished that, I would have an exact equilibrium. It is so with all of these planets; it takes so much attraction and gravitation to hold the sun, to hold the moon, and to hold the stars in their orbits; so perfectly is this equilibrium established that the earth in its daily motion is going its orbit at the rate of about 68,000 miles an hour, and then making its diurnal revolution, making a full circle, turning once in twenty-four hours, going with perfect precision. It is held in its place by this very force that keeps it exactly where it is.

Now, there never was a beginning; there never was a time when there was an ounce less of this planet and its atmosphere, and all upon it, than

there is to-day. In the beginning—that day is to-day. God Almighty never had a beginning. He forever and forever was, and forever and forever will be. There never was a beginning in the sense that there was something started in. In the beginning creation goes on, to-day. The very life force that goes into the bodies of plants and animals and the people, is a creation going on all the time.

Here is the Potomac River. I suppose that was created in the beginning. Well, what was created? The part of the Potomac river that was created in the beginning for a good many millions of years there has been the same place. The river is being formed all the time. In the beginning, creation is to-day.

Another thought: There never was any such a thing as time. The universal cycle of eternity cannot be interfered with by anything called time. You can liken it only to a perfect circle, and in that perfect circle there is no room for a straight line.

There are scholars in the house here, and I would like to hear these discuss it. We have a few minutes.

Col. C. G. Bradshaw.—According to the definition given, and I think that is pretty clear, it is one eternal now, and always has been. It is no new thing, and it is always new. It is no old thing and always has been old, in the sense in which we ordinarily speak of it. When my father was born, he began; when I was born, I began. Those things go on, but it is one eternal "Now." The creation of the heavens and the earth go on. It is like the river; it is progressive. Everything is progressive. We have progression in the Bible. People who read the Scriptures now know more about them than those that read them a thousand, or two thousand years ago. They progress, draw nearer the real truth; and that might be termed the beginning. So it is with the creation of the earth and everything else. It is progress; and we grow on up until the people have better health and less sin, less sorrow, less grief, because they grow out of it. Creation is a daily creation, ever growing into a higher development, and that development is a new creation, until we shall finally have a new heaven and a new earth; and that is developed in the beginning.

People who do not understand the teachings of

the Evangelical Christian Science Church and those who are in sympathy with them, are opposed to the progressive element, opposed to growing, opposed to the new creation and the new development. They wish to take hold of the old things and hold on to them, and let them decay with them; and they succeed, sometimes, in a remarkable degree. But those who wish a growth get it because they love it. They inhale the oxygen of Heaven and fertilize the power of Truth that gives them a new creation, and draws them into a better and higher state of existence; and that is close kin to the subject we have just discussed, fear. As was remarked by Col. Sabin, there is no such time as when God did not exist, or when the earth did not exist, or anything else that has been created, did not exist. There is not any place to begin to think about it, to demonstrate or talk about it; to-morrow and the next day and all right on and on, 'is now, and everlasting and eternal Now; and that is the way happiness comes, by the recognition of that fact; it comes to people who believe in that. They are progressive now; they develop now, they grow now; they do not delay it to a future time; and if there is anything that is taught by our Savior it is the new creation and the new birth.

Mr. Pickering.—I have heard illustrated two or three times the balance of weight among the planets. I think astronomers teach us that some of the planets have disappeared, have gone out of existence. They have observed it, and say that others are undergoing change, what they call a change of density. That is, some of them are getting heavier, and some are getting lighter. Besides that, we know that there every now and then come to this earth what are called meteoric stones, falling from somewhere, coming upon the earth. Some of them weigh tons. They add that much weight to the earth.

Now, in view of the argument made here by Col. Sabin, it must be that that the meteoric stones coming to the earth would throw it out of balance, destroy the equilibrium of the universe; but such is not a fact. These stones add that much weight to the earth, and yet we find the earth going on in even balance. There seems to be a lack of understanding of the law of balance between the planets.

There is also, as astronomers tell us, a difference of heat. Some places are getting hotter and some

are cooling down, and that would make a difference in weight; so that it is clearly impossible I think for us to conceive any way that this theory of the balance of the weight of the planets can apply to the planets in their places. Of course that has nothing to do with the question before us. The question is, what is meant by "in the beginning?"

It has been said that there is no beginning with God. That is true. But the Bible says that "in the beginning" God did certain things. It does not say that it was God's beginning, but it was in the beginning of the work that He did. It was further said here that the beginning is now, and it always has been and always will be. That may be true when applied to God; it is not true when applied to the elements of time. Further, from what we know of the creation from the Bible, it says that God began it and finished it. It has been said here that creation is still going on, but the Bible says God finished it in six days.

We are lost when we undertake to get away from time. We can hardly think intelligently on any subject without taking into account time, recognizing the element of time. We may say there is no time, as has been said here, but there is. It is a part of our conception. Time enters into all that we think; so much are we bound down by time, and the conception of time, that we can scarcely think or comprehend without it; we can not comprehend without it. We can scarcely comprehend anything any further than we can measure it by our conception of time. It is a great element in our nature, in our thought. To say that there is no time is nothing but confusion to us. There is no time with God; and the Bible says there will come an event when there will be no time, but we will undergo great changes before that comes.

Bishop Sabin.—Just a minute. Our brother has strong mortal mind, that is all. Now take, for instance, these astronomers that have been finding these stars disintegrating, going to pieces. Of course I have no record of any astronomer having visited a planet and finding it disintegrating, going out, or of any other one that is getting hotter and becoming lighter. You can take certain solids and fuse them together and they become to all intents and purposes nothing but air. This every scholar understands. So far as you can see there is nothing but air, you don't see anything else of it. You can

reverse the process and reduce it back to its original form. You take these meteoric showers that our brother spoke about, there is something to this earth more than the bare form, so-called. This world includes not only the earth, but the atmosphere, which I think according to the best scientists extends about forty miles up; getting thinner as you go up. I have never been up there; but this globe and its atmosphere surrounding it is the earth.

Now, these meteoric stones come to us from the air. Some have seen them falling, but they come out of this atmosphere of ours. It would have been impossible for anything to go from the earth. Why? Because gravitation holds it. It would not be possible to throw a stone and have it go on and on for all eternity. Why? Because gravitation brings it down.

When the earth was first declared to be round all the schools and scientists and theologians declared it to be flat. They have always had enough Bible to throttle everything in science that comes up. Why? Because the men that interpreted the Bible were so ignorant that they could not read it right. That was the only trouble. So far as the Bible contains God's truth and God's science the Bible is right; and if it fails, do not follow those lines which contradict the truth, because there is no cross in truth. Truth runs in parallel lines, and there can be no contradiction to it.

I do not pretend to say that these gentlemen do not think they are correct when they say these worlds are disintegrating and becoming lighter. I have never been there; but, if you take the law known as attraction and gravitation you will see it is absolutely impossible. My brother cannot even lift himself up by his own boot straps, it is impossible. Why? Because gravitation holds him right down. You have to have some other things to lift you, and if they lift you and let you go, you come right down, as the water seeks its level. That is the thought.

H. M. Taltamus.—I wish to say one word. To those who recognize God as being all and in all, there could be a beginning to nothing. To those who recognize God as the Cause, and that which we term Creative Effect, there must be a beginning to that which is created, and the term is plain and the statements are clear. "In the beginning

God created the Heavens and the earth." By the two words, Heavens and earth, we undoubtedly understand the universe. In the beginning God created the universe, which in other words means that God existed before that which He created. This is of course true to those who recognize the difference between the Creator and the creature. There is a creator and that which is created. To those who recognize God as all and in all, there can be no beginning.

As to the discussion concerning meteors and the weights of the planets both views are scientifically true; but meteors are absolutely foreign substances that fall to this earth. There are millions, yes billions, of them in existence, and they always go to the planet to which they come the nearest. But this will not destroy Col. Sabin's statement as to attraction of gravitation and the balances among the planets. Meteors are in the universe. Every atom of them is a part and parcel of the universe; they belong to that which they fall to. It may be possible that our earth loses in proportion to that which it gains. These meteors strike the atmosphere with terrific force, and in passing through the forty miles of atmosphere, nine times out of ten, the friction dissolves the smaller ones; but the heavier ones do reach the earth. That is a fact established by observation. Astronomers see them as they strike our atmosphere, and they become red hot and travel right to the ground; but that does not necessarily disturb the equilibrium of the universe.

#### RESIDENCE REMOVED.

On the 15th of last month my residence was changed from 1800 Belmont Ave., N. W., to 1329 M ST., N. W., the new residence being the first house on the North side of M St., immediately East of the Thomas Statue, on 14th St. The place is easily accessible by the 14th St., cars which belong to the Capital Traction Railway system. Those who live on the Metropolitan Railway system can be transferred on to the 11th St., line, going North from F St., and ride to M St., and get off walk three blocks West to my house.

The new residence is large and well adapted for the purposes of the church propaganda.

OLIVER C. SABIN.

#### KNEW HIS MAN.

A good story is told of the late Dr. S——. He was for upwards of fifty years a prominent member of the maritime synod. At length, growing old in years and unable, (as his congregation thought), to minister to their needs, he was asked to resign, the idea being to superannuate him. The doctor refused, feeling that his days of usefulness were by no means over.

The party opposed to him was, however, the stronger, and, much to his regret, he was compelled to hand in his resignation. An aged friend tried to comfort him by getting him to take a reasonable view of the matter and not to fly in the face of providence. He succeeded but poorly.

"Hoot, mon," replied the doctor. "Providence had naething to do wi' it. It was the McCurdy's, the Archibalds and the de'vil!"—New York News.

Love is the only thing on earth worth working for. "A broad assertion," you say? Do you doubt it? The man who truly loves and is loved—and I mean love, not its counterfeit, emotion, unreasoning passion—has everything else that is good—he is Good. The vile and wicked do not love. They have affections, (of a kind), passions, desires—their "love" is not satisfied without possession, ownership—control. Christ exemplified Love in its true sense—in its holy, divine sense. The Love that gives all and asks nothing in return is genuine. "Love your neighbor as yourself," said the great Teacher. On this commandment hangs all the law and all the prophets. "Your neighbor," who is he? All men are your neighbors. No qualifying word. "All" means all—the Philipino and the American, the African and the Malay, the Chinaman and the Jap, the Indian and the Esquimaux, the Spaniard and the German, the Norwegian and the Dane, the Englishman and the Irishman—"All nations, tongues and kindreds of the earth." Greater love hath no man than that he lay down his life for his brother—and All men are Brothers.

Governess—Yarmouth, in England, is celebrated for the curing of herrings.

Little Girl—Oh, how funny it must be to see the little sick herrings getting better!

## SEARCH THE SCRIPTURES.

JANE W. YARNALL.

It has been very truly said that reading the scriptures *understandingly*, requires Divine inspiration, as much as in writing them.

One needs Divine inspiration to be able to discriminate between that which bears the stamp of Divine mind and that which lacks principle. Many who have a deep reverence for the Bible make a fetish of it because of the unreasoning superstition regarding the sacredness of the book. Those who read the Bible from a sense of duty and feel it a *solemn* duty at that, get no inspiration from it; nor do they impart any inspiration to others from what they find written there. One needs to look deeper than the surface, or the letter in order to comprehend the Spirit of the word, and feel the touch of the Divine mind in what they read.

It is a great mistake to suppose that all the Bible contains is the word of God. Those who read it from a sense of duty overlook the fact that many of the accounts taken as history are records of what has been said and done by the most un-Godly characters, which often represent the worst of passions and most un-Godly practices.

The man of Nazareth told the Pharisees to "*SEARCH the Scriptures, for in them ye THINK ye have eternal life.*"

Notice, he did not say in them ye *have* eternal life, but "*In them ye THINK ye have eternal life.*" To *search* the Scriptures, means more than to simply read them. It means to analyze them; search for the hidden significance. There is much in the form of Allegory, metaphor and Parable that one must interpret or lose the significance of the lesson it contains. Paul said very truly that "*The letter killeth, while the spirit giveth life.*" The significance of the little words are too often overlooked. A preposition or conjunction, carelessly overlooked or misplaced, may change the sense of a statement materially, and the mighty significance of the statement is lost. Even the most scholarly theologians have failed to analyze the scriptures to any extent, if we are to judge by the way they expound them. They seem satisfied in most cases to accept the traditions and doctrines of former teachers without question. The distinction be-

tween God and the Lord has never been explained by them even if they have discovered it themselves. Adam is still referred to as a creation of God; while in fact *anyone* who reads with judgment the first and second chapters of Genesis will find that whatever God created was *spiritual, ideal, and invisible*; and after the work of creation was finished complete and pronounced *VERY GOOD*, including Man the Genus—there was not A man to tell the ground. Then began the work of the Lord God, or image of God; the genus MAN to whom was given dominion, power and perfection as it was in the Father. This ideal spiritual Man (which is spelled with a capital M,) was to give visible form to that which God had created spiritual and invisible.

One only needs to read with care the first and second chapters of Genesis to realize how we have had understanding of what *being is*, by the early teaching we had. It may seem a very unimportant matter to some, whether we believe that Adam was *God created*, or *formed* by the Lord God. The difference lies in the necessity of understanding the laws of life and being; and placing a true value upon the form of flesh, which is simply a visible representative of the real Man, or Lord of the visible world, which is THE SON OF GOD; while the visible form of flesh is the Son of Man. It will be remembered that Jesus always referred to himself as the Son of Man when speaking of his human nature; while the Christ of Him was the SON OF GOD. We feel that it is wise and helpful to understand these distinctions which the ordinary students of the Bible have overlooked. To see the distinction between God and the Lord opens up a vast field of discovery that has heretofore been closed to us because of the lack of understanding. We have not *dared* under the old teachings to claim Sonship with the Almighty. Why were we afraid? Because we were taught it was sacrilege, and even blasphemous. We read in the Gospel of John that "*As many as received Him (the Christ) to them gave He power to become Sons of God.*" That is, to receive the Christ spirit makes one conscious of His Sonship. There is power for the son of Man to exercise, by knowing what he is, and from whence he came. He realizes that he is a living soul instead of flesh and bones. The truth of *BEING, understood*, brings the living soul into conscious



touch with the Almighty, and renders him capable of doing the works that followers of the Christ are commanded to do, and which they could *not* do so long as they believed themselves to be "worms of the dust," or miserable sinners, or subject to limitations on every hand. That which we are in essence is the offspring of the Almighty, but "It doth not yet appear." The more conspicuously we realize it, the greater evidence of the salvation the realization brings. Let us be sure we understand what salvation means. It is no where referred to in the Gospels as a preparation for death; but the Master said "NOW IS THE DAY OF SALVATION." If we have truly received the Christ spirit we are saved *now*. Saved from what? From all the mistaken ideas that bring misery into our lives. Now is a little word but it is mighty in its import when used in this way. The Master said nothing whatever about preparing for death, but taught the way of life only, and that death had no power, and that the belief in death was the last enemy to be destroyed. Salvation from the foolishness and ignorance that lead to death is the Salvation he taught, and that it applies to the life that now is.

It is the aim of the "New Thought" movement to liberate the sons of men from the false, foolish and misleading errors that have plunged the world in misery and misfortune for ages.

Every false doctrine or dogma that we have believed in has helped to darken our perceptions of truth. Every false conception of God has made its impression upon the souls of men in some measure, and to some extent has helped to fasten the chains of ignorance and superstition upon the human mind. The problem of life may be likened to a problem in mathematics. Every one knows that a problem in mathematics cannot be correctly solved by a boy who knows nothing of the principle underlying the science of numbers; but when the boy becomes familiar with the principle he *knows* how to solve his problems correctly and show the result or answer to be free from error. In like manner the problem of life will never be solved until the children of earth are willing to be taught the scientific principles by which it may be solved so as to show forth harmony in every department of existence. The science of Soul, or the science of Mind, is just as much a science as the science of numbers. It cannot be mastered at one bound any more than

other sciences. No student of mathematics can master the science in a week, a month, or a year; but ability, judgment and perseverance will finally make him master of the science. He is not handicapped in the beginning by conflicting opinions as to whether five and five make ten or nine, therefore has no such impressions to hamper him in his efforts to master the principles.

How is it with the student of divine truth in that respect? He has been impressed all the years of his life by the opinions of men, pro and con, regarding God and man's relation to source, none of whom formed their opinions of or based their opinions upon principles that are eternally the same, and that an understanding of which does away with opinions the same as in the study of mathematics. No one would have any respect for the opinions of one who disputed the statement that five and five make ten. Opinions count for nothing in the science of numbers, and we find that opinions count for nothing in the science of soul, or science of being. It is the living soul that has the problem of life to solve, and the soul that refuses to see that the harmony of life depends upon knowledge of *being* and the laws of life, will find more discord than harmony until he repents, turns about and seeks to know the true way of life. To quote the Apostle James, he said, "*Whoso looketh into the perfect law of liberty, and continueth therein, that man shall be blessed in his deeds.*"

That "*law of liberty*" is based upon those eternal principles that constitute God, and whatever conflicts with those principles is contrary to the law of liberty and makes for bondage. No one is free in the true sense of the word who is ignorant of that law of liberty; and it is for every one who *will* to understand it; and in the exact measure of his understanding and his loyalty to it, will he find himself possessed of mastery over all that would tend to bondage.

As previously stated, no one acquires complete mastery at one bound, but faithful loyalty to the best one knows will bring new glimpses and higher conceptions daily. If you have gained even a little freedom stand by it and more will come. Take Paul's advice, "*Stand FAST therefore in the liberty wherewith Christ (Truth) has made you free and be not entangled again by the yoke of bondage.*" Impatience or haste must give place to a steadfast



determination to overcome every obstacle.

What are obstacles?

Ignorance of the truth of being is the parent of all lesser obstacles. In ignorance of what we are, and of our latent powers and possibilities we allow ourselves to be ruled by circumstances instead of controlling circumstances by virtue of our inherited dominion which is the birth right of every living soul. We are to not only claim it but act upon it according to righteous principle. By doing so you wrong no one, and no one can wrong you. The fear of what others may think of your peculiar views is a mighty obstacle and is also the child of ignorance. The belief that you are unworthy of the very best in everything is another obstacle that is born of ignorance. The belief in any angry God is an obstacle that dwarfs the soul and prevents unfoldment. To develop the mastery that is for us the soul must not be fettered by such false ideas as most of us have been educated to believe; and the only way to obliterate the effects of such impressions is to look into the law of liberty, which is found by searching the scriptures with heart and soul determined to not be misled by the letter. One may have the testimony of thousands to prove that the scriptures have had a new meaning to them since they have learned how to read them, and that an understanding of the spirit of them tends to freedom no one who understands can deny; therefore we admonish all to SEARCH THE SCRIPTURES.

### THE PENALTY OF ILL WILL.

A great many persons contrive to spend most of the time in hot water. They are always troubled about something; nervous, angry, off their balance. They are good haters and cherish revenge for what they believe to be wrongs done them. They will go out of their way to "get even" on some one. They have an idea that by so doing they help themselves. Also they are habitual knockers. The world is all wrong according to their ideas. They want it to be right, and because it does not come up to their standard they make themselves unhappy about it.

Do they ever stop to consider how much nerve force they are wasting? No man can get into a rage without feeling the worse for it, physically and mentally. It is likely to bring on an attack of dyspepsia, a headache, or some other temporary ail-

ment. At the least it will leave behind a general sense of discomfort.

So, too, the man who gets into the mental habit of laying grudges and being a "good hater" is surely undermining health and happiness. If he does not feel the effect of it today, or this week, he will feel it in the long run. No man can afford for his own sake to be on ill terms with his fellowmen.

As to the knocker, it is true that in some respects he has a legitimate function in the community. Judicious criticism of the world's doings is often necessary and proper, and if we class the knocker merely as such critics he has his uses. But let him beware of getting into the habit of believing that the world is out of joint. It is a pretty good world, on the whole; a great deal more good than harm in it. But the critic who becomes a knocker is apt to let pessimism color all his views. Then he hurts himself more than anyone else, because he makes himself unhappy without sufficient cause.

Did you ever notice that the cheerful, hearty man, who is pretty well satisfied on the whole with himself and the world, is apt to be healthy? Why?

To say that he is cheerful because he is healthy is to put the cart before the horse. It is to say that the body governs the mind. As a matter of fact most of us admit that in the ordinary doings of life the mind governs the body. Then why should we make an exception in the relations of health and happiness, and declare that in that instance the body governs the mind?

If a sudden shock of mental pain or pleasure will make a man temporarily ill, why should not a shock of pleasure equally make him feel better? And it does, as we all know by experience. Then if that is true of shocks, why not true of an habitually pleasant and cheerful way of looking at life?

This is not an essay on "mind cure," but it is a demonstrable fact that the man who allows himself to habitually nourish discontent, anger, envy, jealousy and revenge is doing himself a physical injury, undermining his health as well as making himself unhappy. *Verbum sat sap.*—*San Jose Mercury.*

Remove the obstacle that prevents you coming to Christ. Look down in your heart and find what it is. If it is wealth, part with it.

## SCIENTIFIC RELIGION, VS. THEOLOGICAL DOCTRINES.

ALBERT S. DULIN.

The religious teachers of to-day, whose ethics is not founded on the Divine and demonstrable laws that govern the universe, the soul, and body of man continue to teach, and proclaim, the works of Christ and the apostles, as inexplicable miracles, never to be understood or applied to the needs of humanity. To question the infallibility of any literal statement in the old and new testament, is to them the heighth of sacrilege, and to assume that man is endowed with the attributes of his Creator and possesses the powers that enable him to perform works of a like nature, is blasphemy of the most insolent kind.

These doctrinaires accept the Divinity of Jesus, but deny the Divinity and destiny of the human race. The works that Christ performed were to them miracles. That is, they were performed by the exercise of powers transcending natural law. To question this is to deny the evidence of their senses; and to invest man with the intelligence to understand the Divine simplicity of the laws that govern his being, and the power and authority to use and apply these laws for the good of himself and others, is nothing short of the unpardonable sin.

These well-meaning people are, unfortunately, under the impression that God manifests His power by the violation of His own laws. To teach them through logic and reason, or by presenting to them scientific facts, seems only to excite their imagination and call forth from them dogmatic denials of the facts, combined with a vehement emotionalism that hurls its anathemas at the head of every honest investigator of Truth.

Theological doctrines, metamorphosed into a religion of bigotry and superstition, and burnt into the thought of a people, become weapons of dangerous import in the hands of an ignorant and emotional, though apparently honest, fanatic. This spirit of intolerance shrinks from, and with rage howls at the Divine naturalness and simplicity of the philosophy of Christ. It is ever ready to enlist under the banner of a misnamed Christianity and enter upon a crusade for the destruction of those

who would emulate the Master's example. And this they would do under the ignorant impression, though deep rooted conviction, that they would be doing God's service. Distorted religion, aided by ecclesiasticism, is a dangerous force in deceiving the people, for it enslaves them mentally under a form of spiritual despotism whose tortures are more terrible than any physical suffering endured by the chattel slave. This religious despotism rests upon apathetic heads, dead in consciousness to the Christ within them. It awakens no enthusiasm and is ever ready to vanish with the dawning light of Truth.

Theological doctrines unsustained by spiritual doctrines and natural law, are doomed. Their disintegration is progressing at a rapid rate, and, ere long, their requiem will be sung by an enfranchised and enlightened civilization.

The advanced thought of the present day is demanding more of religious teachers than a blind faith in ancient superstitions. It refuses to accept the opinions of ecclesiastics upon spiritual doctrines unless those opinions are supported by intelligent reasons based upon scientific facts. And this demand for a better knowledge and understanding of Divine Truths does not emanate from the opponents of religion, but from its best friends and supporters. The Truth is that all of our theories of religion, of economics, of physics, and of metaphysics, are being put to the severest test. They are in the crucible, and the ultimate purpose is to separate the true from the false and discover the principles that govern the great realities of life. The end sought is not the destruction of the true ideals upon which our religious systems are founded, but a reconstruction along more practical and scientific lines, that will be applicable to our needs, satisfying to the soul's desire for Truth, and of necessity more enduring.

In this investigating and scientific age it is evident that the people are becoming more thoughtful, and it is equally evident that profound thinking will unfold, rather than endanger, the cause of Truth. There are in every community a large and ever increasing number of people who have sensed the inner plans of being, and, having outgrown the creeds of orthodox religion and finding from their own intuition materialism impossible, have undertaken development along psychic and

spiritual lines. These are the advance guards of a scientific religion that is impressing the world in this age of enlightenment. These religious investigators are not infidels, as they have been called by orthodox preachers, but, on the contrary, they have an abiding faith in God and believe that the unfolding of the DIVINE PLAN to man, comes when man discovers the laws that govern his being.

Faith, in its larger sense, seems to be increasing, while faith in certain dogmas heretofore accepted is decreasing. The paganism that some have chosen to call Christianity is being defended with more and more difficulty; but the philosophy and the religion of Christ, in all its beauty, simplicity and grandeur, and with all its ideals, is not only undisturbed by criticism, but also is becoming more thoroughly impressed on the hearts of humanity, and is being brought out into clearer relief by it.

This is not an agnostic age, but an intellectually, morally and spiritually hungry age. The desire and craving for real facts, fundamental truths, truths about which there can be no reasonable doubt, was never keener than at the present time. The soul demands a religion of some kind, and, if what is offered is not acceptable and the soul rejects it, and searches for something higher and better than is offered them, that does not prove the absence of faith but its presence.

Theological doctrines have suffered greatly in the last forty years. A kind of religious confusion prevails, but out of this confusion will ultimately emerge a more scientific and higher order of thought. The old orthodoxy is doing its best to hold its position, but is compelled to retreat under the fire of critical investigation and scientific discovery. The world is none the worse for these conquests, but all the better. The battle is not waged by agnostics for an opinion, but by the best Christians and purest moralists of the age, and for the purpose of establishing religion on a Christ-like basis. The enemies of dogma are the friends of Truth. Dogma is not religion but an insignificant incident in connection with it. The dogma of infant damnation has been universally repudiated, even as it was universally accepted in the past, and yet civilization has not been injured by the shock.

It is possible for creed-bound church-goers and

teachers to cut loose from some of their dogmas and still retain a faith which will make life useful, helpful, tender and glorious.

Real Christianity is not a doctrine, opinion or belief, but a life that expresses the Divine nature, through man, in deeds of love and wisdom. Truth in the ethical ideals established by Christ and demonstrated in the works and teachings of Jesus never had a greater hold upon the consciousness of the human family than it has to-day.

Progress means clearer ideas of Truth and right living.

Whenever an arbitrary and insolent theology attempts to dictate in what channels our religious thought shall run, it inevitably fails in its purpose. This dictatorial spirit has controlled governments, and ruled men in the past, but its experiments in this direction at the present time are meeting with slender success. It may anathematise those who dispute its authority in these matters, arraign its more liberal and Christian clergyman at the bar for cross-examination, and expel them unless they answer to its satisfaction, and all to no effect; for in the province of real religion, the opinions of men concerning the religious convictions of others count for little or nothing and the paramount problem, is: Do you reflect the Divine nature in proportion to the light that you have?

The fact that apathy exists in the orthodox churches to-day does not prove that people do not wish to believe more, but it does prove that they cannot believe what is taught them there.

The world can get along very well without the creeds that hedge in the various denominational flocks, but it will never try to get along without the example of Jesus and the Sermon on the Mount.

Every year humanity is reaching a higher physical, intellectual, moral and spiritual level, and religion—the religion of Christ, not as you find it in sectarian dogmas or denominational club-houses, but as you find it in the New Testament—furnishes the impulse and energy for the upward tendency.

The proof of a higher and more ennobling faith, is found in our increasing philanthropies, in our larger and more comprehensive charities and in the various efforts to dignify human nature and produce a civilization wherein the philosophy of Christ will become a practical factor.

There is no decadence of faith in the possibilities

of the present and the promises of the future; but the advanced religious thinkers of the day know that, in order to obtain the promises, the conditions under which they were made and the rules of action governing them must be discerned and understood and then intelligently applied.. This accomplished, faith ceases to be faith and becomes absolute knowledge

### POWER OF WORDS.

The great word is lost. Who shall find it?

The Word was with God: The Word was God: The word became flesh. This Trunity of declaration has in it mighty power and wondrous controlling and creating forces. By Him, the Word, all things were made and all power was given unto Him in Heaven and Earth. Thus ALL form is in THE WORD.

Who knows this word that was in God and that was God and became flesh and was among men? He that knoweth it has unlocked the mysteries of the universe, and in his hand he holds the key of power so that he goes in and out at will; and thus he shall know all things that believe in this name, he shall all things inherit that overcometh—the overcoming of these words that blind us that while we grope in the darkness, that make deaf our ears to the sound of this mystical potent Word that vibrates throughout the universe to-day.

Ah, who shall hear? Only He that overcometh the world. What are laws to him in this mighty physical universe and he stands above the law? Awake thou that sleepest, hear thou the Word of God; it vibrates from star to star through all the planetary system, it is echoed back from sun to sun this Word of God. Thinkest thou that in this sleep of many dreams thou art awake to life? 'Tis but a faint and fitful sleep in which thou canst only dream of life. Awake, come forth and live, and breathe the breath of real life and that joyful sound of harmony, of music grand, triumphant, pealing forth just now, THE WORD.

Awake to life! To see the glorious and radiant course of the many colored hues of love that is around that word, that hovers around thy sleeping soul. See the vista stretching up to Heaven. Behold thyself as thou art, and leap to life just now,

while day of life is here before the darkness of death comes upon thee. Death that steals upon thee like a thief and robs thee of thy treasure, rich and rare, thy jewels gleaming, though hidden in the casket, taking all that thou hast and taking thy life, assassin-like. Oh, man, thou art asleep, for death is stealthily approaching thy abode. Wake up to God and love, or death will steal thy soul from out thy body though locked so securely, and hurl thy body down to decay and thy soul in darkness forever.

The time has come for man to come forth and bud and burst into bloom of perfect righteousness up out of the dark earth of sin, as surely as the time has come for the followers to come up, bud and burst into bloom and fill the air with their rich perfume and beautify the land making all things lovely with their coming, and taking the colors from the air and tinting their form leaves with beauty of the sun's bright wonder rays. Up then, in this day as the dews of Heaven descend upon him in the night, so man shall live and draw in the beauties of the Heavenly virtues and be warmed by the Son of God. The Son of Righteousness with healings in His wings shines now upon thee and His Grace and Beauty shall adorn thee, Oh, Man! The perfect day's dawn is nigh. Be up and behold its rising! The glories of its coming now flood the East with its wondrous beauty. There shall be no more storm to thy sin-tossed soul. The day will be warm and fair, Heaven-scented the air thou breatheest. Thy eyes shall behold the beauty of the Son of Righteousness. Thy tears shall prove to be only the refreshing rains that have brought forth the wondrous flowers of Heaven in thy Garden of Life, if it be that those tears were, shed for sins committed here and longing and hoping for thy God.

Thy Word shall go forth to all that have believed in the God-Word in this the darkness of their ignorance and groping, seeking life amid the dark and confusing silence that blinds the mind and dins upon the soul and shrouds it 'round.—Margaret Elizabeth Plummer.

Accept the philosophy of a happy life; dismiss anxiety. Anxiety is useless; anxiety is unhealthy; anxiety is paralyzing; anxiety is the foe of faith, hope and love; anxiety is a sin against God, Christ, the church, the family and one's own soul.

## MURMURINGS.

"Your murmurings are not against us, but against the Lord," said Moses to the children of Israel. Perhaps that made them stop and think. Perhaps never before had they realized that they were sacrilegious. "You do not complain of anything—not even the weather, grandma," said a lad one day. "Not even the weather," repeated the old lady, slowly. "No, my child, I hope I never shall complain of that. Why should I? Who sends it? Who sends the heat and cold, the sunshine and the rain?" "God," said the boy after a pause; "Why grandma, it's finding fault with God when we find fault with the kind of day, isn't it? I never thought of that before." How many have? —Philadelphia Young People.

## RESIDENCE REMOVED.

On the 15th of last month my residence was changed from 1800 Belmont Ave., N. W., to 1329 M St., N. W., the new residence being the first house on the North side of M St., immediately East of the Thomas Statue, on 14th St. The place is easily accessible by the 14th St., cars which belong to the Capital Traction Railway system. Those who live on the Metropolitan Railway system can be transferred on to the 11th St., line, going North from F St., and ride to M St., and get off walk three blocks West to my house.

The new residence is large and well adapted for the purposes of the church propaganda.

OLIVER C. SABIN.

## LET THERE BE LIGHT.

The mind of God, and ocean of Light. The mind of God: boundless-love, perfection and wisdom.

From atom to seraph, all is in this one universal mind, everything in ordered ways; obedient to innate law. Are we the conscious children of this one Omnipotent power? And what does it mean? What does it not mean? A finite conception leaves us in ignorance. Are we able to entertain an infinite idea? Where are we now? What are we now? What shall we become? The theme is too vast, too complex—too comfortless, unless we have Divine illumination.

M. E. N.

## THE LORD'S PRAYER.

When we come to consider this beautiful and model prayer we are struck with its simplicity and yet its comprehensiveness. It is what a little child can understand, and yet it expresses all the wants of humanity.

The first petition, "Our Father who art in Heaven," gives rise to the great conception that all men are brethren with one universal Father; not *my* father, but *our* father. Back of every manifestation of life in all its varied forms is God, or First Cause Life, or Spirit, that indefinable something which permeates every atom of all things, seen or unseen. When we lift our eyes to the starry firmament and consider the Heavens, the work of His hands, we are struck by the greatness of God; and fancy pictures those orbs all inhabited, and we have no reason to doubt their being so—we break forth in the strain of the Psalmist, and say "Praise Him, all ye heavens! Praise Him all ye stars of light!" And we feel lost in wonder at the greatness of the Creator.

And again, we look about us on those objects with which we are most familiar, and we see them all existing by certain laws, each one after his kind, and in his own order. If we have ever looked through a microscope we are still more struck with the abundance and activity of life, and we again take up the saying of one of old, "How manifold Thy works, in wisdom hast Thou made them all." But, oh, the joy of the thought, our Father made them all, and He not only made them but ever takes loving interest in all His creations,—not my father, but our Father, the universal Father, the Father of all things animate and inanimate; the Father of those who are nigh in conscious union with Him, and those who seem afar off, watching over them in loving tenderness, guarding them from dangers seen and unseen. Oh, how good and kind we ought to be to our fellows, how loving to those who have not realized their birthright, knowing them to be our brethren. We would not be unkind to anyone if we duly considered our relationship, for it is written, "He who loveth not his brother whom he hath seen, how shall he love God whom He hath not seen?"

"Who art in Heaven." For the past we have thought of God as being separate from us, away

in some distant land, although having the power to see and to know all about us, and ever listening to our smallest requests, and more ready to hear than we are to ask; and we looked forward to going to Heaven to have closer companionship with Him, to be free from sin, sickness and sorrow, and where we would have peace and joy; where our inner or spiritual selves would be developed, and our carnal nature entirely overcome. Now, we believe Heaven to be a state, not a locality, and we also believe it to be possible to realize that Heaven here, that is in our own consciousness, so that we bring Heaven or harmony into our surroundings, and when the time comes for us to pass over we shall be the same conscious beings, enjoying the all-love of the All-Father, for in Him we live, and move and have our beings, and there is nowhere to go but where God is, so we realize Heaven now.

"Hallowed be Thy name." Hallowed, to be held in reverence. God's name here means Himself as revealed or manifested. Everywhere in the Scriptures God defines the faith, love, and obedience. He requires of men by the disclosures He makes to them to what He is, to shut out false conceptions of Him, and to make their worship take the form of His own teaching.

"Thy kingdom come:" the moral and spiritual kingdom which God is setting up in us—centered in our very being—if we are willing to be brought under His spiritual rule. This kingdom ever existed since there were men who walked with God, who realize they were continually with Him and holden by His right hand, and even when passing through the valley of the shadow of death, feared no evil, knowing the all-loving Father was still with them. The penecostal effusion of the Spirit, in which the manifestation of God was witnessed by thousands,—what a glorious coming of the kingdom that was! The petition, "Thy kingdom come," must not cease to ascend so long as there is one subject not realizing that kingdom.

"Thy will be done." What is the will of the All-Love of the universe? Nothing but love and harmony. Therefore, sin, sickness, and sorrow are not willed by Him. He wills that all men should come to a knowledge of the truth, to know God or Good, and Christ Jesus, whom He hath sent. That Christ spirit is within all men, waiting for their recognition and co-operation with it to manifest in

us all the beauty of the Christian character, and just in proportion as we recognize it shall we do the will of the Father. When we show forth the Christ-like spirit others will be attracted to also say, "Thy will be done on earth." We know that, when we assent that "God is my Love, or my Health," a feeling of harmony pervades our whole being, also with all the other graces. But if you say, "I am sick, sinful, and sad," a feeling corresponding to that we assert fills our consciousness. Then, when we say, "Thy will be done," let us put ourselves in a receptive attitude and we shall be filled with all the love of God.

"On earth as it is in Heaven." We are sure that where harmony reigns there is unquestioning obedience to the Divine or inner consciousness, also implicit trust as of a little child, who, feeling afraid, puts his hand in his father's to be guided by him, and feels perfectly safe although he may not see one step before another. Also, we believe it implies prompt action. When we see our duty do it at once, let there be no trifling with conscience even though it may seem to us to be as painful as the plucking out of an eye, or the cutting off of an arm. Then we shall soon get accustomed to following the Divine voice, or intuition.

"Give us this day our daily bread." This not only applies to temporal but spiritual needs. Man is a rational being, and, although he requires material nourishment, he must also have nourishment or food for his mind and spirit. In all that goes to build up the man, either temporally or spiritually, for all our wants there is an abundant supply; in all our sorrows, a joy; in all our perplexities, a guide; in all sickness, health; in all weakness, strength; and so on, ever our staff of life on which to lean, and a never-failing source of strength and comfort.

"And forgive us our trespasses as we forgive them that trespass against us." Our Heavenly Father is never angry with us, and if we are angry with our fellows, it necessarily follows that while we hold that unkind feeling in our hearts we are in a state of unrest, so that the Eternal Love does not reign supreme, and therefore we cannot feel the sweet presence of the Spirit of Peace, and we shut off communication with the Divine, and, we say, our Heavenly Father—our consciousness of Him is for the time destroyed; but when we love



all men and send out thoughts of love to them all, our Heavenly Father or Divine nature has reasserted itself, and a sense of peace pervades our whole nature—our Heavenly Father has forgiven us.

“Lead us not into temptation.” We know that this petition is more correctly worded if we say, “leave us not in temptation.” We know that our Heavenly Father cannot lead us into temptation, but our fleshly or material nature does do so, and then we want the divine guidance to keep us pure, and, while we call upon Him, He will never suffer us to be tempted above what we are able to bear, but will be a very present help in time of need; and every temptation overcome shall be to us but one rung higher on the ladder by which we shall ascend more and more to the spiritual realization. For we read in the good old book, “To him that overcometh will I give a white stone (emblem of purity,) and a new name written thereon.

Also, “These are they which have come out of great tribulation, and have washed their mortal bodies and have made them pure in, or by, the life of the Lamb.” So that He not only leads us not into temptation, but delivers us from evil, and makes us more than conquerors.

**AFFIRMATION:**—Adoration of Good. “Thine is the Kingdom, the power and the glory for ever and ever Amen.” Not “thine *shall* be the kingdom,” but “thine *is* the kingdom,” *i. e.*, the present tense is used even now, as soon as we thoroughly realize it, not at some future time or in some future state, but now, to-day, this hour, this moment. “Now is the accepted time, now is the day of salvation!

—C. E. Stephens, in *Science of Life*.

It is not essential to make long prayers, but it is essential to be much alone with God, waiting on His will, hearkening for His voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of this still hour.

“When Shakespeare wrote about patience on a monument, did he refer to doctor’s patients, papa?”

“No; you always find them under a monument.”

## WHY SOME MEN FAIL.

My song is this: Why some men miss  
In life their chosen goal—  
They seek to fill, with half the will—  
A plan that needs the whole.

They sow the seed on mount and mead,  
And wait to see it spread;  
While half concerned, they leave unturned  
The clod upon the head.

They waste in play the light of day,  
Knowing that there will come,  
At even-fall, the welcome call,  
—To eat the unearned crumb.

Thus down the tide of life they glide,  
In poverty and pain,  
Leaving undone from sun to sun,  
The things that lead to gain.

But when the last lone hope is past,  
No more to light their way;  
And all is lost—they learn the cost  
Of doing things halfway.  
—Success.

## TOOK THE DOCTOR’S ADVICE.

A Pittsburg physician was visited the other day by a very nervous man, who had dropped in to secure medical advice. After a brief examination, the doctor said there was nothing much the matter with his visitor. “Take a tonic and dismiss from your mind all that tends to worry you,” concluded the physician. Several months later the patient received a bill for eighteen dollars, together with a polite request to “please remit.” This is the reply the nervous man made: “Dear Doctor, I have taken a tonic and your advice. Your bill tends to worry me, and so I dismiss it from my mind.” And yet the doctor was not pleased because his advice had been taken.

How good is man’s life, the mere living—how fit to employ  
All the heart and the soul and the senses forever in joy.—Browning’s Saul.

## SEEDS OF LIFE.

DEAR MOTHERS:—

Will you kindly study with me the science of life? These story-thoughts will be based on Foebel's great word: "Inner Connection."—His motto will not read: "Live *for* our children,"—as some misquote it—but: "Come, let us live *with* our children." So, I ask, Mothers Dear, that you allow me to help you scatter "Seeds of Life" into the hearts of our little men and women.

With Love and Hope, I. H. N.,

MOLLIE MIDGET, (M. M.)

## LIFE.

Only a bead of sunshine  
Peeping through my door;  
Now the rays are gathering  
Widening on the floor.

So one Light in Life's Harvest  
Shining from the eye,  
Will start a hope—seed growing  
And warm it ere it die.

Then weep not o'er Life's burden  
But be a mote so gay—  
That other, brighter sunbeams,  
May join you on the way.

The Age is Now upon us,  
Life, the world doth sway,  
The diamond white light sparkling  
Triumphs over clay.

KINDERGARTEN LANE, No. 22,

SUNSHINE TOWN, FAIRY LAND.

DEAR MIDGETS:—

The Queen of Fairy Land sent me a notice, telling me to write a birthday story for June 4th, nineteen hundred and three. I do not know which of you has a birthday, but I wish you many happy returns. I am to tell you the birthstone is Agate, the flower Wild Rose, the sign A Crab; and am to take for my subject a piece of black coal. Maybe, this is like agate; is it? The name of the child is to be "Dearie."—she is to read this letter to the class.

Well Dearie, here is my story:—I am a birthday child to-day; so I am thinking about the word, "Life." I want to tell you how all things change and keep changing into new forms of Life. Some years ago, I visited Scranton, Pa., when I arrived in the city, I saw little hills of fine black coal dust, some of them were on fire; I could see the smoke from them. The next morning looking from my window, I saw many men passing, each with a funny leather cap, with a lamp on the front of it. I asked what they wore these for? and the people laughed, asking me if I were afraid of rats. I told them frankly, "Indeed I was!" They then told me unless I would decide to like rats, I could not go out and see these men at work, who wore the curious caps. All day long I tried to think I was not afraid and I wondered if God had made me a rat if I wouldn't feel bad to have people afraid of me, so at night I said: "I believed I was no longer afraid of them." Then the man said: "Miss Molly, do you like to go in the rain; if you do, put your rain coat on." Well, I really thought these the queerest people I had ever met, for the stars were shining brightly through a clear, blue sky. Presently, a large party started, everyone wearing a cloak; we walked until we came to the opening of the mines where I could look in and see the blackest cave, right under the people's houses. A man wearing a lighted lamp-hat appeared. He was so black, I could scarcely believe him white; he was to be our guide—

"Down in the coal mines, underneath the ground, Where no gleam of sunshine ever could be found."

We were reminded of the Bible verse, Ps. 119: 105, which says: "Thy word is a lamp unto my feet and a light unto my path." For we never would have ventured to go into such a place without a guide and a light. As we entered, we saw great black walls on either side, and large pillars left to support the ground above, so the houses would not cave in, just like the pillars which hold up big buildings. The walls were of solid coal, the roof of rock, from which water was dripping, continually. Have you ever dug deep down in the earth and found water? We now knew why we wore our rain coats. The rats were running all around, as though they were friends to the workers. One of these old rats once saved a miners life: He had been feeding them from his lunch each day.

One day Mr. Black Rat would not wait to be fed; but ran and tried to snatch a sandwich from the man's hand. He thought this a little too saucy, and ran after the rat, just in time to save his life from the mine caving in; for, just where he sat a moment before, the roof gave way. Some people say the rats can feel the earth tremble before a cave in. Would you not have been thankful to this old friend?

Little mules live down in these dark cellars also; they pull coal cars and often do not see daylight for six months or more. Our guide explained how the coal was taken from the carts, sent up a shaft where it goes through a machine called a "slate-picker"—this is above ground—it picks out all the slate and rock from the coal, which will not burn. Little boys called breaker boys, as young as thirteen years, sometimes, do this work. But it breaks their finger nails and hurts their hands so, I wish they would use the machines.

We next went through more dark chambers, our guide now carried another kind of lamp, called a safety lamp. This was on a stick and had to be held down low. The one on his hat was not lighted, because of the gas in the gangway. Now we could see all around. It is so damp down there I wondered how the workers ever lived; it is not cold, though, but dreary and lonesome. I felt sorry for everything down there. I took a piece of dirty coal in my lap and asked it what it was good for, living way down in the dark, and if it never wanted to be anything else. "Yes," it said, "I have always wanted to be bright and shinging like the miner's light; but no one ever spoke to me about it before." Then I said: "You shall be just what you desire; come with me." It bade its brothers and sisters good bye, hoping they, too, would soon follow and change to a happier life. We now left the gloomy cave. When we reached the ground above and saw the houses, the lights and moving things, we appreciated them as we had never done before. I took the piece of coal and showed it to a bed of bright coals,—for cook was preparing dinner,—which we were waiting for; then I put the coal in the bed where it lay for a long while, cold and still. Presently I heard a little crackling noise; it moved a little, then I heard a fire fairy say:

One, two, three—  
A star you be.—Presto!

The blackness cracked and fell a beautiful bright one and looked py. I heard it say to its brother never thought I should have a b where do we go next? The bri answered: "We keep going up the and higher, until we reach the sky we flew, turning round and rou word whispered in my ear—it guess that's my fairy name, for tl in it. In another moment, I fo rounded by the stars; they were s such a welcome surprise party a Their eyes kept twinkling with de each other I was their long lost danced and danced around me a thing was so bright and dazzling Just then mother moon came so me in her loving arms, quietly ro telling me that I should see fatho gone on a trip to the other side the morning. She said also that the world was only behind a clou sleepy to understand, but she mad a little about Miss Molly and t then my eyes began to close in Good night all; good night Dearie dreams I saw a beautiful lady, robe, holding out to me a bunch A crown on her head had the wor diamonds, in the centre and the Faith on either side made of d her face looked like Miss Molly's ing a song; this is it:

"Month that the poets love,  
Thou of the Crab whose clasp  
Holds tight in its embrace—  
Beauty, without a flaw.

For thee the Wild Rose blooms  
For thee the brooks attune;  
And the little child is best  
Whose natal month is June."

#### SMALL THING

Things that are too small to p  
great enough to sin over.—Ram

## GRIP AND HOLD ON.

Indomitable Will and Inflexible Purpose Applied  
to Right Ends Guarantee Success.

We have read somewhere a quaint proverb that says: "Grip is a good dog, but Hold On is a better." Many a life, says Philadelphia Young People, is frittered away, and many a good chance for success is ruined because the grip has been too light and the hold loosened possibly at the very turning point of victory. It is well to be careful that the object is worthy of the effort and practicable. It is well to measure the difficulties in the way, to test "the strength of the enemy;" but when that is done and a good grip secured, it is better to hold on, though dangers threaten and difficulties multiply. The promises are "to him that overcometh," not to him who fails. The crown is for the victor, and not for the vanquished, and the idea of victory includes that of struggle, an intensity of effort that knows no thought of defeat, and will never give up while there is even "a forlorn hope," out of which victory can be wrought.

Temporary defeat and apparent failure may prove to be blessings in disguise, without which any after success would be impossible. Through them we shall see certain things in a new light; we shall learn lessons only gained in the sometimes bitter school of experience; we shall be taught to estimate our strength more correctly; we shall develop capacities that are delightfully new to us; we shall rise to a higher and broader plane; we shall turn that which at first sight is evil into a great personal good.

Grip, without Hold On, is always making mistakes. Like the dog that sees his reflection in the water and drops the toothsome bone he holds in trying to grasp its shadow, Grip is perpetually striving for the unattainable. Hold On, with Grip, makes fewer points, but maintains them until the desired result is attained, and reaps the full harvest as a reward. The Apostle Paul furnishes a good illustration. His grasp of Divine Truth in its fullness did not come early, but when it came it was with tremendous energy, and through long and painful years he held on even unto the very end of his life. Perseverance? Yes driven from city to city,

scourged, villified, hated, stoned, thrice left for dead by his enemies! Some might call that defeat, but his strong soul knew no such word! Without support? Yes, at times it seemed impossible to move the people with the great saving Truths of the Gospel; his own brethren, even, turning against him; but with a sublime indifference to all obstacles he moved right on, determined that no power of Satan or of the world should turn him from his purpose. Hear his words, which have rung grandly through the ages, and are as full of vital power to-day as when first uttered: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Let the young man and the young woman who read this remember that such an example is before them, and that the same indomitable will and inflexible purpose applied to any object in life will be sure to win, in the long run. It is no less true in secular than in religious life, and proves the correctness of the homely but true advice: "Be sure you're right, then go ahead."

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OLIVER C. SABIN.

Doctor.—James, did that lady in the waiting-room come in her own coach or a trolley car?

Servant.—Trolley car, sir!

Doctor.—Thanks! I couldn't tell from her dress whether to prescribe three months at Newport or sulphur and molasses!—Puck.

### LOVE, LIFE, LAW.

How can a soul know itself while in the body? By letting go old beliefs, by being led by the spirit, by trying to comprehend the law of Being and by knowing more about God. No man is a whole entity to himself until he discovers the triple condition that he is or rather manifestation that he is and ever must be, even when he lays down his earthly body, he is still clothed upon with a body of finer elements, that more truly show forth the quality of his thinking, the result of his loving and his entire comprehension of Truth.

Love is the fulfilling of the Law, for love is the foundation of all quality that results in embodiment and must be, to give coherence to mortal conditions, mortal experiences, and also as a revealer to each soul its own immortality. How can a man be anything that expresses intelligence and wisdom, without love as a basic principle? Assuredly it is not possible. Legions of souls are passing to the spirit side of life, as we express it, in a continuous stream, in a state of fusion so to speak, of course there must be dividing, individualizing lines, yet life is continuous on that side, even as on the earth plane; so, why should religionists build up creeds, or doctrines; nor can man make laws have any weight, unless they express fundamental Truth. Truth that can be of aid to mortals, who must seem to abide in their claims. No help can come to the mortal except through spirit, and spirit alone can open wide the door of understanding; open wide the gates of knowledge, that the Lord of Hosts may work its will. The permanent, but invisible guest of every soul. It is the inward dial upon whose face is prefigured every quality of the Divine, and whose hands are the index of truth. The law written upon the consciousness of the inward parts, else why should man know if he departs from it or sins, as the common saying is?

Let no man feel himself justified in violating the clear indications of what is right. He must stand at the bar of his own mind, and see himself as God sees him, and stand or fall by his own judgment, and, in the clear light of spirit is inexorable unflinching and true; the safeguard of every individuality. When man comes to his own in clearness of understanding the law, the second commandment, summary of all law, the law of love, then shall he be-

gin to truly live, and as truly thrive as the child and image of God. Then all will be well. The unending stream of life will have glorious fruitage. The grandeur of true being will become apparent to every intelligent soul—joy, peace, and love unflinching, will surround him forever. M. E. N.

The following suggestion comes from the head of a family, which two years ago was at low ebb, with the whole world against it and every member of it almost hopeless. To-day it is full of sunshine hope, health, and prosperity are shared by each of its members. Seven words, or short mottoes, were selected and written out, each with a little explanation of what was involved in its meaning and required by the one who should attempt to put it into practice. These are apportioned one to each day in the week, so that each Sunday had its recurring word and so with each of the other days. It was the care of each member of the family that the motto for that day should be called to the attention of every one in the house, and throughout the day each tried his or her very best to make the motto a living thing, and puts its meaning into hourly practice. Thus has many a hard place in the daily life of each been safely passed, and the practical results of the daily living of the Christ life been made to some degree manifest. Any of the following words accompanied by an explanation which the little ones can read and understand may be used for the purpose: "Kindness," "Unselfishness," "Love," "Helpfulness," "Think twice before speaking once," "I will speak no unkind word to-day," "I will find my greatest happiness to-day in trying to make others happy," "God is good and I am His child, I will speak good whenever I can," Etc.—*Exodus*.

When you know the Truth, my brother, the Truth "shall make you free"—free from the hobgoblins of Fear in all its guises, free from Superstition's enthralling mantle of darkness, free from the belief in a burning hell or a heaven with gold-paved streets, free from all dogmas of cruelty and unreason, free from the nightmare of debt and the blighting curse of poverty; free from sin, sickness and death. Do you, like Pilate, ask "What is Truth?" "Seek, and ye shall find."—*Sage of Dog Town*.



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# WASHINGTON NEWS LETTER



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GOD IS GOOD.  
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.

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# Washington News Letter

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WASHINGTON, D. C., JULY, 1903.

No. 10.

## LECTURE—*Recapitulation.*

By Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday afternoon, May 3rd, 1903.

I thought it best to for a short time recapitulate the lessons that have gone before, and, if I shall run you over the hour fifteen or twenty minutes, it will be because I think you ought to have it, and that I can do you good.

There should be no mystery about this Divine Metaphysics, so-called. There is no mystery about it. Our Savior in all of His teachings taught plainly, so plainly that a wayfaring man, though a fool, need not err therein. Everything is given plainly, and all of God's works with man have been given plainly. There is no double dealing. Truth runs in parallel lines. There is no criss cross about it anywhere, and cannot be.

In order to understand this subject, as we told you in a previous lecture, you must bring to its consideration an honesty of purpose, and a desire to know the Truth for the sake of the Truth and not for any purpose except for the purpose of good. Throw aside, if you can do so—and you all can do so if you try—every prejudice that runs in antagonism of Truth.

The world has been taught error so long that mankind has almost been destroyed. At the beginning of the history as it is given of man in the Bible, his span of life was nearly a thousand years. Since that time, by his own iniquity, by his own following of errors, by the bowing down to the thought that there is life, truth, intelligence and substance in so-called matter; by belief in evil; by belief in a never-ending hell; by the belief in some future day when the world will be called to judgment—by these and similar errors the human family have been dragged down until the average life of man is about one-third of a century; and if man is to be manumitted—which he is, because God Al-

mighty's promises are always fulfilled—we must turn our backs upon these thoughts that have been hanging on to the human family, and say 'Get thee behind me, Satan,' turn our faces toward eternal life, and follow the Truth as laid down and practiced by Jesus Christ. So soon as we reach this stage we see the absolute nothingness of all so-called evil; we can see nothing but harmonious Truth before us; and, instead of being cowards to fear, to every thought that comes into the material mind, we are free, because we know the Truth which has made us free.

We must also understand as far as may be what God is. We do not know God's form. He is spirit. We cannot realize what spirit is. We know that God is omnipresent. That means everywhere. That does not mean in one locality, or on one globe, or in one system of worlds; but it means worlds without end, upon the right hand and upon the left, everywhere, worlds without end, is Infinity—God. God's life permeates all; wherever God is there is life. Therefore we can realize that life, universal life, is in the worlds without end, everywhere, because God is there and God is Life.

Take even the very minutiae of the insect, what ever you may call them—and there are many of them so small that the naked eye cannot see them at all—therein there is life, and from that up everywhere in so-called animate and inanimate nature, life, motion are everywhere; God is there. All is the spiritual manifestation of God's power. There is no such thing as matter; there is nothing anywhere but God's spiritual manifestation. The earth, the worlds; come down to the very essence here, that table, my body.—all are but the spiritual manifestations of God's creative power, all moving on. In the heart of the rocks the vibration goes on, and reduces them—"Dust thou art, to dust shalt thou return." In the heart of the oak, in the center of the diamond, everywhere is life, vibration, motion, going on, fulfilling this universal law: Dust thou art, dust thou shalt be.



But the universal "I," the child of God, that lives, moves and has its being in the Father, never dies, never changes, but goes on and on and on in its development of universal knowledge, in the enjoyment of universal harmony.

As we image and liken God in all of these things and come into this understanding, then we know something of what God is. God is more than I have told you. He is a loving, beautiful, beneficent, kind Father, whose hand is ever open, ready, filled with the good things of life,—happiness, joy, contentment, peace, perfect harmony, perfect love,—which He is holding out to His children. "Behold, I stand at the door and knock, if thou wilt, I will come in and sup with thee;" this is the thought of all God's intercourse with man. If we accept; if we seek; if we ask; if we knock, then God's harmony, God's wisdom and power come over us, and we live in His love as the fishes live in the waters of the sea.

The next thought which we wish always to understand is: Who man is, what we are. We must be rid of the theory that we have been taught from our earliest days that we are material fit scarcely to go into hell. You must get that idea out of your mind. This worm of the dust business, you must clear that from your mind. Emancipate yourself from that horrid idea. I heard a minister not very long ago almost take a "conniption," we might call it, because some believer in the divinity of man had made the assertion similar to that which Jesus Christ made in the lesson that was read to you to-day. He said: "They claim to be 'I,' 'I,' 'I.' Why not? We live, move and have our being in the Father, don't we? Did not Paul tell us that? Haven't we been told that in every place? Did not Jesus Christ say, I am in the Father, and the Father in Me, and I and the Father are one? We are all in the Father. Have not I repeatedly read to you from time to time passages of Scripture where that is stated, and where it is said that we are in harmony with God? Is not the Bible full of it? Have not you been told, that, in your creation, you were created and given power and dominion. Have not you been told that? Is it not in the record of creation?

Then why should I or any other person be ridiculed because I hold up my head and feel proud, rejoice, and feel lifted up and dignified in the

thought that God Almighty is my Father. Is there anything humiliating in the thought that God is your Father? Is there anything humiliating in the thought that you have come into oneness with the Father, and that when you ask Him He hears and answers your petitions? Is there anything humiliating in that? On the contrary should it not make every one feel like rejoicing in the very recesses of his soul, and crying out with gratitude and thanks to God Almighty that the Truth has come to him, and that he has seen it and become free?

Never under any circumstances or conditions say aught or think aught against yourself, because, when you do, you are saying something or thinking something against the image and the likeness of God; because man was created in God's image and in His likeness; and when we discredit that creation, that image and likeness, in our consciousness, we discredit God himself. Always remember that. Never under any conditions go back on yourself. If you only knew the power that is in man, you would have reason to hold up your heads and shout for glory. The oldest of us are only upon the border of the empire of power that He has given us; which belongs to us as our charter right.

Remember, farther, that never was one child of God created different from another. God is no respecter of persons. What He has done for one of us He will do for us all. But we must do our part; we must bring ourselves into harmony; we must open the door so that He may come in and sup with us. We must seek, ask and knock; and when we do our part, when we throw open our hearts and become receptive to the Truth, it will come like a beautiful angel of light and settle down into our consciousness, and we will sing a new song, and the new heaven and the new earth will be ours.

Therefore, when petitioning God Almighty for this or for that, whether it be for the healing of the sick, or for something else, never debase the image and the likeness of God. If you do you are in error and you will not be heard, and your prayer, like the millions of others that go up every day of the world, will go unanswered, because those who ask ask amiss.

The next step to which I wish to call your attention is this: It is the language used between God

the Father, and man, His child. Now, don't you see how simple this all is? Here is God, the Creator, the Giver of all; and here is man, His child. The next step is the language, the means of communication between these two, which is very simple.

We told you in our first lecture on this subject that in order for us to come to God, we must offer a pure heart. If you have malice or hatred in your heart for any person on the face of the earth, dead or alive,—it makes no difference,—any person who is in being but has gone beyond your vision;—if you have hatred in your heart for any one of God's children you can just simply stop your praying, because you will never be heard; never.

The apostle says: "If you do not love your brother, whom you have seen, how can you love God-whom you have not seen?" He tells us farther that He that says he knows God, and keepeth not His commandments, is a liar, and the truth is not in him. Now, mark these things, and bear in mind this injunction: "When you bring your gift to the altar and there rememberest that thy brother has aught against thee, leave there thy gift and go and be reconciled to thy brother, and then come and offer thy gift." Drive hatred out of your heart, emancipate yourself, fill your heart with love.

But you say "I cannot, I cannot love that man, I cannot love him, he is so beastly; I cannot love such a man as that." Let me show you, let us look at a tableau. Here is the Son of God upon the cross. They have nailed irons through His hands, and through His feet; there is a howling, dastardly mob surrounding him, hooting at Him, sneering at Him, calling out: "He saved others; Himself He cannot save;," and all such remarks. What did He say? "Father, forgive them; for they know not what they do." That is the love of Jesus Christ; and He is the Way, the Truth, and the Life; and He is your pattern; you have to follow Him; and if you cannot forgive men for what little they do to you on this earth, when you have that example before you, you might just as well not try to pray, because your prayer will never be answered.—never in the world. It will just simply pass on; it is nothing, nothing, and comes from an impure heart. Any person who has hatred and malice in his heart is a monster, and the sooner you get those devils out of you the better, because I tell you they

will drag you down and you are in hell now when you have it. It is not necessary for you to "pass out," as they call it, through this hell called death, in order to get there; but you can be in hell right here; and you can have your Heaven right here, just the same as anywhere else. Heaven is no great walled city with pearly gates, and streets paved with gold, and diamonds to walk on; there is no such thing as that, that is a myth. The Heaven which you will get is a state of consciousness in your own mind. When you become at peace and in harmony with God's Truth; when you become in harmony with God and your brother, then you are in Heaven, and you cannot be sick; Nothing can be the matter with you.

Well, you say, "You intimate that everybody who is sick is sick simply because of their hatred for their fellows." No, I do not say that, but I do say that hatred and malice and vindictiveness—these and similar ills are the cause of all human sickness and human misery and everything that is bad. You say: "Here is a baby with the croup, and it will die. The baby did not sin." Of course it did not, but the sins of all these ages, the sins of the fathers have been visited upon us until, as I remarked, instead of being able to live a thousand years, we are able to live only about thirty-three, so to speak. But you suffer from sin, and from hatred, and from malice, and all these evils, these devils; they will come and settle in the consciousness of a man and claim their birthright, their inheritance. Therefore, when you pray, come with an honest heart; and if there is the devil of hatred, malice, or anything of that kind in your heart, drive it out, crucify it, denounce it, get it out; it does not make any difference. You must love your brother; if you do not you cannot heal the sick, and God Almighty's blessings will never come on you, only as He rains upon the just and upon the unjust alike. You never can come into this inner Holy of Holies; you never can enjoy the new birth; you never can enjoy the knowledge of the Truth which makes you free, with evil in your mind. You must rid yourself of hatred, malice, vindictiveness, and every other kind of deviltry; and, when you do that and come to God pure, then you are prepared to pray, and you will receive an answer, if you pray in spirit and with the understanding.

Prayer, as I remarked, is the language between

God and His children. We have language that we call English, the language that most of us use; then we have the German language, and the many other languages of the earth. The language between God and His children is distinctive. It can be spelled in four letters, the fundamental part of it, L-O-V-E. That is the four rules, you may call it. The primary rules of mathematics are supposed to be four in number. Here in this metaphysical work there are four letters that form the foundation upon which the whole superstructure is built. We call it LOVE. Those of you who are familiar with history know this to be true, that since the dying out, you may call it, of the religion that was taught in India, where they taught love, and that thought has been dead for four or five thousand years in that country to a very large extent, up to the time of Jesus Christ, there was not set of philosophers who based all their religion upon Love. There were three distinct sets or classes of philosophers among the Jews,—the Pharisees, the Sadducees, and the Essenes. While the Essenes taught love very similar to the doctrine that Jesus Christ came proclaiming, yet they practiced to a certain extent the eye-for-an-eye, and tooth-for-a-tooth doctrine, that was taught in the old books of the Bible. But our Savior came teaching the doctrine of love, love for God and love for your fellow, and upon this fundamental THOUGHT, the moral upbuilding is based; the whole superstructure of moral ethics is based upon the word LOVE.

If you will simply practice in this Divine work, LOVE, you will be more than surprised at the results which will come to you—results greater than you can conceive. Mind you, as long as man exists in his present condition there is more or less evil. There are very many systems of evil which, thank God, I do not know anything about, only I know from being a sufferer that some of them do exist; and I am going to give you an illustration of the practice of love just a moment. Mrs. Sabin and I went into a flower store here in this city something over a year ago to buy some flowers. While I was in the store I was violently stricken with a pain across the broad part of my back. It was as severe to all intents and purposes as if I had been run over by a heavy loaded wagon, and I felt exactly as if I had been crushed. I did not say anything to anybody and it was almost all I could do to realize

that there was no sensation in matter. I knew there was not, I knew matter was a lie. I said to Mrs. Sabin, "Let us go." We got out on the street and I told her what was the matter. We commenced to treat, got on the cars and went to my home, a mile and a half from the place where we were, and we treated all the time. We got home and sat down side by side and commenced to treat audibly. I knew, or thought I knew, where that evil had been sent from, and I declared that I loved these people, and I loved them, calling them by name, and every time I would say "I love you, I love you, I love you;" it was a lifting of that pain. In less than two minutes at the outside, I had not a vestige of it left. Now that shows the power of love. Love will destroy every evil that can be sent against any person in the world. If a person hates you, seat yourself in the silence, and in the presence of God declare to your Maker, "I love so and so; I love him, I love him." What will be the result? The result will be you are pouring coals of fire upon his head, and instead of being your enemy trying to injure you, he will love you.

You can carry this same principle out in to the very lowest details of life. You can control everything by love. He that taketh up the sword shall perish by the sword. But he that practices the doctrine of love, not only is a conqueror, but he is unmitted from every evil thought and every evil act, and every evil intention of any person on the face of the earth. Nothing can harm you. Even if your enemy had his arm raised to strike you he could not put it down; God Almighty's law would paralyze it before he could hit you. Nothing can hurt you, nothing; because you live in God Almighty's love, and it covers you as the waters cover the fishes in the sea. Remember this in your practice of metaphysics that love is your weapon; it is the weapon of defense; it is the weapon of aggression—love, love, love, nothing but love. Hold to it, and you will be a conqueror; if you do not you will loose.

In this prayer language, remember, always, who you are when you pray. You have not to ask to receive, in the sense that you are petitioning for something that you have already; but you come into a realizing sense of what you are. Suppose I want a meal and I have not got it where I see it, what do I do? I realize who I am; I am God's child, I have power and I have dominion, and all these things

are mine, and they are mine now. God gives me everything, and He gives it to me now. I realize that in my consciousness. What is the result? If you make the perfect realization you have a perfect and immediate answer.

You have doubtless heard me speak of this man who started the great hospital in London. He never asked anybody for a cent of money. He commenced to build a hospital; he knew his dominion, and he knew that God would give him the means, because he realized what he was. He obtained the means sufficient to build one hospital, and, as I remember, three or four others were built by the same man and thousands of little waifs were brought into that hospital, or school, whatever it is,—this charity place where they feed the orphan; it was an orphanage. It is said that sometimes hundreds of children would sit down to the table to eat, and there would not be a vestige of food upon the table. He would pray and thank God; he did not pray for food, but he thanked God for the food that was on its way; and it would be there before they needed it. The result was this, before he would get through praying people would come in with basket loads of food, loaded down with everything for these children. I am not telling you something as a visionary story. That man simply lived on the realization that he had everything, and that he had it now. You can have it just as well. Remember God never did for one of His children what He will not do for the others. We are all born His children. We are told that God is no respecter of persons, and fortunately that is true. We are all perfect, and all we have to do is to come into the realization of the Truth, and we will have everything.

Now, in order to teach this prayer of healing so as to make it as plain as can be, I have divided it into four divisions; and upon these four divisions will my doctrine be on next Sunday afternoon. Just simply unravel the thing and let us look at it just as it is. It is all as plain as a, b, c. There is no mystery about it. All mystery in religion of any kind or character is caused by one of two reasons; one is ignorance, the other is dishonesty. In other words, any religion that has a mystery around it is concocted by either a knave or a fool. I think that is the term we used to use while I was practicing law. All honest religion is as open as the

broad sunshine, and as easy to be understood as to look at the sun and know its light.

### TREATMENT.

Our Father, we thank thee for the knowledge of this Truth which gives us freedom. We thank Thee that we have a realizing sense of the Truth that we do live, move, and have our beings in Thee, and that Thou art our Father; that Thou dost lead us, and protect us and bless us in every possible way that we need. We thank Thee for the realizing sense of perfect harmony, perfect health. We thank thee that we know that we are Thy children, which we do know; that we cannot be sick; and therefore, we thank Thee for freedom from sickness; we thank Thee for freedom from sorrow, for freedom from want. We thank Thee, O God, our Father, for every blessing that Thou dost give us constantly; and we thank Thee for the realization of all this Truth.

Go with each and every one of us to-day; let us go home to our places of abode, and there realize the great Truths which Thou hast given us, to know as we do know, that we are free. And we have no fear, dear Father, because Thou art in control; we fear nothing; we fear neither sickness, nor sin, nor want, nor sorrow; we fear nothing, because Thou dost lead us and protect us with Thy power; Thou dost guide us by Thy wisdom; and Thou dost cover us with Thy blessed love; It engulfs us, and nothing but eternal harmony, and eternal beauty, and perfect love can come near us, and all so-called evils are nothing to us, because God is all, and we live in Him.

We thank Thee for the realization of this blessed Truth, and that Thou art our Father. We thank Thee, and we praise Thee for all, in the name and through the name of Jesus Christ, our Savior Amen.

### HER CARE.

He—"I understand you have been attending an ambulance class. Can you tell me the best thing to do for a broken heart?" She—"Oh, yes. Bind up the fractured portions with a gold ring, bathe them with orange-blossom water and apply plenty of raw rice. Guaranteed to be well in a month."

LECTURE.—*Recapitulation, (Continued.)*

By Bishop Oliver C. Sabin, Before the Evangelical Christian Science Church, Sunday afternoon, May 10th, 1903.

Every lawyer who is in active practice in what we term the trial courts, learns from experience that there are always but one or two points in a case. You take the majority of cases and they are won or lost on the turning of one point, one central thought in the case, and the good lawyer will present that in every conceivable form that he can. He will come up this avenue, we will say, to Rome, set out his foliage plants, his rose trees, and cover the ground with flowers; but he will get to Rome finally with that central thought. Then he will come up another avenue, but he comes to the same thought, as all roads lead to Rome. So it is with this Truth that I have been trying to teach you, I think this is the eighth lesson. The whole thought is embraced in the lecture of this afternoon, how to approach God, your Father, and obtain the answer to your prayers. That is all there is to it. We have come up this avenue, and we have come up that, and here we are facing, right face to face, and let us see if we can learn this afternoon the language that God has given us by which to approach, and the language in which He answers. This does not confine itself simply to the healing of the sick, this Science doesn't. God's power is omnipotent. Those who are in the Truth and believe the Truth, simply live in God. God leads them in every thought, act and deed, not only regarding their health and regarding their business affairs, but regarding their environments everywhere. God leads us; and if we will only bear that in mind, it will save us so much trouble.

I am going to give a little incident that occurred this morning. It is a simple thing, it is an incident. I wanted to unlock a cedar box, the key would not fit. I don't know, I may have worked at it an hour; I gave it up and called in my son-in-law, who is something of a mechanic, and he worked at it. I do not know how long he worked at it, perhaps an hour. The Thought came to me finally: Why not ask God to open that chest? I did; and it was not a minute until the key turned and it opened. That is an incident. You may say that the key would have turned anyway. You take this Truth and

follow it into every avenue of your life, and into every avenue of your business, and you will always receive a responsive reply, provided you ask in sincerity and in Truth.

Now, we are told, that he that asks doubting does not get anything. We are also told that we must not ask for something amiss. That is to say, that we must not ask for that which we ought not to ask. Now, it would be a singular thing if in all the teachings of our Savior He had not left us a perfect rule by which we might know what to ask for. Just as well know what to ask for as to know what to breathe. If they ask you what are you going to breathe, you are going to breathe air. If you want to drink, what are you going to drink? You are going to drink water. If you are going to ask anything of God, what are you going to ask for? Anything you are entitled to. What is the rule? Then we go back to the former lectures, and ask, Who are you? The reply "the image and likeness of God" created in His image and likeness, endowed with all power and all dominion; you are the heir and joint heir with Jesus Christ, to God Almighty. Then I say, what are you entitled to? You are entitled to everything that God has. What has He? He has everything you are entitled to ask for, everything that is good; all belongs to you. It is only those who are deprived of the blessings, and they are the ones who say "it is not for me." I can't get it. It is the skeptic, it is the doubter, it is the growler; it is the fellow who wants to grovel in the dirt, who wants to be a worm of the dust—he cannot get anything. Of course not, because he has destroyed himself by his own thought. As he thinketh so is he. Therefore, when you come to ask for the good; know that you are entitled to it, and know that you are going to get it.

Now, we have divided this affirmative prayer into four cardinal parts, just simply to analyze and pick it apart, so that everybody can see it and take hold of it.

The first part we will call the introduction. I have given you in previous lectures substantially what you ought to do in the introduction. On that I will say a word, there may be strangers here. When you come to God know that you come with an honest heart, in the love for God and love for your fellow. Then you are in condition to come to God. If you come as I have told you with a heart



filled with malice, vindictiveness, licentiousness, and all those wicked, evil conditions of thought, you had better stay away; you will never get any answer because God has no use for you whatever, none in the world. Your prayer will never be answered in the world, unless you come as a little child with a pure heart, an honest purpose; then you are in proper condition of mind, then you can ask, and God will answer.

The second part of the prayer is what we term the denials. I suppose we are made fun of because of our denials. It is excruciatingly funny to a person who doesn't know anything about this New Thought; simply mirthful, excruciatingly funny for an ignoramus to get with other ignoramuses and say, "Here they deny, even deny the existence of that fever, or of disease;" and they become so funny, they make fun of us; they preach it in the pulpit; they write it in the press; and wherever they can get anybody that doesn't know any more about it than themselves they laugh at what fools we are because we don't acknowledge the reality of evil. I know it is funny to carnal mind, but let me give you a few thoughts, if there is any of that kind before me, or any person that is a reader of my lectures. Don't get so excruciatingly funny until you learn something yourself. In other words, take the advice that I have given to you all along to be careful and never be a fool. It is the best advice you will ever get. If you will just keep a level head upon you and study the facts and study the principles, and study the philosophy and then be governed alone by the Truth, you are safe. Any religion that is not susceptible of being demonstrated is not worth anything. Any philosophy or any science that you cannot demonstrate is not worth anything. Therefore, when they come to you with anything that is not susceptible of demonstration, know that it is false, because it is not the Truth. All Truth can be demonstrated. But before you condemn, understand this, that any person, I don't care if he is the smartest man that lives on the face of the earth, knows so little compared with what there is to learn, that he has hardly started up the ladder of knowledge. Take very intelligent persons and they are the very ones who will be the quickest not to condemn, because of unbelief.

Now, let us look at that question a moment. If evil is real, and if, for instance, there is a patient be-

fore you who has the fever, and that fever is real, then all of this so-called metaphysical healing is a farce. Now I throw the gloves right down, both of them on the floor; you can pick them up, both or one at a time, and I will stand or fall on that proposition. You have to go back and know who you are. What are you? You are the child that was created in His image and in His likeness, endowed with all power and all dominion; and that power and that dominion is your birthright; your character. You are the image and likeness of God, and God is perfect, God is good, and God is all; God is love and God is life; and you are His image and likeness. If you are the image and likeness of God, and God is all, can you have a fever? Can you be possessed of a fever? Is fever good? Is disease good? Is evil good? If not good, then I ask what is evil? What is this manifestation that we call disease? It is nothing more nor less than what we call a belief of carnal mind. It is nothing because it vanishes when it is touched with the Truth. Now, this will take a few illustrations.

I listened to a minister a few Sundays ago in the evening, and he said that darkness is real. Well, now, we will suppose that this book is the globe. It is rolling on and on, over and over, as our earth is; and it rolls on till finally it brings us to where we call about sundown. There is the light. We see the sun; then it rolls on a little farther, and the sun has gone down, then a shade comes over it, keeps on going farther until the sun gets over the center of the earth, then we have the blackness and darkness of night. Can't you see what that darkness is? What is it? It is the absence of light, isn't it? Can't anybody understand that? You turn the sun on again in the morning, what is the result? The darkness disappears. Well, what was the darkness? It never was anything, it was nothing; yet it appeared real didn't it? So real that our ministers preach in favor of its reality. Suppose this room is as dark as tophet, I turn on the button, the electric button, turn on the light and the darkness is gone, isn't it? Where did it go? It never was anything, it was simply the absence of light.

Now, let us try another illustration. We will say here comes a person asserting a statement which he says is true, that some distinguished statesman has been murdered in a different state. If we love him as well as we have loved our dear



ones that have been slaughtered, it goes down in our consciousness at once. Well, now suppose that statement is not true. It has all the force and effect of Truth, hasn't it? Suppose you get a telegram again soon, that the statement so given was a mistake,—the burden is lifted. Where did the first story go? What was in the first story? Nothing. There never was anything. How did you find out it was nothing? By confronting it with the Truth. The last statement was true; it destroyed, annihilated the other.

Now, you come to a case of fever, for instance. One case was received by telegraph by a Scientist to treat for fever a little baby. The treatment was given and in two hours time the child was well. The treatment given was this, that this child is the image and likeness of God, lives, moves and has its being in God; therefore is perfect as God is perfect, and can't have any fever and the belief that it has fever is a belief of carnal mind, a delusion, a falsehood, and not true and can't be true. Why? Because the child of God can't have fever. What is the result? The fever is destroyed, the Truth annihilates the error. Death is nothing but a sin; sickness is nothing but a sin; all of these effects are but the effects of carnal mind and when you destroy this so-called effect, and present the Truth, confront it with the Truth, you have destroyed the manifestation of so-called evil.

I can't go much farther along these lines this afternoon, but I will give you this one statement. You will take every error in the world, now, mind you, every kind of error,—and confront it with the Truth and you annihilate it; you don't simply destroy it, because it never was anything to destroy. You annihilate the belief of it, as the darkness vanishes when the light is turned on, and all is serene, and all is perfect.

Now, it is an easy thing for us to say I don't believe. That is the argument of the shallow man, when he says that he does not believe. Mind you, I touch him very carefully, because I used to be one of them myself, I don't dislike any fellow because he don't believe, because I can look back six years ago when I was a bigger dunce perhaps than almost anybody; I would not believe anything unless it came up to my theory. If a new thought came up that thought had to harmonize with old theories, and if it were a fact it made no difference. You

take the world in all of its history, what has been the result? Facts have been measured by past theories, and when they failed to harmonize with theory, what has been the result? They have been persecuted; they have been derided, they have been made fun of; and by the ecclesiastical schools they have been persecuted even unto death. It didn't make any difference what it was. Even so simple a thing as calling the earth round, why they imprisoned men for that; they imprisoned them when they talked about gravitation; when they talked about the simplest things that we understand now, that every baby almost as soon as he learns his letters begins to know. Why? Because it went against ecclesiastical theories. The facts were made to conform to the theories. That can't be true, it isn't true, it is not the truth. A fact is a fact. But the Truth runs in parallel lines. There never was one truth that crossed another in all the world, never. You find a person talking about the Truth crossing itself, you may know he is crossed, his mind is crossed. Truth never crosses itself.

Now, confront all error with the Truth and it is destroyed; but don't say you don't believe something that we who demonstrate all the time know is the Truth. Furthermore, if it were only we who could learn it and who could demonstrate it, then it would be egotistical in me to say it, but what I can demonstrate, you can demonstrate. It is no one man's power, it is no one man's philosophy, it is no one man's religion, but it belongs to us all, and each and every one of you can demonstrate it just as well as I do. But if you say that is not true you show your ignorance to us who know absolutely. Go on and study and demonstrate it, and then you will quit being an unbeliever as I did.

When I commenced to study this Truth—my friend here got hold of it before I did, he was enraptured with a new religion. There were several of us together in a corporation. I would hear him talking religion with this one, with that one, and with the other one. I avoided all such talk myself because I was too fearful of its error to talk religion. I didn't allow people to talk to me about such things. I had quit. But he persisted, and one day he caught me asleep, so to speak: caught me napping. He asked me a question that appealed to my curiosity. Did you ever see my arm? he asked. I said no. Then he went on to explain. He

had been wonderfully healed. When he told me that it was God that had healed him, I didn't believe that. I was too ignorant. I couldn't believe that. I was like a great many others of my Christian friends of the world; I knew better. I knew that divine healing had stopped with the apostles and the early disciples as I believed, and since that time religions had gone to cutting one another's throats. You may take the history of the world and you will find that more people have been slaughtered because of religious convictions than all other causes combined, more than in all the wars in the world. I tell you that religion had quit its mission according to my idea and I had pretty nearly quit it. Well, he told me about this healing; I became interested, and I thought enough to say in my own mind that I was going to investigate how they fooled that young man. That is what I went to work for. I knew he had been healed; I knew he would not tell me a story; I knew he told the Truth so far as he understood it; but I decided in my superior knowledge, as I thought in my egotistical ideas, that I would unearth the fraud by which they were passing it off as a genuine possibility. I was going to show up the fraud. I went ahead and studied for nine months regularly. After dinner I would go to my library and go to work and work till eleven or twelve o'clock and often until two o'clock at night; I kept it up and kept it up. Along about six months thereafter I learned that God did heal the sick in answer to prayer. I did learn that God had healed him, but what was this understanding? I heard people talk of the understanding. I wanted to know what they meant. You have to pray with the spirit and with the understanding is the command. That was the question that involved my attention. What was this understanding? How was I to get that? And what was it? I kept on studying, and finally the Heavens opened, and the beautiful white dove of knowledge came and settled upon the crown of my head, so to speak, and God Almighty gave me the understanding and the full knowledge that He does heal the sick, so-called, and destroy all the inharmonies of life, if we approach Him with the spirit and with the understanding. From that time to this it has been growing brighter and brighter. But let me impress upon you the only object of telling you this incident is to impress upon you the danger and the

absolute fatality of making up your mind against a thought until you have gone to the bottom. Be fair and honest and just with yourself, and believe nothing that is not susceptible of demonstration. But when God Almighty's Truth stands out and it has demonstrated itself, then you can take it and let the Truth guide you. Then you are on the upward grade to the land of the super conscious mind.

Now, furthermore, on the subject of denials I am going to try to teach you how to pray right. In the first place, you must deny everything that is evil. Now let us apply it to the healing thought, a personal matter. Here comes along something that says I have the toothache. Do I say I have that toothache? If I do what is the result? It stays right with me and the only way I will get rid of it probably is to go to a dentist and get the nerve killed, or the tooth pulled, or something of that kind. Here comes a tramp thought, it is nothing but a tramp thought, that says I am going to settle right here in that tooth. One of them tried that with me once, right here in that tooth; it was before I had studied much in Science, and I was unwise enough to give it a home. I said I have you, I have the toothache, and I tell you it was whipping the earth with me. That is what you get every time you acknowledge error; it will wallop the earth with you. I said to this toothache, I have you, and I had it. I was walking up from church one Sunday afternoon and was thinking of over the passage of scripture where it said that the very hairs of your head are numbered, and that a sparrow can't fall to the ground without God's notice. The thought occurred to me that if that be true, a little thing like the toothache can be cured. God will heal that as well as anything else, and I then and there asked God to take that toothache out of me, and it seemed as though something pulled it out about two and one half inches long, and it tapered out towards the last and it was gone. It has never been a particle sore since, and I have never lost a tooth since. My teeth were diseased at the roots when I commenced this study; now they are sound. There was a demonstration of the Truth which healed.

I was down at a book auction store, on Pennsylvania avenue, last winter, and there was a lady there who had been attending some of these lectures it seemed, who had the toothache. She spoke

to me, and said to me, "Col. Sabin, I wish you would destroy this toothache of mine." I realized instantaneously that the toothache was a lie, is was nothing; I spoke the word, "You haven't got it," and she began to laugh and turned to her husband and said it was gone. I knew there was no such thing as toothache, I met it with the Truth, and it killed the error instantaneously. There is no pain on the face of the earth, I believe, that can't be stopped inside of two minutes, or three at the outside. There was a man came into my house, perhaps three months ago, with great big swollen feet, with rheumatic gout, I believe they call it. He could not wear shoes or anything but rags on his feet. They had to bring him up the stairs, two men, the first time. I confronted that error with the Truth. The next day he walked up the stairs and had on one of His shoes. The second day he came alone, and I have not seen him since. The thought was a very bad case of gout. It kept him in bed I think, about six or eight weeks, at any rate, a long time. If I had said, "Oh, yes, a desperate case," and given the disease a standing by naming it and if he had known as much as I know now, he would have got them to carry him down stairs and he would have left me, because I could not have done him any good. Now, mark you, new students here, that you must not ever acknowledge the reality of evil, and thus make it a reality in your minds. If you do, you have simply destroyed your power of healing. It is only as you have realized its nothingness that you can destroy it.

Now, mind this, keep this in your memory, and never fail to exercise it, that evil is a myth. But until it is confronted with the Truth, mark you, evil is as real as anything you want it to be. It will bury the body, it will surround you with misery; it will cover you with poverty; it will cover you with sickness; it will destroy you physically as long as you believe in it; but when you can step above and go into this knowledge of the understanding that you are His image and likeness, then you can kill it. God Almighty is all, and God is good, and that is time to master it, but right there is the germ thought that destroys all evil. Therefore when evil comes up deny it. Suppose, for instance, as is very often the case, your friends comes to you, and they are covered with sorrow, their surroundings are bad, their husband or their wife, or their chil-

dren have gone off wrong, why it is an awful thing not to get down and cry with those people, isn't it? I think St. Paul said weep with those who weep. That is all right for Paul, but I tell you that I don't weep, and I don't cry with those who cry, if the cause of the weeping be evil. If a person comes to me and has a manifestation of sickness, I don't commence his healing by pitying him, not at all, not at all. I can remember a lady who used to want to be pitied about twenty-five hours out of the twenty-four, and she felt that any person who would not pity her had denied the faith and was worse than an infidel. Consequently, I was in a perpetual condition of pity in those days for that person. But I don't pity them any more. If my friend comes to me and says, "Here I am sick," do I pity him? Not a particle. But what do I do? I realize in my inner consciousness that that so-called evil termed sickness, is false, is false, and that he hasn't got it. I don't tell him that out loud. Ofttimes my friends come to me and tell me I have this, or I have that, and say, "I feel so bad." I don't say to them, "That is a lie," but I just think it, from the very bottom of my heart, and I form that thought into a word and send it into the vibration, and the result is in a few minutes they feel better. Why? Because that error has been confronted with the Truth.

Now, mind you, everything of that character which asserts itself is false, it is error. It is not the person who suggests to you that he has the headache that is telling a story, but the so-called evil is false. When you affirm that that belief is false, you don't mean that the person has told a story. Not at all; but you assert that that headache is false, because the perfect image and likeness of God can't be sick and any assertion that makes a headache real is false.

You put your hand on a person suffering with a headache, and tell the evil spirit to leave, "I command you in the name of Jesus Christ to go," with the realization and the understanding, and in every instance it will leave. Why? Because it is evil. Try it, you Christian healers. Remember, you have to work up to where you can speak the word. You can not speak it to commence with,—I speak from experience. At first I could speak the word only on special occasions; but as you walk up this ladder of knowledge you become stronger

and stronger; and by and by we will be able to speak the word as our Savior did, and confront disease on every hand. When Peter and John were going up into the temple and saw the cripple, Peter said: "Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazereth, rise up and walk." There was the spoken word.

We are promised these things. Jesus Christ said that we could do the things that He did, and even greater, because He went to the Father. It is for us to rise up to the standard of our perfection, and then we will have the perfect realization of the perfect Truth.

Now, I find that I have to stop on account of lack of time. If you can only get to where you can understand how to pray, that is the key that unlocks the whole subject. It is the language of God to man that God has given us to approach the Father; it is His means of answering. It is a beautiful thing to know that we have a loving Father, that He answers our every desire; and when we have trouble anywhere, as it was sung to you to-day, go to God in prayer. There and there alone is the panacea for every human ill, and for every human misfortune; and there is the open door to happiness, and joy, and love.

#### TREATMENT.

Our Father, we thank Thee that Thou hast given us the knowledge of the Truth which makes us free. We thank Thee that we realize that we are Thy perfect children, created in Thy image and in Thy likeness, and that we live, move and have our beings in Thee. We thank Thee that we have the realization of the Truth that Spirit is all, and that all is Spirit and spiritual manifestation. We thank Thee that we are but the spiritualized children of God; and that in this Truth we know that we are perfect, perfect in Thee. We know that all beliefs of carnal mind, beliefs of so-called materiality, are false beliefs, for there is no such thing. God is all, God is spirit, and all is God and His spiritual manifestation. This realization makes us well, it makes us strong; it makes us vigorous. We know that these so-called false beliefs that come up and name themselves disease are but lies belonging to this so-called material existence. They are

no part or parcel of Thee, of Thy children, of Thy image and likeness; and we thank Thee that we can present them, our Father, with this Truth. We thank Thee that there is no such thing as evil; we thank Thee that there is no such thing as disease; that all such beliefs are but beliefs of carnal mind, false, and belong to the kingdom of blackness and darkness.

Bless each one in this audience. Thou dost bless them, and we know that Thou dost bless them. Send each one to our homes, filling our hearts with love. God Almighty blesses every one in this presence, fills them with love, the love of the Truth which casts out all fear; give us Thy holy character; fill us full of Thy holy spirit; fill us full of love for Thee and love for our brother, and let our love for our brother go out after him and take care of him, watch over him, and let us do unto him as we would have others do unto us. Make us realize these principles, these facts, these practices, and carry them out through our whole life. We ask Thee, dear Father, everything and all in the name and through the name of Jesus Christ, our Savior. Amen.

#### WEALTH HAD HIM.

Ruskin tells of a rich man who had his wealth in the form of gold coins, which he carried in a belt around his waist. He was on board a vessel which began to sink, but the rich man would not part with his wealth. He was found at the bottom with the belt around him. Now the insignificant question that Ruskin asks, is whether that man had his wealth or his wealth had him. There are many like that man. If it is something hardly better. To all such the Lord says, as He said to the rich young ruler: "You must go and sell what you have and come and follow me." In other words, what we do not consecrate to God we must part with or we shall lose our souls.—*N. W. Christian Advocate.*

Some people seem to just enjoy  
 Feelin' weary, glum an' blue—  
 But not so I.  
 The precious time I all employ.  
 Gathering blue for me an' you,  
 From God's bright sky!

*Sam Exton Foulds, in Now.*

LECTURE.—*Prayer.*

By Bishop Oliver C. Sabin, before the Evangelical Christian Science Church, Sunday Afternoon, May 17th, 1903.

This is the fourth lecture upon the subject of Prayer, and I must try to close the subject so far as this series of lessons are concerned, to-day. The language which God has given to us to communicate with Him is the most important thing that we can study, and with the proper understanding, we are the masters instead of the slaves. We can control circumstances instead of circumstances controlling us.

As I remarked in my lecture of last Sunday afternoon, the whole subject of metaphysical healing can be compressed into a very small compass. If we have the realization of certain cardinal truths, we can ask God for what we will, and He will give it to us without any ifs and ands. It is just as sure as when we throw a pebble into the air that it will come down to the earth. It is just as exact a science as that two and two make four. If there is any failure it is not the failure of the system, but it is the failure of those who are attempting to use it, either of the healer or of the one who is sought to be healed. There can be no failure in these scientific methods; it is absolute, and it is perfect.

Jesus Christ had no failures. It is true that when He went down into His own country, the Bible tells us that He did not do many mighty works, because of—what? Because of the universal unbelief in Him that existed in that country where He was raised. They had seen Him doubtless in His boyhood, and then when He came back from His travels and studies, as I have no doubt that Jesus studied like all the other philosophers of those days, I have not any doubt of it—when He came back, as I say, and went into the Synagogue and opened the Scriptures and commenced to read and closed the book and told them to-day this Scripture is fulfilled, speaking like one who had authority, these Jews, His old neighbors, commenced to talk among themselves, saying: "Who is this?" Finally some old man I suppose that knew Him in His childhood said: "This is that carpenter's son," and they were offended at Him and would have destroyed Him if it had been in their power.

Now, this universal unbelief, if it exists anywhere, destroys the potency of the Truth, because God's laws are inexorable and fixed, and they run in certain lines, and this Truth can't be forced upon any person on the face of the earth. If you want the Truth, if you ask, if you seek, if you knock, and place yourself in line, you will receive the blessing, you will obtain the answer, and you can talk the language; but unless you bring yourself in contact, as I have illustrated it a great many times, if the sunshine is required for your healing, you have to get where the sun will hit you. You can't go in a cellar or a dark room and pray for God Almighty to send the sunshine in through the keyhole or hole in the wall. God doesn't do business in that way, and His laws are fixed and unchangeable from all eternity; and if you are going to receive this blessing, you have to get in line with it. If you don't you will never get it.

Jesus Christ himself could not do the works where the whole thought was against Him, nobody believing in Him. As I remarked in one of our quiz meetings in answer to this question, "Is it necessary for one to believe before he is healed?" I remarked that it is absolutely necessary for a believer to petition God Almighty for the healing, or for the answer to any other petition that is made. It is true that persons are prayed for and often-times healed before they believe; but the one who does the praying does believe. There is no petition answered, never a prayer granted unless it is presented with perfect faith, and further than that, with the understanding that you have that for which you ask before you ask. Now, it is necessary for you to understand these preliminary lessons or how to pray, to get yourself in the line, remembering always first, who God is; remembering secondly, your relations to God and His relations to you, clearing your heart of every iniquity and every evil. Come with a pure thought and then make your prayer, with the spirit and with the understanding, and I tell you that you will get your answer perfectly, every time. If you fail it is because you do not know how to pray; but in the degree that we have that understanding in that degree God hears us, so to speak; as we get into the sunshine that is necessary for the healing, in that degree are we healed.

In the lessons heretofore given on this subject

of prayer, we first divided it into the introductory part, then the denials, and we come to-day to the subject of the affirmations. You have everything now; everything is yours now; right now; you have it right now, if you only know it. That is the trouble.

There was an old man who had epilepsy for over forty years, who was reading along these lines, and the Truth dawned upon his consciousness that He was the image and likeness of God, created in that way, and that he lived, moved and had his being in God; was perfect as God is perfect, because he could not live in God unless he was perfect; that Truth dawned down into his consciousness, and he commenced to shout and praise God Almighty that he was that perfect child of God. The result was that the realization of that Truth destroyed this belief of error. In other words, that belief in epilepsy had been met with the Truth, and, as Truth destroys all error, so it was destroyed and he never heard of it afterwards. It was simply annihilated. Just so with every other error, you confront it with the Truth, and you annihilate the error. It is literally impossible for any kind of error to stand against the Truth, as it is to blot out the sun from the firmament. It is absolutely impossible. Error is always false; it is always a falsehood. Now, you ought to see this without any elaborate argument. You touch the falsehood with the Truth, what is the result? Why it annihilates the error, don't it? The falsehood is killed. Why? Because you see the Truth. If I say there is a man coming into this room, and he does not come, the truth annihilates it. But I can illustrate it better. Suppose a person comes into this room with a telegram saying a certain person had been hurt, and that telegram was false, and here comes the person himself a moment afterward into this room and says that he is not hurt; the truth annihilates that first story, don't it? It annihilates it, blots it out. So with every error in all conceivable circumstances, you touch it with the truth, it is annihilated. When I say *annihilated*, I don't mean to say that it is superseded, I mean that it is shown to have never existed. There never was such a thing in existence. You take a person with fever, for instance; you make the realization in your prayer and petition that this person is the image and likeness of God, lives, moves and has his being in God,

the perfect child of God, and such a thing as fever would be impossible, because all is spirit, and all is and spiritual manifestation and such a thing as fever can't exist in spirit; it is a lie, a falsehood; it is unreal; it is error; you make that realization in your consciousness, what is the result? Why that manifestation is touched with the Truth, it is annihilated. It is not cured, because it never existed and the very realization of its non-existence is what destroys the manifestation of the error. When you believe a falsehood, believe in error, it has all the force and effect of Truth against you, so long as you believe it. Suppose you received information that some one of your friends was sick, through a letter and thought it might be untrue, it would have all the force and effect of the real truth; and as long as error is believed in, it has all the force and effect of reality. People come and tell you, Oh, yes, don't I see that fever? Can't I see it? Can't I feel it? Can't I feel the pulse, how strong it is, how rapid it beats? Don't my senses tell me so and so? There was a minister here not long ago in our church—said in one of our meetings: "Of course we see it, and see it is there." Certainly you see it there. But how do you see it? You see it through carnal mind, through the five senses; but when you get beyond and see through the spiritual eyes, you don't see it; it is a lie; it is not there; and the realization of that spiritual truth destroys the manifestation of error as you see it by the five senses; as you know through these senses. Now these senses are oftentimes very illusive. I suppose I have related an instance to you a great many times, an instance which comes to me now. One day Mrs. Sabin and myself were going down the river on the steamboat. Another lady was going with us. She lived a distance of two or three blocks from our house. I was afraid the boat would leave, I was a little anxious, and I went to the front door to see if she was coming. I saw her about half a block away, that is, I thought I saw her, and went to the door and spoke to my wife and told her to come on, that the lady was coming. I again went to the door and looked for her; she was not there; was not to be seen. I went down to where I had seen her and looked through the stairways of the building and nobody was there. We then went to the lady's house, and she had not gotten ready yet to leave the house. If I



had been called on I would have sworn that I saw her on the street, coming. I could have described the clothes she had on, everything about her. There was one instance where senses were delusive.

You take a person who thinks he has a pain, is racked with pain. I don't care what the pain is, take his mind away from him, either with ether, morphine, or hypnotism, or in any other way, you take possession of his mind, what is the result? You can cut him to pieces, and there is no pain. Why? Because this mortal mind is taken away. There is no sensation in matter; there is not more sensation in that hand than there is in that piece of wood, not one particle. All is Infinite Mind and its infinite manifestation; and when we reach that spiritual manifestation where we can get beyond and above these so-called five senses, and know that all is spirit, we know there can be no such thing as pain or sensation, or aches.

Now, I will give you a little lesson on how to destroy pain. For instance, coming down here today, I stepped upon the edge of a little hill and turned what we would call, in an ordinary thought, my right ankle. Well, five or seven years ago that would have been with me for a couple of months, laid up lame. The first thing would have been a cry, because of pain, the next a burning sensation, etc. I said to this so-called pain, "You are a liar, get out of there," and it went, and with not the least particle of sensation about it. But if you allow the so-called pain to go uncontradicted, it will wipe the very earth with you. You have to confront it with the Truth in order to destroy it. Now I simply give you that little illustration, and say to you that whenever you are hurt, or any of your friends are hurt, deny the so-called pain and it will go away.

There was a little baby who fell down three or four stone steps in this building the other Sunday. I happened to be the nearest to her, picked her up and told her, "You are not hurt at all." I also made the realization of the Truth. She was crying for the instant as if she was hurt. I said, "You are not hurt, not a particle." I made that realization and she stopped crying immediately. But if I had taken the child in my arms and said "Poor little child, I know you are badly hurt," what would I have been doing? I would have fas-

tened upon her a heavy bruise, that might have laid her up for a long time.

There was one of my little grandsons—these things come up in our every day life—who was up in a baby's high chair at the table, he kicked it over and went over and lit on the floor on the front of his forehead, and the floor didn't have any carpet on it. By the time I got there the place had puffed out. I instantaneously denied it, affirming that all belief of hurt was a lie, held him in my arms perhaps a minute and gave him to his mother. There was not a vestige of the swollen or black spot to be seen. It was the Truth that annihilated it. If I had said, "Get some camphor and put it on this child, he is hurt," I would have hurt the child; I would have bruised him; he would have had a black eye and all that.

People come to me and say, "Oh, you can't sympathize with me; I want somebody to sympathize with me." When you want me to sympathize with you for stealing horses, just come and ask, and I will sympathize with you for that just as quick as for sickness. I simply will not sympathize with sickness nor with stealing horses. It is only in the degree; all are out of the same nest; and the fellow that wants to nurse his sickness, and say, "Oh, I am sick," and go out and talk about it to all creation, and get people to listen to his horrid talk, I want to stay away from me. I have not any sympathy for any such stuff. Mentally I am telling him it is a lie, a lie, a lie, all the time he is talking to me. I can't help it. He will say, I have stomach trouble, or dyspepsia, or something else, while I am telling him all the time, mentally, that it is a lie. I don't say that the persons themselves are telling lies, but these things that they think they have in their stomachs are nothing but lies, and oftentimes, before they get through with their recitation, or tale of woe, I have killed the lie out of them, cleaned it out, by confronting the error with the Truth. Mind you, it is not I, but it is the Truth, the universal application of the Truth that does it. Each one of you can do the same; there is nothing personal about this healing. God has not made one of us any differently from the other. But it is the Truth that destroys the error, mind you. I was going to say daily, but very frequently, I get letters from people from various parts of the world, who are healed by the reading of my book,

"Christology." It is the Truth that heals them. There was a woman at Dallas, Texas, that rode eight miles from the country into the town to get her News Letter. While she was going back home she read her News Letter, while the person drove that was with her, and by the time she got home she was healed. It is the Truth that heals. Those people who have read Mrs. Eddy's book, "Science and Health," time and again have been cured in the same way, because there is Truth in it. Nobody ever heard me say that Mrs. Eddy's book was not a good book. There are things in Mrs. Eddy's book, like there doubtless are in mine, that are not correct; but it has the Truth in it, and wherever you find the Truth, it will destroy error. Now, we must not be fools; it is the Truth; it is not personality which heals.

Now, in going on to this last part of this lecture, how do we know how to affirm that which we have? I say that I have perfect health. How do I know that I am telling the Truth? Go right back. Realize this: "I am the image and likeness of God, living, moving and having my being in God, and perfect as God is perfect. Can I have ill health? Certainly not." Can't you see how plain it is? Go right back there, then realize that Truth, in your consciousness, and this so-called evil, disease, is destroyed. You make that realization, and always and forever, as I told you in my last lecture, deny the evil; never for any consideration acknowledge it.

There was a man came to me two weeks ago, suffering as he believed, from the distress of poverty. I said to him: "You ought to thank God Almighty that you have at last got into a position where you can ask God and know that you are going to get an answer to your prayers." He didn't know where he was going to get any money to pay his rent; he did not have any work to do and could not get any work to do at all, and wanted to know what to do. I told him that he ought to shout for very joy that he had finally got into a position where he could go to God Almighty and ask for help and know that He was going to give it to him. I talked with him a little along those lines; he did thank God for it; he realized the Truth; he got money to pay his rent; he got work; he got everything that he wanted; and he has had it ever since. It is the fellow that is always looking ahead laying

up a nest egg for a rainy day, old people laying up their money so that they will not be a charge upon their children, that suffer from want.

That reminds me of an old farmer that I knew out in Illinois. He would dry pretty nearly everything he would raise to eat in the winter. He would not eat much in the summer because he wanted to dry it and keep it for the winter. He would dry his pumpkins and apples; he would bury his potatoes and cabbage, all for the winter, and when winter came he would either sell them or keep them for the summer. In other words, he was always looking ahead. It reminded me of a story I heard of a gentleman here in Washington who bought a house which had a tenant in it. He wanted to know of the tenant after he had been in there for three or four months, if he didn't think it about time to pay some rent, or get out of the place. He replied, "I will pay you as soon as my business comes up." "What is your business?" "I shovel snow in the winter." That was in July "That is all right," and he waited along. By the way, he showed him a new snow shovel that he had ready for business, when he snow came. In the winter after they had had two or three snows, he went to him and asked: "Don't you think it is about time to pay me some rent?" "Just as soon as my business opens up," he replied. "What is your business?" "My business is mowing lawns in the summer," and he showed him a new scythe that he had, ready for work. That is the way with some of these people about using that which they have. It is always ahead; it is never for now. Now, these people are always poor; they are always pinched.

The only time in my life that I recollect of ever being dead broke, as they term it, I found out that I didn't have but ten cents in my pocket, and I thought it was such a handsome thing to be broke that I went and bought a cigar with that. That was the only time that I was ever broke in my life that I know of. I always had a dollar when I wanted it, as far as I recollect, and I have always been called a spendthrift. The others have been hoarding their money; I have been enjoying it. They may have had more money than I have, but I have had infinitely better than money. When I want anything I call on the universal reservoir, and know that all is mine. To realize that God is

my supply, what a blessing it is to know, if you only seek, ask and knock, and affirm that you have it.

Now, suppose that you want happiness, how are you going to get it? Are you going to get it by worrying? If you take one of our housewives, for example; one of them will see a beautiful rose on the wall paper; she likes that, it fills her heart with rejoicing, while another will come along and she will find a speck on the wall just below that rose. She don't see the rose at all, she sees that speck, and the speck is like a dagger in her heart. One has the rose, she enjoys it; the other has the misery of looking at the speck. It is a condition of thought. You must remember the rule when you come to make these affirmations, think nothing of yourself, about yourself, your friends, your surroundings, except that which you wish to see realized. Do I want happiness? Yes. Then think happiness, I have it, it is mine. Affirm it, I am happy. "I thank Thee and I praise Thee, Oh, God, that Thou hast made me happy; that Thou hast filled my pathway with sunshine; and that my environments are pleasant; that all my paths are laid in peace." Realize that beautiful thought, and you will be in a constant smile, a constant summer. Oh, this beautiful thought when it fills you full from the crown of your head to the soles of your feet, is the realization which is your birthright.

I had a little story told me the other day, it was a very beautiful thing to me. I was of a gentleman who had the realization of the Truth come down through him and take possession of him, and he said it filled him so full he cried for joy. When he got through crying, got through the elixir, so to speak, all his ailments were gone. The Truth had touched the man and gave him freedom. Ye shall know the Truth and the Truth shall make you free.

Coming to the last part of this prayer, which is thankfulness, I will say, always thank God for what you have. Now what have you? Go right straight back, and consider what you are. You have everything. Why? Because you are God Almighty's child and joint heir with Jesus Christ. Then you have everything. Well, thank God for it. Do I want happiness? Yes. Then realize the Truth and say, "I have it," and thank God for it. Do I want health? Certainly I do, and I thank

God that I have health, because I am absolutely immune to any thing called disease. All, all belief of evil, want, sickness, and unhappiness belongs to material mind. It is a lie, a beggar, a tramp. Now those are the thoughts, and that is the line to pray. Realize who you are, and what you are, and to whom you petition, and to whom you affirm. Don't pray as the ordinary prayer is, because in that you by implication cast a doubt. I don't say, mind you, that the other system of praying is not good, because I know it is; I know God has answered my prayers given in the old way, and I have seen the answer instantaneously, when I asked Him to do so and so. But as a rule, follow the line that I have given you, and you will have more perfect results, because here you pray with the understanding, and you know before you ask that you have that for which you ask; it belongs to you and you have it; and in that very realization the manifestation is laid before you, and you see it with these so-called material eyes.

Now, if you will follow these lessons closely, remembering always and forever that without love in your heart, impregnated down into the very depths of it you are no good, you can't ask for any thing and receive it and have hatred in your heart. I can't impress that too often and too strongly,—I say drive out hatred, malice, envy, and vindictiveness, everything that is not perfect in your mind before you come to God; and when you do that, then come with this spirit of meekness and love in which a little child comes to its parents and asks, knowing that it is going to get it. That is the kind of prayer that is always answered; and in the degree that you can do this, in that degree you will find that God will answer your prayers; and by and by when you become stronger you will have no more trouble about this world's affairs than you do now whether you are going to get air enough to fill your lungs. I don't think any of you have any doubt that you will have air enough to fill your lungs. I don't think you are mourning and weeping from the fear that the air is going to give out. Everything else is just as bountiful as the air, and and it will come to you in the same way, if you will only get your self in line, in the sunshine; get there, and all will be added unto you.

#### TREATMENT.

Our Father, we thank Thee for Thy blessed

Truth; we thank Thee for the realization of it, and for the freedom that goes with it. We thank Thee that Thou hast enabled us to see the nothingness of all so-called evil, and come into the realization of the allness of spirit and spiritual manifestation. We thank Thee, dear Father, for absolute and perfect health, for the manifestation of it before us; and I command in the name of Jesus Christ that every evil-so-called, shall be met with the Truth in this audience, and destroyed instantaneously, annihilated, and that we all shall go from hence free, free, thy perfect children, filled with Thy Holy Spirit, filled with Thy Love; filled with Thy Righteousness and Holiness.

Oh, God our Father Thou dost give us all these things, and we thank Thee for it. Drive every evil thought from our consciousness; destroy these manifold manifestations of so-called material mind, carnality, destroy them, bid them go; give us Thy bright sunshine forever and forever.

Oh, God, we do thank Thee for absolute and perfect harmony, perfect happiness, perfect joy. Each and everyone of us here now has the realization of Thy allness and of our perfection in Thee. Oh, God, strengthen us; give us more and more, until we can rise to the dignity of the realization of the knowledge of what we are, Thy perfect children, living in Thee, and endowed with all and having all, and these so-called material manifestations can never hold us down.

Dear Father, we ask this all in the name of Jesus Christ, our Savior. Amen.

While Michael Angelo was finishing a statue a friend called twice. The second time he looked at the statue and exclaimed: "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part, and polished that; I have softened this feature and brought out this muscle; a hundred little things have I done." "Yes, yes," said the friend, "but all these are trifles." "It may be so," replied Angelo, "but trifles make perfection and perfection is no trifle."

"Well," said Noah, as he hunted for a dry spot on the top of Ararat, "a lot of people came down to the pier to josh us when we stated, but I don't see any of them around to poke fun at our home coming."—*Life*.

## DAY BY DAY.

The day's portion in its day: Such was the rule for God's giving and man's working in the ingatherings of the manna. It is still the law in all the dealings of God's grace with his children. A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to be there?" The answer, Only a day at a time," taught the patient a precious lesson. It was the same lesson God had recorded for his people of all ages long before; the day's portion in its day.

It was, without doubt, with a view to this and to meet man's weakness, that God graciously appointed this change of day and night. If time had been given to man in the form of one long, unbroken day, it would have exhausted and overwhelmed him. The changes of day and night continually recruit and re-create his powers. As a child, who early makes himself master of a book, when each day only the lesson for the day is given him, would be utterly hopeless if the whole book were given him at once; so it would be with man if there were no divisions of time. Broken small, and divided into fragments, he can bear them; only the care and work of each day have to be undertaken—the day's portion in its day. The rest of the night fits him for making a fresh start with each new morning; the mistakes of the past can be avoided, its lessons improved. And he has only each day to be faithful for—the one short day, and long years and a long life take care of themselves, without the sense of their length or their weight being a burden. . . . . Manna, as thy food and strength, is given only by the day; faithfully to fill the present is thy only security for the future. Accept and enjoy and fulfill with thy whole heart the part thou hast this day to perform. His presence and grace enjoyed to-day will remove all doubt whether thou canst submit the morrow to him too.—*Andrew Murray*.

A good conscience is more to be desired than all the riches of the east. How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every day without condemning himself! A good conscience is the finest opiate.—*Knot's "Winter Evening."*

LECTURE.—*Review.*

By Bishop O. C. Sabin, Before the Evangelical Christian Science Church, Sunday afternoon, May 24, 1903..

This is the eleventh lecture in this series of teaching, and I thought it well to-day to take up this subject and that, and kind of clear the atmosphere of some doubts that may have been engendered in the minds of those who have followed us, and make a few things clear, if possible.

The first thought which I will discuss for a few moments is, What becomes of man after he passes from this stage of his existence? For we all will pass from this so-called material stage, either through what they term death, which is the unnatural way to go, or God will spiritualize our bodies, and we will pass into what is termed the spirit world. There should be no difficulty in understanding these questions if we will always bear in mind the pattern which we have. Jesus Christ was the Way, the Truth, and the Life. If we follow His example, study well the lesson He taught, then we can understand all these questions. He came to overcome death. He that believeth in me hath passed from death unto life and shall never see death. That is the normal, that is the natural, that is the true way for all to go. But as long as we are clinging or so many of the human family are clinging to the thought that man must die, that thought is killing the world. When our Savior went down into His own country He could not do many mighty works there because of the universal unbelief that it could not be so. They looked at Him, that is as the Son of Joseph and of Mary, the carpenter's son; they didn't have any faith in Him, or His religion, or His philosophy. Consequently the universal belief was against him; and we have the record that he could not do many mighty works because of that universal unbelief. That is the present cause of death, this universal belief in it. But death is the abnormal passing from this stage of action. We will all have to go hence. There is a kingdom prepared for us in which there are many mansions and our Savior has gone there, and those mansions are prepared for His followers, prepared for all who love Him. Remember the way to go, through the spiritualization of your

body, avoiding death entirely, but walk up the ladder of Truth; and he who strives, and strives earnestly and perfectly will have no more difficulty in achieving that purpose and that object than he would to sit down to a table and eat His dinner. It is simply a graded walk. Whether I will be able to walk up that ladder or not I cannot tell; but I will tell you I will be found trying, and I shall never give up that I have to go through that hell called death until they have the coffin lid down on me. I shall always and everlastingly believe that He who believeth in Jesus Christ has passed from death unto life. I know the way, a perfectly Scientific one, and the only question is whether I practice, or whether I have the time to practice, or whether I have the disposition. I have no doubt that there are thousands of people on the earth to-day who have become spiritualized and are living in both spheres, as Jesus did after His resurrection. Remember that our bodies in the hereafter will be what His body was after the resurrection. His body was spiritualized, was brought forth from the tomb. It had the appearance of material. Thomas could run his hand into one side; he could show the scars in the hands and in the feet, and the record says that He ate; but yet that body was visible at His will. They might be in a room and every door closed, and the first thing "Peace be with you," and he was right in the midst of them. He could travel as thought travels; go as thought goes. He was perfectly recognizable, as much so as He was before the crucifixion. So will we be. The question is often asked, Will we know each other there? Certainly we will know each other. The identity of the man will never be lost, never, in all the aeons of eternity, the identity of the man is fixed and perfect; and when you pass from this so-called plane you go on with your work the same as you do here; you travel on and on, and up and up until you reach the realms of eternal beautiful and Infinite knowledge. How long it will take, if ever perfection can be reached, or whether the time will come when we will know as God knows, everything, I cannot say; but I know that is the road we have to walk; that is the road we are to go. Some will have harder work to get there than others. You take the monster who lives a life of carnal mind on earth and pass out, all his sins have to be overcome. If it takes millions of years they

must be atoned for in that intermediate state or condition; they have to be overcome; but the time will come when every soul that ever was born will be perfect as God is perfect. Of course we could elaborate along on those lines; but I want to go on record as to what I believe. I receive letters written on this subject almost daily; I get letters from every part of the world asking this question, "What is to become of us in the hereafter?" I want to go on record; we are making history. I believe that we will be as Jesus was, that we will have a body as He had after his resurrection, and we will travel as thought travels; and when the time comes the clouds will lift us up, and we are here or we are there, and we will go anywhere just as we choose, that we will all in time be perfect and happy.

Now, one other thought before leaving this branch of the subject. They ask me "Are you a Spiritualist?" If they mean in the sense, Do I believe each man and woman is an individualized spirit, and that spirit comes from God, is of God, and is God, I reply, Yes, I believe it; but if they ask me in the sense, Do I believe that when a person passes from this plane that he or she comes back and takes charge of this man or this woman and raises them up and carries them along, I simply say, I do not know. I have nothing to do with that kind of religion, I do not understand it. I am not a believer in it, because I do not know anything about it. If you ask me if it is necessary to know God to go into a darkened room, and get into some kind of cabinet, and get two slates to write on and all that, I tell you I do not think God Almighty does business in that way. That is contrary to everything I have ever thought of His conduct or His management. I think that whatever He does is done in the open broad daylight so that he who runs may read. I do not think it is necessary for me to be a spiritualized medium or to go into a clairvoyant condition, I believe that is what they call it, or anything of that kind. I believe what belongs to me belongs to you, and belongs to each one of us. I have been told that I would make a great medium. It may be that I would; I do not know in what sense they mean when they say I would make a great medium, I cannot understand. I have never seen anything about myself that induces me to believe I am any different from my fellows. I do not want to be a great medium if it

means to go contrary to the written example of Jesus Christ. That is all the kind of spiritualist I am. I say nothing against anybody's religion or anybody's thought. It may be that I do not believe in them because I do not understand them; but I have no desire to do anything differently to what is taught to me in the New Testament Scriptures in the ways and doing and life of Jesus Christ.

The next question is, "What is the day of judgment?" We are told that there is a time coming when we will all be brought up to be judged. That is the orthodox theory of it. If you are good and give this fellow a loaf of bread, and that fellow a suit of clothes, and this fellow a sack of flour, and so on, they put that down to your credit. If you go away and steal a man's horse, slander your neighbor, lie or cheat, that is put down on the other side; that is the debtor's side; that is against you. At the final round-up, if you will excuse a Western phrase, these accounts are added up, there is a balance sheet cast. If you have more to your credit than you have to your debtor side, you go into the pearly gates; St. Peter lets you in; but if, on the other hand, you have done more devilry than you have done good, you go with the goats; they will put you into hell and they will burn you for all eternity. Well, now, that is the theory I expect we were all taught in, or mostly all, if you lived in a country as crude as the one I was raised in. A good man would have been a very poor theologian that did not believe in a hot strong hell, with a devil with power to enforce his edicts even against God Almighty. The devil got most of them in that country, and the Lord occasionally got one, but it was a very tight squeeze if he ever got through at all. All such religion as that is bosh, there is no truth in it, nor is there any sense in it. The day of judgment is today. There is no time; there never was a beginning and never an end. How are you going to have any time? Here is a circle called eternity, for all and for aye. How are you going to take any part of it and measure it? You cannot do it. There is no part of time. All is now and here. There is no distance, there is no time. Then I ask again, What is meant by this day of judgment? Because there is a judgment, there is no question about that; there must be a judgment. Do not think that you are going to get rid of the penalty of sin. For every sin you commit you are going to be pun-



ished, the judgment is right on you now. If you stick your hand in the fire, from material thought, what is the result? Why you burn your hand, don't you? That is the judgment. The judgment is if you put your hand into the fire, that hand is burned. The judgment is if you lie about your neighbor and slander him or abuse him, or cheat him, or hate him, the judgment comes on to you right now in your body. It not only destroys your spirituality, but it destroys this body so-called. As you sow you reap, for every sin that you sow you will reap in judgment, and the only way you can get rid of the penalty, is to make restitution, quit and go the other way.

This old idea of saying prayers in the morning, bringing in all the hired men as I have seen done by very good people, according to religious thought, make them get round in a big room, all read and get down and pray, and then eat your breakfast and then go out and cheat your neighbor until night and the next morning come up and have another prayer, and so on *ad infinitum*, that kind of religion is not worth anything; there is nothing in it. A fellow cannot get forgiveness of a solitary sin unless he quits it. I can pray till every hair has dropped out of my head for God to forgive me for hating my neighbor, and go on and hate him, and I will have the same sin to overcome. I will never get forgiveness. The only way to get rid of the judgment is to stop sinning first and make restitution. If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. If you do not do that you will never get forgiveness.. You have to come to God with clean hands, with a clean heart, an honest purpose, and with the humility of a child, and then God will hear you; He will answer you and He will remit the penalty. That is the only way you can avoid the judgment. The day of judgment is to-day; it always is now, as was the day of creation.. In the beginning is today; "in the beginning" creation is going on all the time. Your body is being created to-day; everything is being created to-day; everything that we see before us is but a passing panorama; in the beginning creation is going on, and all so to speak,

is passing on to that bourne whence no returns.

Another thought which causes more the average mind than any other, I think is meant by the nothingness of matter. I think, speaking from my own experience, the most difficult thing I had to overcome to say it was difficult to get into that thing. I never did come into it until a of study. Then I came into it by the thing that there is no such thing as matter, if there is no such thing as matter, the nothingness of matter is easy to understand. Here you say, here is a body, here is a you see that hand, you can feel that hand ask do you pretend to say that that Now, I pretend to say nothing of the is a real hand; this is a real body; this building; this is a real world; and the verse is a real universe; but it is not in sense that we have always regarded the spiritual manifestation of God's creation. It is a spiritual creation. This body matter according to our former thought be a real body, and it would be a body but as it is, the body that you see before my possession, if you see me a year you will see nothing here you see now have passed on. "In the beginning creation and makes a new body, forms a new so to speak. All is spirit; spirit is the substance. God is all; God is spirit; therefore this. You take these so-called materializations before us, they are simply passing. take this river illustration I have given. We go and look at the river to-day, and without a thought we say what river that is. To-morrow we go again; we think we see the same river there on the yesterday, whereas we do nothing on the morrow that we saw to-day of yesterday has passed on; in the beginning creative spiritual power of God is manifest in the river all the time; and it is continually. It is so with the whole phenomena of earth, everything is but the spiritual manifestation of the creative power of God. There is no such thing as matter independent of God, for God is spirit and God is all.

understand this.

Another difficult proposition for people to understand is, there is no such thing as sickness. All sickness is healed through metaphysics, with the understanding of its absolute nothingness. If my brother here had a case or attack of what they call fever, and he would call on me to heal him or pray for him, and I would pray to God to cure him of that fever, give the fever a character and standing, I would not heal him half as easily as if I were to give him calomel. If you acknowledge the reality of a disease, then you have to fight it the way the doctor fights it; you have to fight it with these so-called material remedies. But the way to heal it, and the way metaphysicians do, the way we all do, is this: We realize that he is the perfect child of God, a spiritual being, created in the image and in the likeness of God, perfect as God is perfect, and therefore He could not have disease. We don't see this so-called material manifestation at all; it does not come into our consciousness. We simply realize the perfection, the reality, the allness of spirit; that realization being made, this so-called fever is killed; that kills it. That is the thought that destroys it; that is the understanding that annihilates it. You take any error in the world and confront it with the truth and it simply annihilates the error. There is no error in the world that you can conceive of that can stand, if you will confront it with the truth. The Truth destroys it—not only destroys it, but it simply annihilates it. Just the same as if this room was dark and I would turn on the electric light, at once the darkness is gone. The darkness was nothing; it was simply the absence of light. It is so with error. It is the absence of truth. You confront it with the truth and it is annihilated.

I heard a minister make the assertion in a sermon not long ago in this city that darkness is real. How absurd that was! But it has as much sense as half of the religion that you hear. Now, for instance, the world is turning, the sun makes the light; turn the world over so that part of the earth gets between us and the sun, then we are in the shadow, the sun can't hit us; we are in the absence of the sun. Keep on turning until it becomes more dense, we have what is called darkness, because the sun is entirely hid. Don't you see that that is simply the same absence of the sunlight? Anybody ought to

have sense enough to see that darkness is nothing, it is simply the absence of the light. That is all it is. It is so with every kind of error, it is simply the absence of the truth. You take any kind of disease in the world and make the realization that I have told you of, you destroy it. The realization is simply the Truth.

You say we don't always do it. Suppose we don't. I can remember the time when I was in college, and I remember that there was one example that kept my class one week, a mathematical proposition in philosophy, and the professor sent us to the boards to solve the problem. The problem was something like this: If the bones of a mastodon at the surface of the earth weigh two thousand pounds, how much would they weigh if they were buried five hundred feet under the surface of the earth? You see you had to take in the example; we had to measure the distance from the bones to the center of the earth, then take the distance above the bones to the surface of the earth, five hundred feet, and calculate how much the earth below would pull down, and how much that part above them would pull them back according to this law of gravitation. He kept us there one week, and finally one fellow who was smarter than the rest of us, got it out and told the rest of us, and we surprised the professor. He would come in and read his Greek Testament and look at us, and ask if we could solve the problem, and we would say No. He didn't tell us to go away and sin no more, but that was the look he gave us. He would let us sit that hour out, and send us out to come back the next day.

If you take a class in mathematics, their failures do not disprove the science of mathematics. You may take a class of a hundred persons and give each of them a problem and only one out of the hundred can solve it, does that prove the unscientificness of mathematics? The proof of one is the proof of all, and the fact that ninety-nine that could not solve it simply goes to show that they were not smart enough; they had not studied their lesson. The fact that only one in a hundred could solve it would not affect the science of mathematics, not at all. That may be the cause of a great many failures in healing; it may be because of the unscientific minds of the healers. I know this, that we have more power and more strength

as we study and become clearer in the realization. I know that to be true and as we grow in the realization we come up along the line.

There is another reason which occurs to me. Let us carry out this mathematical illustration farther. Suppose that I would give to this class a so-called proposition that was not along the lines of mathematical truth; that I would insert in the proposition an error; in other words, the proposition could not be proved mathematically because it was erroneously stated. Now, nobody could perform that proposition—could illustrate it. Certainly not. So with the healer. Some persons come with some hidden iniquity, some hidden sin; they come asking God Almighty to cure them, but not willing for the time being to drop their sin, their iniquity. Now, you can't heal such persons as that; impossible, impossible! You have to come to God as a little child. I do not say you have to be a believer, but you have to be honest; you have to stop your sinning, or else you cannot be healed; but these exceptions as I have given you, do not affect the general rule. The general rule of healing is by the Science for the healing of the sick only; it is for the realization of the nothingness of error, confronting it with the Truth; and what may be said of the truth of healing can be said of every other department of life. The Science is not *per se* a healing of every kind of discord; it makes you the master; it makes you free; it destroys every fear; it destroys every sorrow and every heartache; it destroys everything in the material affairs of life that has a tendency to drag you down; it destroys poverty; lifts you up and makes you walk in the sunlight of pure liberty.

But there is one class of people—I am going to reiterate this statement because I want the world to understand it—that never can be healed of a great many of these so-called material surroundings for the reason that they are everlastingly limiting themselves. You tell certain persons to do so and so and certain results will follow; but they say, "It may for others, but it never will for me, I cannot do that, it is impossible," of course they cannot do it; it is impossible—it is utterly impossible; unless you are willing to come as a little child, and have faith, knowing that God will give you that for which you ask, and even that you have it before you ask, that is why you cannot get it.

Therefore never make limitations on yourself.

You heard read the chapter on the power and dominion of man. You can go back to the first chapter of Genesis, and you will see that power and dominion was given to you. Remember we were all created alike, and the same power and the same dominion that were given to the first, if there was a first, were given to us, and will be given to every child that will be born millions of years hence. I am one of the philosophers that are coming fast to the conclusion that this world was not created six thousand years ago. We can trace religion back a great many years farther than that. We trace this institution of circumcision back five or six hundred years by direct proof beyond Abraham. You see there are a great many things that have come to us in tradition, in fable, in various forms; but I am of the opinion very much that God for all eternity is unchangeable, that His works went on, that this change goes on and will go on; but the time never will be when there will be one ounce less of this earth than there is to-day; and when a fellow thinks that there is going to be a burning as we were taught back in our childhood, that there will be a time when this world will be set on fire and everything burned up, that is all nonsense. There never will be an ounce less of it; there could not be, could not be an ounce less in any planet, or in the universe. If there was it would set it all in chaos. But it is impossible, for God's laws are fixed and perfect, and it will all go on forever without a beginning and without an end.

There is one more question, if you will bear with me and I will try to close. I received a letter from a lady in England a day or two ago asking me if she had done wrong when she had healed her children before she herself was healed. This is a question that is very common, and I want to answer it right here. I say to all to heal the sick, give the cup of cold water to every one that thirsts. The more you give, the more you receive. You do not have to wait until you are cleared of all these material beliefs, so-called, until you can send out the happy thought; but it will accelerate your healing. You go to work. Oftentimes I have had people come to me with so many of those beliefs that it seemed as though they never could get rid of them; they would hang and hang; I set them to work treating the sick. Even after they came to where

they could treat the sick, I would get them to help somebody; treat their friends; take up this or that person, and the result was perfect. Now, you can take that same law, as you give you receive. You take the man or woman who is a pinchbeck, a squeezer, a grasper, or is selfish, a creature who never wants to give anything to anybody except themselves, they simply reap as they sow. Such people have an existence it is true, but it is an existence that is not worth living. You have to open up your mind and throw out the thought; throw out the good, so to speak, if you are going to reap. As you measure unto others so it will be measured unto you. Therefore, wherever you can send a thought of kindness, or do an act of charity, or do an act of kindness, do it in the name of God Almighty, and let nothing stay your hand, for God will reward you as you do; the universal and inexorable law will give you the reaping of the crop that you sow.

#### TREATMENT.

Father, we thank thee for the knowledge of the Truth that gives us freedom; we thank thee that the scales of the old ages are dropping from our eyes; that the dark ages are passing away, and that Thy sunlight as taught by Thy Son has come down and that we are getting hold of the Truth, and the Truth is making us free.

Oh God, give to every one in this audience to-day thy Holy Spirit; fill each heart here with love, absolute love, love for God and love for his fellow. Drive out of every one all hatred, and all malice and vindictiveness that there is in this house, annihilate it and destroy it, and fill our hearts with love, simple love, love for God and love for our fellow. Destroy every belief of every so-called material disease in this audience now, annihilate it, every such belief that is here is nothing but a false belief, nothing but error. Do thou confront it with the Truth in their consciousness, and destroy it. Give each one here the knowledge of the Truth which makes each of us free and send us home free, free in body, free in mind, free in soul, free from fear, free from anxiety free from worry; give us the realizing sense perfectly that we do live, move and have our beings in thee; and that thou are our Father, and from thee comes every good and per-

fect gift. Give us the realization that all this is ours and it is ours now; let this thought sink into every heart here that these blessed gifts are ours and ours now. Go with everyone here to their place of abode, and bless and cherish and nourish them, and fill their hearts with love, with joy, with peace, with happiness. We ask all in the name of Jesus Christ. Amen.

#### CHRISTIAN SCIENCE.

Who are attracted by Christian Science? There is no limit; its field is horizonless; its appeal is as universal as is the appeal of Christianity itself. It appeals to the rich, the poor, the high, the low, the cultured, the ignorant, the gifted, the stupid, the modest, the vain, the wise, the silly, the soldier, the civilian, the hero, the coward, the idler, the worker, the godly, the godless, the freeman, the slave, the adult, the child, them who are ailing in body and mind, them who have friends that are ailing in body or mind. To mass it in a phrase, its clientage is the human race. Will it march? I think so. Remember its great principal offer; to rid the race of pain and disease. Can it do so? In large measure, yes. How much of the pain and disease in the world is created by the imaginations of the sufferers, and then kept alive by those same imaginations? Four-fifths? Not anything short of that, I should think. Can Christian Science banish that four-fifths? I think so. Can any other (organized) force do it? None that I know of. Would this be a new world when that was accomplished? And a pleasanter one—for us well people, as well as for those fussy and fretty ones? Would it seem as if there was not as much gloomy weather as there used to be? I think so.—*Mark Twain, in North American Review.*

God is universal life, and man lives and works by the power of God, when he gives up mortal mind and will—when he is at-one with God and exists alone in His Mind and Will. "Get wisdom: and with all thy wisdom get understanding." Understand that all power is in thy own soul—the God *within* thee. "Be still and know that the angel of Truth stands continually at your side waiting with a sublime patience for an opportunity to prompt and to instruct, and to guide and lead."

### QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, May 6th, 1903.

Question.—Is it possible to hold the proper mental attitude for healing all the time?

A. B. Eaton.—If it is not possible, it is not possible to be a Christian and believe in Jesus Christ, if we could not have that thought all the time. Jesus said I will be with you always. He did not say I will be with you occasionally. These signs shall follow them that believe. So it must be possible all the time. There is no time specified, as Monday morning at nine o'clock and Tuesday at ten. It is there all the time, because it is God's promise. It is now. It does not mean to-morrow morning; it means now.

A Gentleman.—I think it is possible to have it all the time. I think if we do not have it all the time, we do not have it at all. I do not think we can have the thought to-day that heals, and lose it, and to-morrow get it again. I think that is a mistaken idea. I think if we can heal at all, and have the thought of God's love and trust, it abides with us continually.

Bishop Sabin.—Now, the first question you understand is, What attitude you have to hold, what is it you have to hold? Now, you have to hold the attitude or what we term the spiritual understanding. The attitude, or the thought, which heals the sick is the realization of the spirituality of God; that man is His image and His likeness; that all is spiritual manifestation; and when you have that thought and the further thought that you live, move, and have your being in this spirit-being, God, that is the thought that heals. Now, when you get that realization, you are not going to lose it. I do not believe anybody can ever lose it. When you have it once, you have it forever. If the demand rises instantaneously and a person has this realization, he can throw the thought which heals, and I have never known it to fail. There was one of our younger students here a week or so ago, within less than two weeks, saw a boy that was hurt by being thrown from a bicycle; the power instantaneously came to him, and he spoke the word and the boy was healed. I never in my life since I came into the realization of this Truth have

known an emergency to arise but that the thought was there and the healing was instantaneous. If you lose it you are gone, you will never get it back. Our brother was right, you cannot lose it, if you have it. I do not believe there is such a thing as losing the realization, I do not think it is possible to think you have it when you have not; and I know it is impossible for a person to have it and not know it. You always know when the messenger knocks at the door of your heart; and when you let him come in and sup with you, you always have it, and you will never fail to know it; you will never lose the thought. That is my belief.

Mrs. Norton.—It is my idea that when you once get this realization it is impossible to lose it. I will give you an instance in my own experience. I had been studying I think about three years when my little boy passed out. I then thought I would drop the subject entirely, and for two or three weeks I did not read a book. Two children were out on the street, one hit the other, knocked it down and hurt it. The first thing I did was to throw the thought out, the child got up, and was healed. That convinced me that I had it and could not lose it. So I picked up my books and went to work.

Mr. Pickering.—I would like to inquire whether if we cannot lose this attitude, why is it that many healers seem baffled for a time, and it takes them quite a time to heal patients?

Albert S. Dulin.—The power to heal is inherent in every creature. It is not a mental attitude we hold ourselves in, so much as it is a conscious spiritual recognition of that power. Mental Science and Divine Metaphysics are two separate and distinct propositions. Mental Scientists all work from the mental domain, a purely intellectual process, and they use the methods of telepathy alone. Divine Metaphysics is the functioning of the soul force, the transfer of the spiritual dynamics of God to the creature. That state every one was born into, because it is the birthright of man. To heal by spiritual law, you must obtain the conscious recognition of that power.

The struggle of the mortal to find through mental processes an avenue into the domain of Divine action is an effort of the soul to obtain its dominion. We feel this power, see a little of its pleasure, long for its possession and struggle to hesitate and halt, we fail. Just in the degree that



we attain to this conscious at-one-ment with divine law, we receive Divine power. You cannot lose it; you have it; it is yours.

Bishop Sabin.—I want to answer brother Pickering's question. It is not the proper thing in these discussions of a question to inject an oral question that involves another and an entirely different train of argument. That is not the proper thing to do because we must have our record consistent in our published reports. But this once I want to answer brother Pickering's question because it is such an important one that I think it well enough to answer it. He asks the question, as I understand it substantially, Why the healer at one time will heal one patient quickly, at another time it takes a long time, or he cannot heal him at all. Is that it?

Mr. Pickering.—Does he hold the idea all the time? Does he hold the thought?

Bishop Sabin.—The healer is a human being, and also the patient. There are some times that the thought is brighter and is more perfect in its realization than it is at others. I think everybody that heals the sick recognizes that to be true. The surrounding circumstances of the patients and of the healer have much to do with success. Our Savior when He was on earth went down into His own country healing the sick; but the record shows that he did not do many mighty works there because of their unbelief. It is the universal thought of mankind that brings on everything called sickness; inharmonious of any character, be it sorrow, be it want, be it anything other than perfect good. It is the universal thought of man prophesying to these conditions. Therefore, if you have a patient surrounded by a lot of people that don't believe, it has a tendency to hold the patient back, a tendency to destroy the effect of the healer's thoughts and to prevent a rapid recovery; and sometimes I have known it to entirely neutralize the healer's efforts, notably in a case here in Washington that was published in the papers a few months ago, of a young lady that passed out, who was treated by another school. The universal thought was she must die because there is no doctor there. The person had but one healer; she was not strong enough to overcome that thought, and the patient did pass out, where, as if they had employed a physician that the lady might have saved the patient, even if the physician had not given a particle of medicine.

That was not necessary; but it would have lifted that thought that the patient must die. That is why in these cumulative systems of treatment that you have so much greater success than with the single treatment system, because you have greater power to overcome this mortal thought.

I mention another—there are perhaps hundreds of them. I find sometimes this is the only cause of persons not being healed. If persons are living a life, or living in a condition of sin, if their hearts are filled with hatred, with malice, with envy, with jealousy towards their brother or their sister, it is almost as impossible to heal them as it would be to grow a fresh smooth skin over a sore with corruption below. In other words, I do not believe it can be done. You have to come to God as a little child in order to receive His blessings. You can't stand up as the Pharisee did and give to God a detailed account of your own righteousness and look at the poor sinner and thank God I am not like that man. That kind of praying never heals the sick. That class of people cannot be healed until they consciously come into at-one-ment with God Almighty's love; and when that is done the healing is there. Oftentimes we heal people who do not believe, but they are willing to be healed. Oftentimes at the solicitation of some friend people are healed who never have known anything about their being treated. Oftentimes we find people in a condition of mental *non compos mentis*, but by the proper request from the proper person we give them treatment and they are healed. But whether the patient is healed quickly or healed slowly, in seventy-five cases out of a hundred at least, is not the fault of the healer. It is, at least, three times to one, the condition of the mind of the patient, or the surrounding circumstances. Now, you take children, they are very easily healed as a rule. You may take a child with almost anything the matter with him, put him under treatment, in a short time he responds and comes up, as a rule. But if the child is surrounded by parents or friends, or other conditions that says, You have a deadly disease, and you can not be healed, they bear down upon the child, they are simply nailing down the lid upon the coffin. These are partial answers to the question. It is one that involves one of the most difficult questions of mental therapeutics to fully understand.

Col. C. G. Bradshaw.—I think this is also true



that Divine Metaphysics is a fact; it is the Truth; and when a person once comes in possession of it, it never ceases to be a fact, never ceases to be true, and the time never comes that he does not know it, does not feel it. When you once obtain that, it is a part of yourself, the Truth becomes you, you assimilate it, it circulates with your blood, pulsates with your heart; it is you. Consequently, you do not lose it, it is a permanent thing; you have adopted it, appropriated it, assimilated that Divine character of God; it becomes you and you have it.

As to why persons do not always heal, I suggest this illustration; God is a sun and shield. We are taught the sun always shines. Sometimes there are clouds, but the sun shines just the same, whether the clouds are passing or not; and we know, we absolutely know that the clouds will pass away; then we can see the undimmed sun shining beautifully through the vaulted sky. So it is with the Truth, and with the love of God, there may be things passing by in consequence of the imperfections of mortality in the shape of clouds dimming the vision; but thought does not let go, continues; and as surely as the sun shines in the sky, the Sun of Righteousness will arise with healing on His wings.

Question.—What is the effect on a person's ability to heal the sick through God when they assert that they can't heal the sick, and that they don't believe that this healing power is for them?

Bishop Sabin.—This is a question or a condition of affairs that comes to us very frequently. No later than to-day there was a lady came to my house; I think it was to-day, may be it was yesterday. She said "I will never make a healer, I never can heal the sick, it was never intended for me to heal the sick. Paul says, Some heal, some prophesy, and so on, so I will never be a healer." If I were in a place and wanted to get out and I were to say to you, "Boys, build a stone wall up all around me here so that I cannot get out, build it so high that I cannot see the top; yet I want to get out in the sunshine. So in order to get me out I want you to build that stone wall so high that I cannot climb out." What would be the effect? Would I get out? No. Because I had something built up that prohibited me from getting out.

Solomon says, As a man thinketh so is he. If a person gets it into his consciousness that he cannot heal the sick and that healing is not for him,

he cannot heal the sick, and the healing is not for him. But it is only those who understand that God Almighty created man in His image and in His likeness, and that He has God-like powers, which God intends that he should exercise, that can heal the sick. Properly it comes up under this question, people who believe these signs shall follow. You find the churches full of good people, splendid people, who believe as far as they can; and if you told one of them he did not believe he would feel as though you were insulting him; yet they did not believe to the extent that they should. They should understand and know that they can heal the sick in the name of Jesus Christ, through God's love. That is one of the things they have to believe. When they believe, they can do it. But one says, "I cannot believe I can heal." He had just as well got somebody to knock him in the head. He is no account to himself or anybody else, and until he gets that idea out of his mind he is simply an incumbrance to the earth. That is what he is. You might as well call things by their right names. It is only those who know their charter rights from God Almighty and are willing to do the work that succeed. The timid fellow never did anything.

"Tender handed touch the nettle,  
And it stings you for your pains;  
But grasp it like a man of mettle,  
And it soft as silk remains"

is a truism that follows out in metaphysical thought as well as in almost every other..

Question.—It is asserted by some that this Christian Science, so-called, is destructive of the family relation. What is the teaching of the Evangelical Christian Science Church on the relation of husband and wife?

Albert S. Dulin.—I want to state right here that it is an assertion and nothing more. It is a statement uttered by the carnal mind, which cannot know the Truth. The Evangelical Christian Science Church not only holds the marriage relation sacred, but it teaches its sacredness in our daily affairs. The desire of the heart in one that loves God and loves his fellow man, is to love his family more, after having the love of God consciously in his being. We seek to teach the highest concept of love. Without digressing I want to say that

you may hear uttered against this movement every invention that ignorance, bigotry and hypocrisy can assert. We have recently heard much of it from a religious pulpit in this city. The reason for this is plain. It is like the man possessed with the legion of devils, who saw Jesus coming along the road and cried out: "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee that thou torment me not." It is the spirit of darkness, hatred, malice, voicing itself through every one that will allow it. Look upon this universal error in the sense of a cloud, as our brother stated, and it expresses itself through every individual that makes himself harmonious with it. Just so with Truth; just so with God; and if we are receptive to God and Divine Love and the moral laws, it will reflect through us, and it will manifest itself in our daily lives; and it will manifest itself in our marriage relations, in our homes. Evangelical Christian Science teaches the sacredness of the marriage relation. I know it has made me a better husband than I might have been under certain circumstances.

Col. C. G. Bradshaw.—I think there are two things the Evangelical Christian Science Church teaches more powerfully than almost any other. That is to love God with all your mind, might and strength, and love your neighbor as yourself. Those are made very prominent indeed, because they are repeated at every service. The next thought that is taught is purity of life, and purity of thought. That is impressed upon the mind at every meeting almost, and in almost every article that is published in *The News-Letter*. So that if there is any thought made prominent it is purity. Personal love, absolute honesty, and perfect purity, it is taught must be observed in order to make any advancement whatever in his line of thought. obtain it. If we persevere we succeed; if we doubt, Therefore, there could not be anything more absolutely and ridiculously absurd than is the suggestion that the Evangelical Christian Science Church taught anything that would infringe upon the sacredness of the marriage relation. If purity and sweetness of spirit, Divine love of your fellowman, do not teach the highest idea of human happiness, and the sanctity of marriage itself, I do not know what does.

A. B. Eaton.—I will say that I heard a man as-

sert that accusation less than two weeks ago. That man also said that the devil was as real, and an angel was as real as you or I. A man who believes that cannot judge for me in any particular.

### SPIRIT, NOT STATURE.

There is a pretty story told of the sturdy little boy whose father, a very tall man, was noted for the length of his stride. One winter day, after there had been a fresh fall of snow, the father, going out to his business, left particularly plain footprints down the long path to the gate. The next to leave the house was the small boy on his way to school, and his mother, watching him from the window with loving pride, was both amused and touched to see him making most gallant efforts to put his foot in the marks left by his father. Of course he could not accomplish it by single strides, as he sought to do, but he certainly made a brave endeavor. He had the spirit even though the stature was lacking, and after all, that is the true test of our understandings and the standard by which our efforts should be measured.

The bullfrog, in the familiar fable, deserved his fate because his foolish ambition inspired him to attempt to rival the bull in bulk, whereas if it had moved him only to try to be the biggest bull-frog we might have approved of his enterprise. Then again, because one cannot be the best at anything, that is no sort of excuse for not trying to be as good as one can. If the little boy had sulked and refused to go ahead at all because he could not step into his father's footprints, how foolish he would have been. Of course, being a sturdy little chap, he did nothing of the kind, but plowed right on through the snow to school, and that is just where he set an example which is well worth imitating.

There is a vast amount of work left undone because those who are responsible for it, arguing that they cannot do it quite as well as somebody else they have in mind, refuse to make the attempt, whereas if they did put their hearts into it they might accomplish it very creditably. If we only have the true spirit, the question of stature is not so material. The thing is to be as big as we can, not as big as somebody else. Then our life will be well worth living.—*Phila. Young People*.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, May 13th, 1903.

Question.—Where is and what is the kingdom of Heaven?

Bishop Sabin.—That is a very simple question and easily answered, the kingdom of Heaven, the kingdom of God. In the 17th chapter and 21st verse of Luke, it tells us where that kingdom is. They asked Jesus Christ a similar question. He told them that it didn't come by observation; people could not say Lo, here, or Lo, there, but the kingdom of God is within you. It is a condition of mind. You can be in the kingdom of Heaven now just as well as to wait until you pass through that cardinal sin called death, and then emerge up out of it and get up into a condition of mind where you will be in the kingdom of Heaven afterwards. The kingdom of Heaven is everywhere because God is omnipresent. Therefore, the kingdom of God is everywhere, because God is everywhere. That is very simple, and the very way our Savior answered the question.

The whole world has been running after error. Where they got those errors I cannot exactly tell. You can read back thousands of years before Moses wrote, and they had a kind of a kingdom of Heaven there in various forms. One form was that you went through one Heaven, then the second, third, fourth, fifth, sixth and seventh, and then you all went into a general community and that whole community constituted God. That was a perpetual kingdom of Heaven. The people of the world since the earliest times have always had their conceptions of some future existence.

There is no future and there is no past; there is one eternal living now, without beginning and without end; and if you would be in the kingdom of Heaven, which means the kingdom of harmony; in other words, the kingdom of Good, or the kingdom of God, you have to have your mind in a state or condition of harmony, or perfection; and when you have that you are in as much Heaven as you ever will be, because that is Heaven, that is harmony, that is good, that is God; and you are in it; you are in harmony; you are in perfection; and in the degree that we grow and this realization be-

comes stronger and stronger in our lives and our thoughts and our so to speak, there is nothing but of the celestial kingdom of knowledge, we will enjoy this kingdom of harmony of Heaven.

People who are waiting to pass "over there," are in error. There is no "over there," nor never will be. All is perpetual. There are OVER THERE as much to-day as there ever was, be, if you live for a million years, or have lived a million years after passing through that thing called death; and in the degree that we recognize this we cast off these evil things, and come stronger and stronger, and wait to wait to die to get God's blessing. Death, which created death, had nothing to do with it. God never created sickness, has nothing to do with it, and anybody that ever said that was wrong. God loveth He chasteneth, did not know anything about it. God does nothing of it. God has nothing but good for His children. He does not get that which is called chastening. He is running against some fixed laws which run through the administration of the universe, in Heaven, of our Father in harmony. He does not run against those laws we are put in the degree that we follow out those laws. In that degree are we in the enjoyment of the kingdom of God, or the kingdom of Heaven.

A Gentleman.—If that is true, as you say, I would like to ask what Jesus said I go to prepare a place for.

Bishop Sabin.—You do not want to know what Jesus Christ do you? Is that the idea? It is not. If you believe that there is a walled city, it evidently was as long as God, and that is a good thing. It evidently was prepared before Jesus came away to prepare it. That was only a hundred or nineteen hundred years ago. Jesus Christ told you where the kingdom of Heaven was. It is pretty hard to knock out of hell, where a fellow can burn an eternity, with a devil with six or seven heads, and a great big tail with a spike on the end of it. These things are good to scare people with, and these things to scare children with; but you

men of sense any longer with such nonsense. There is nothing in it. Take the literal reading. He says it does not come by observation. You cannot say Lo, here, or Lo, there; but it is within you. It is a condition of mind.

What Christ meant when He said I go to prepare a place for you, I have not the slightest doubt that all those who have gone before are with us, are everywhere, and I have no doubt that our bodies hereafter will be just the body that Jesus Christ had after the resurrection. What He meant by preparing a place for you I cannot say. "In My Father's house are many mansions.." That is true. The endless millions of stars, each one of them a mansion. We will travel as thought travels, we will go where we choose, and God Almighty's power will be with us, and we will become omnipotent and live in the superconscious, and become perfect as God is perfect, and we will climb this stairway of knowledge until we come with Christ our Brother into the full inheritance which comes to those of His children.

Now that is my idea of it. Of course these meetings do not partake of the nature of discussions, not at all. They are not for discussions. We are here trying to elucidate and teach how to heal the sick. Here is the whole Christian world turning its back upon this healing of the sick, almost a unit against it; they pray for it, and yet you may talk with the very minister who prayed for the healing of the sick, and he does not believe that God heals the sick. One of the brightest ones in this city told me that he would not believe that God healed the sick if he saw it. It is ignorance, ignorance of the real Truth. They have reached over this; they have dropped the real, the true and the happy, for something OVER THERE that they know nothing about, and the longer they live the less they will know.

Question.—How can we prove that the condition of one's mind affects the condition of the body to one who has never studied?

Albert S. Bulin.—How are you to prove that the condition of one's mind affects the condition of the body, to one who has never studied?

I will resume the consideration of the question. The Scripture says: "Out of thine own mouth shalt thou be judged. The error itself speaks through the vocal organs of the person afflicted. It declares

itself. It comes up to you through the individual and says, "Here I am, behold me." Therefore you know that the mind of that individual is not in harmony with the Infinite, not in tune with the spiritual, and it is a very simple thing when the effect is stated to know the cause; and the condition itself suggests the cause, which you as a metaphysician know to be powerless and unreal in the light of Divine Truth.

Addressing myself to this question of our sister, "Why don't the physical manifestations disappear when you make the realization of the spiritual perfection of the individual?" The physical manifestation does not disappear, because it is a spiritual manifestation, as our brother has just said; but the lie that claims that there is something the matter with the physical, does disappear in that creature, when this realization is made that the true spiritual man is of God, and is perfect; and when that perfection is realized these imperfections that claim to have dominion over the body do disappear, and not the man. Of course, the man is immortal.

A Lady.—"The carnal mind, where does that go?"

Mr. Dulin.—It never had an existence, never had power. We call vanishing, disappearing into its native nothingness. It has no place to go; it never had an existence, and your realization of the perfection of the individual destroys that illusion. Carnal mind is a three fold mystery. It is the triple false alarm of the senses. It is the beast that was, and is not and yet is.

Bishop Sabin.—That would not seem to require very much proof. Anybody that has got so that he knows anything, all he has to do it to attend to his thoughts and see the condition of the mind and note how it affects the body. That is a very simple thing, as nothing will affect your mind because your mind is affected. That is very simple. Of course the question goes very deep about the condition of the mind. The mind is the creator, that is, the carnal mind is the father and the mother, the brother and the sister of all diseases that ever were. It is all diseases that ever did exist, and it itself is a lie. There is nothing but a phantom of a lie built upon a lie. That is all of this carnal mind, and all of this thing called sickness, and all of this thing called the condition of the mind affects the body. You can

imagine a person will start out and tell a story, and then there would be an infinity of stories basing their evidence upon this one fundamental lie, and you can fill the world full of books with stories written based upon this fundamental lie; but confront that first lie with the truth and it is annihilated, and all this world full of lies vanish. There is nothing in them; there is nothing but Truth; God is Truth; God is all. So you can carry it out and elaborate it for an infinity upon this same subject; but carnal mind is the father of all so-called diseases. Carnal mind is a lie, therefore all diseases are based upon a lie, and they are lies based upon the carnal mind lie. Destroy the one and you have destroyed the other. That is the way Christian healing is performed. You put the ax at the root of the tree and you destroy the original error; and when you do that everything vanishes.

Sometimes I have illustrated that in this way. For instance, here are two fingers; they are close together, and we will call the two, what we term man. Then we will divide them, and we will call this one on the left the physical man, so-called; the other the spiritual man. Well, now, we want to heal this person, say of fever. What do we do? We divide this so-called man in our consciousness. We say he is both material and spiritual. In the first place we realize that the spiritual man cannot have the fever, because spirit is supposed to be without substance; it is supposed to be, and is not substance that you can take hold of, you cannot take hold of it with the senses and feel it with your hand. It is agreed on all hands that spirit cannot have the fever. To destroy this manifestation of fever before us what do we do? We eliminate this physical man entirely, turn him down,, say You are nothing, you are simply but a passing show, so to speak; that spirit is all, that spirit is the image and likeness of God; that spirit lives, moves and has its being in God; that spirit, is perfect being, living in perfection, and cannot have the fever, never had the fever, and it would be impossible for it to have the fever. What is the result? When you have made that realization in your consciousness the result is that the fever leaves, this manifestation of fever leaves, and this so-called physical man says I have no fever either. In other words, you have touched the lie, this fever, with the Truth, which is the spirit of God; and when you do that

you have destroyed it. It is gone, it is annihilated. In fact, it never had any existence except in carnal mind, and that was a lie in itself. It looks as though that ought to be plain even to those who have not studied the subject.

It does not hurt any of us to fix these basic thoughts in our minds strongly, that God is all and God is spirit, and God is good, and therefore all is good; and we live, move and have our beings in God; and therefore we are perfect. When you make that realization you cannot have this thing called fever.

A Lady.—When we deny the physical man, the carnal mind, what prevents the manifestations from going away at once? If they are nothing, if they are lies, why do they persist in the presence of Truth?

Bishop Sabin.—You don't speak of the material. There is no such thing as material. In my argument here of course, I took the basis that there is such a thing as materiality. There is no such thing as matter, as material man. In speaking we talk of matter as real, but that in reality is not true; as you will learn as you get into the higher thought, all is spirit and spiritual manifestation.

Now this body is passing on like the river, you may say it is like a river. It is going on, going out into eternity. In the beginning creation is going on all the time, like the river. We go to the river to-day, and it is moving on. We go back to-morrow and the river that we saw to-day has passed on, and a new river is created. A new river is being created all the time. It is so with the human body. It is going on, going out. According to authorities they claim that the flesh, you can call it the flesh, passes away in twelve months. The bones they say last several years. The body is going on, passing on, creation is going on all the time.

In order to make this illustration and bring it down perfectly so that all can see how to heal, I speak as Jesus often did, if you will examine His sayings and use of terms, to give the conception, when in reality there is no such thing as physicality, for God is all and God is spirit.

I have here a question:—"That which is born of the spirit, is spirit, and that which is born of the flesh, is flesh. Please explain this?"

Albert S. Dulin.—That which is born of the spirit, is Divine and expresses and reflects the Di-



vinity of love and wisdom. That which is born of the flesh is carnal and the ignorance of God. It expresses selfishness, avarice, hate, tyranny, sin, sickness and death.

We maintain that all is spirit; that everything that manifests life, both the seen and the unseen, are the expression of Divine wisdom and of necessity spiritual. We deny the power or real existence of the carnal mind. We declare that it is without substance, without power; in fact, it is a non entity, a negation pure and simple. The unreality of this carnal mind is proven, when the reality of true knowledge and intelligence dawns upon the human consciousness. True knowledge and intelligence can only emanate from the Divine mind, therefore, it is spiritual and born of spirit.

The recognition that spirit is all, precludes and shuts out the conscious recognition of any other power, except God, who is spirit.

#### THE UNSEEN MULTITUDE.

"Imagine a pendulum, suspended in a room from which all light is excluded, amidst a darkness deeper than that of Tartarus, while a silence as that of the grave. Now imagine this pendulum to be set in motion by some invisible hand, and compelled to vibrate or swing to and fro with an ever-increasing speed.

An observer present in the room would not, for a while at least, know what was going on, because neither his sense of sight, hearing, smell, nor touch has been appealed to. But as soon as the vibrations of the pendulum have reached the rate of about thirty per second the silence is interrupted, and a very low musical sound is heard—the lowest note the human ear can grasp—lower than the deepest bass of a church organ. This sound, however, will rise in pitch in proportion as the vibration quickens, and will travel over the entire musical scale, until, when the speed has risen to about forty thousand undulations per second, it has reached the highest note which the human ear can grasp, and there will be silence once more.

But the motion of the pendulum goes on, and at last—after a veritable ocean of undulations has been left behind and the vibratory speed has reached the enormous figure of six billions per second—a dull red light looms from the Cimmerian darkness, the

light of the red end of the spectrum. The motion now appeals to our sense of sight, and in proportion as it rises to still giddier heights the color changes into yellow, green and blue, until, at the rate of about fifteen billions per second, the extreme violet end of the spectrum is reached, and there is darkness once more. But the motion goes on forever.

Now between the forty thousand vibrations representing the highest sound, and the six billions of the duldest light, there is an enormous gap—an ocean of wave-motions which are altogether beyond our perception, but which are known to exist, for everything is continuous in nature, and there are no sudden breaks anywhere."—*Arena*.

We catch from this a faint conception of the countless sights and sounds that eye and ear cannot yet compass. The Great Invisible is simply that we do not see—but not that which we shall not see. All that is invisible shall be revealed. Truly "Eye hath not seen nor ear heard, neither have entered into the heart of man" the things that are prepared for him.

Realizing this, shall we not be keen to listen and learn? Shall we not open our eyes and ears to every message of Truth, and welcome the coming of every revelation?—*Fulfillment*.

Take time to breathe a morning prayer, asking God to help you from evil and use you for His glory during the day.

Take time to read a few verses from God's word each day.

Take time to be pleasant. A bright smile or a pleasant word fall like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and you know,

True politeness is to do or say

The kindest thing in the kindest way.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—*Chicago Observer*.



# Washington News Letter

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OLIVER C. SABIN.

# Unchain the Truth.

The month that is past has been one of activity and great promise in the propaganda of UNCHAINING THE TRUTH. Friends have written to us from almost every part of the world, breathing words of cheer and encouragement, sending their remittances for the purchase and circulation of books, increasing the circulation of the News Letter, and generally spreading the literature of the church. All of these agencies are accomplishing the work of creating an interest and a desire to know further of this blessed Truth. All that is needed for any person is to study with a sincere heart and an honest purpose, and they will obtain the knowledge of

the Truth which enables them to heal the sick.

The class in the teaching of Higher Metaphysics commenced early in June, and will substantially close by the first of July. In number and in intelligence this class is one of great promise.

## LEAFLET NO. 7.

Leaflet No. 7 will be ready for distribution by the time this paper reaches its destination, or by the first of July. This Leaflet is a small book of forty-eight pages, exactly half the size of the News Letter, and it is filled with convincing evidence and arguments along the lines of educating the people in this work. Persons who will send us ten cents a pound for this work will have them sent to any part of the world by mail. That covers all postage, and two cents a pound for wrapping paper, mailing, etc, making about the cost of shipping. It would seem that every person who is interested in this work, might send and get fifty papers of this Leaflet, at least.

Fifty of these Leaflets would weigh, as near as we can calculate it, about four pounds. The wrapping and twine, would weigh something, a little more, but it is safe to say that if you will send forty cents, you will receive fifty Leaflets; if you send eighty cents, you will receive a hundred, and so on. This is a very small outlay for any person who wishes to help scatter this Truth. Why I am so explicit in this is that I am very anxious the works shall be very vigorously scattered. I would like for one hundred thousand copies of these Leaflets to go out as soon as possible. The money has been arranged for, to print as many as we can successfully circulate. One friend has written in offering one hundred dollars for the circulation of the Truth; and others are helping.

It remains for those who have not made a cash contribution to see that they help to circulate this Leaflet and I hope this will be a matter that will be attended to by all; I will gladly send a sample copy to anyone.

## THE LESSON COURSE.

The Lesson Course, as has been stated, has been

reduced to two dollars, and Prof. Cook has his clerks busy sending the Course of Lectures to all parts of the world; and those who desire to learn how to heal the sick, should at once place themselves in line. It will be impossible for any one to understand the Higher Metaphysics, until after they have been taught to heal the sick. That is the primary lesson which must be learned; you must have this spiritual understanding, and that can be best obtained through the primary lesson course. Those wishing this course should address Prof. T. M. Cook, Lock Box 374, Washington, D. C., U. S. A. His office is 1329 M St., N. W., Washington, D. C., U. S. A.

#### THE NEW EDITION OF CHRISTOLOGY.

The new book, Christology, is now out and is being circulated. It is an improvement on the first five editions in many ways. The text has been improved, the errors are very nearly all out of the new book, and in addition the Vibrating Treatment is given in full. This treatment has never been published in full before. It is in the appendix of the new book. The college has always sold the Vibrating Treatment at one dollar, but it is now published in Christology, and the book and the Treatment go together for one dollar.

Those who wish to give away quantities of these books can receive a discount, so that every vestige of profit is eliminated. My object is to scatter the Truth, broadcast it throughout the entire world, so that all may learn the Truth which makes us free. That is the cause to which I have dedicated my life, and everything that I can do in that direction I will do and am doing.

#### VACATION.

The church will take its usual vacation, commencing in July, and will close the last Sunday in June, until the first Sunday in September. Friends from abroad who visit Washington, during the summer months, are cordially invited to visit me at my new residence, 1329 M St., N. W. My new quarters are commodious, and in every way equip-

ped for the handling of the church work, being both elegant and comfortable.

If I succeed in obtaining time to go away at all this summer, it will be only for a short time, as my work is such that I can not now see my way clear for either myself or wife to leave home. God may open the door to this later on, but our work is first. The preaching of this blessed gospel, and the healing of the sick is the work our Savior has commanded us to do, and we are doing it to the best of our ability. God blesses us and all others who devote their lives to His work.

Lovingly Yours,

*Oliver C. Sabir*

#### INCOMPETENT DOCTORS.

More than two hundred doctors were launched on the world a day or two ago, by the College of Physicians and Surgeons, and President Andrew Sloan Draper, of the Illinois University of Illinois, took occasion in his address to the graduates to say some excellent things. Among other remarks, President Draper said there was no excuse for a blundering physician. An incompetent physician or surgeon is a worse peril to a neighborhood than typhoid fever or smallpox germs; yet Chicago and every other city is full of the incompetents, who pose as experts and spread disaster wherever they go.

"There is too much uncertainty and hideous blundering in medical practice," said President Draper.

The worse features of this truth is that much of the blundering comes from ignorance and lack of study on the part of the physician. The amount of guess work and trifling indulged in by many reputable physicians no doubt would be appalling if it could be known. In the same class with the really ignorant doctor, is the physician who possesses really good medical knowledge, but who fails to exercise it, for various reasons. It may be that he is too busy making money, or, as often is the case, he is calloused, without conscience—a seeker after his own pleasures.—*From the Chicago Journal.*

Evangelical Christian Science Church, Wednesday evening, May 20, 1903.

Roland B. Hazard.—There is Biblical authority for that in several places, and the one that I have most especially in mind is the 91st Psalm, where it says, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." There is another place in the Old Testament where it speaks of the Jews and their relations to the Egyptians, Ex., 15, 26, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." And in another place it speaks of him as their Father, that he would heal their land, if they would follow and do so and so. Deuteronomy 7, 15, 28, 27-61. If we understand the Scriptures, we read that it gives us power and dominion; and when we understand that dominion I think it covers everything that is against us, every so-called evil, and disease. I would say that the Bible is full of just such authority over these evils, so-called, such as sickness, sin, and disease.

“So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them be fruitful, and multiply, and replenish the earth, and subdue it; and have do-

This dominion of healing the sick inherent in man or not, is a question ceptible of a very great deal of difference. There is a certain class of metaphysicians who claim that they are the healers, that the power comes from the man; and you will find that you go up from that grade to the higher plane, and alone is considered to be the Healer. But the fact that God heals the sick in response to the prayer of the righteous, in and through the Christ. Now, that is what I believe. I do not believe that the human being can heal the sick. I do not believe that the Divine in man, when brought to bear in prayer to God in Jesus Christ, can heal the sick. I think that, if this idea, it is plain. I do not believe that God can heal the sick in the sense of Divine Healing. It is not our theory at all that man is the Healer. Our theory is that God is the Healer; that the power given in the book does not show that God has dominion meant that. The fact is, that when man created, sickness was a sin that was brought forth. Sin is but a creation of man; by man's sin, dominion is sin brought forth. So, when man is with every kind of error; God had no provision with it; God made no provision for the punishment of the provision of the universal law, that when a man commits a sin, that sin punished. I know very well that I am in the hand in the fire, I know it perfectly well that I am going to be burnt; I know it perfectly well that I am going to suffer the penalty. I know it perfectly well that I am going to suffer the penalty. If I am going to suffer the penalty, so to speak, against the moral law, so to speak, what we term a sin, that sin punished. I know only way I can get rid of the effects of sinning, turn my back upon it, go back to the paths of righteousness; and in the end, you can't go out and steal and say, I am going to be virtuous and go to glory. You have got to leave it behind you; you have got to make it behind you. It is not every one that says "Lord, Lord, I will enter into the Kingdom of Heaven; but it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

I believe we do heal the sick through

God in the name of Jesus Christ. Peter on the day of Pentecost said that God, through Jesus, did many wonderful works. God through us does many wonderful works, if we place ourselves in harmony with this universal thought of universal good.. But if we don't do that, then we can never heal the sick. It is not a power inherent in man; it is God Almighty's power.

Question.—It is said in the 16th chapter of Mark that certain signs shall follow those that believe, that they shall lay hands on the sick and they shall recover. Does that apply to all who believe, or does it apply only to one occasionally? It not, why can't all Christian people heal the sick?

Elder Albert S. Dulin.—All Christian people can heal the sick if they will. There is no trouble about their power to heal. Because they say they are Christian people does not make it so. All Christian people can heal the sick when they commence to be Christlike; that is, when they commence to leave behind them the unrealities; when they commence to recognize their own power and dominion; when they realize that they are hid with Christ in God; are one with the Father; endowed with the attributes of the Father; and with the power to exercise His prerogatives. I know before I ever attempted to heal anyone, I was afraid to use this power. I doubted the power, although I had been perfectly healed. Its very simplicity baffled me. Had it been placed in the form of some high-sounding rhetoric, something abnormal, I might have got hold of it, and have thought that was all right.

The refusal to surrender self, to come under the dominion of the Divine mind, and be governed by the spiritual law of wisdom and love, was a little difficult for me. I was surprised at the first attempt, and its success gave me courage. The resignation, or giving up of self, the sacrifice of self, as it were, upon the altar of Divinity, the sacrifice of this lower self that the Higher Self may manifest, is the rule to one becoming an instrument that God may use. The pure in heart, those who are without guile, the meek and lowly—not that meekness that is cowardice, but that meekness that is majesty—exhibit the spirit that doeth the work.

Bishop Sabin.—Don't the promises go to all mankind that believe? Jesus told His disciples to go out and preach this gospel, go all over the world, and these signs shall follow—whom? Shall fol-

low those who heal and believe what you say to be true. They will follow them as signs. Signs of what? Signs of believing, isn't it? There never was a believer from that day to this that could not heal the sick, never. There never has been a believer that could not heal the sick, in the sense that our brother has said, that we are an instrument in the hands of God to do this. The signs follow those who believe. You shall lay hands on the sick and they shall recover. It don't say that man is the healer, but man is the instrument through which God works, and that belongs simply to believers.

People who belong to the churches and can't heal the sick, simply are not believers in the sense that Jesus contemplated when He gave that promise. They believe as far as they have been taught; they believe as far as they can under the circumstances; but they have been environed round and about by centuries and centuries of ignorance and superstition, the power to heal by man became less and less marked, until to those who immediately followed Jesus Christ and His disciples. Now that is not true, it is not true because Jesus said a promise I give you right here: Go and preach the gospel everywhere, everywhere, and these signs shall follow those who believe your preaching, among other things they shall lay hands on the sick and they shall recover.

Now, all the advice I have to give to the Christian people who cannot heal the sick is simply to get yourself in line where you are believers; go deeper; strive after the spirit; and by and by it will come; then you can ask God for whatever you will, and He will answer your prayer; and you can lay your hands on the sick in prayer and God Almighty will heal them, That is the evidence of believing, and it belongs to one as well as to another. We are told that God is no respecter of persons, and how absurd to think he would be! How absurd to think that He would think more of me than He would of my neighbor! How absurd! We are all made upon a dead level, so to speak, God's perfect children; and if we exercise our proper rights and proper privileges, we can all do this mighty work. But if we sit up and say, Oh I cannot do it, it is not for me, of course it is not for you. You are not worth anything because you condemn yourself to start in with. Nobody that goes in and condemns himself to start in with is worth anything to him-



self or anybody else. You belittle yourself; you deny what Jesus Christ said, the power would be given to you. You deny your rights; you simply build up a stone wall before you. You belong with the dead;; you go to that crew; you do not belong with the living, God Almighty's living children; but you will live with the dead; there is your home. But it is the one who acknowledges his rights that God Almighty gave him; who puts himself in line with God's promises; who asks God for His blessings who gets; and He will give it every time, provided you ask with the spirit and with the understanding; and that spirit and that understanding is for one as well as for another. There is no doubt about that. Take this city of Washington. I do not suppose that it is an exaggeration to say that there are five thousand in the city of Washington who are healing the sick through metaphysical methods. It is something wonderful. I do not mean that there are that many people who are following that, as many of us are, to the exclusion of everything else; but there are a thousand and one little things come up daily, a mother's baby will get a bump, and she will give that bump a thought and kill it. Every little thing that comes up, metaphysics is having its effect in in a greater or less degree. It is broadening and widening every day over all the earth, and by and by sickness will become one of the things that are past, and soon will be no more; and then we are promised that the last enemy that shall be destroyed is death and that will be no more until we will have turned our faces toward the beautiful light of eternity where God Almighty reigns, and we will live in Him; and we will be perfect. That is what is coming of this blessed beautiful belief and the power that comes with it. It belongs to us all alike, and no more favors belong to one man than to another. We are all big I's.

Frank Adams.—Paul says that some have the gift of healing, some the gift of prophesy, and some the gift of tongues, meaning thereby that some devote their entire time to healing; some to prophesy, and some to tongues. We find that it is not every one that is a Christian, or we will say in the New Thought, that is healing; that belongs to the metaphysical movement, has studied it. It is not every one that does the healing that practices that right along, not that they can not do it; but some

devote their time to teaching others; some devote their entire time to healing; and I think every one that believes, believes that God is their life, their Creator,—I believe that every such one can heal the sick; and I think the statement is true without any question that these signs shall follow those who believe. It does not mean that everybody must necessarily go forth and heal the sick. That is not all there is to this movement; that is not all there is to Christianity; but if occasion requires it they have that power; it is God-given; and as our brothers have both of them said, He is no respecter of persons. Any one understanding their own being, their relations to God, and understanding what God is, can heal the sick. I believe that is true; and the reason that Christian people don't heal the sick is because they have not studied; they have an idea of God that sometimes He is mad; sometimes He is happy; sometimes He punishes them, and sometimes He blesses them. That kind of an idea will never leave any one in the place where he can heal the sick. They must first learn that God is omnipotent love; learn their relations to God, and then they can heal the sick. That is the reason Christian people can't heal the sick; they have the wrong idea of God.

Roland B. Hazard.—The thought occurs to me in regard to the laying of hands on the sick, now in our modern times we have electricity. When one comes to our house and fits it up with electric wires and appliances, we have light; and all who are connected with the power can get the light. If I try to imitate somebody else's house, and have wires put in my house, it may appear like somebody else's house, that is fitted up; it may look that way in the day time; but when night comes on and I am asked to demonstrate the light, I find that I cannot, because, without connection with the central power, I would have no light. But the moment I have that connection with that power I can turn on the current and have the light.

Now if we are believers in the sense that Jesus Christ intended that we should be, I believe we are in connection with that power that heals; and I believe we are the conductor through which this power works. Even though we may look like believers; even though we may talk like believers; it won't manifest the least light, unless we are connected with the Great Central Dynamo. There is

the power. We are the wires that lead from the Dynamo. If we can demonstrate this power of laying on of hands, it shows that that is true. But as our brother has said, the fact that people say they are believers, does not make them so. We can demonstrate this power of healing through the laying on of hands, if we are in touch with God; if we are in harmony with God, the healing comes through us. In other words, we are the conductors through which this power goes to others.

### THE NEW BIRTH.

The person who has the new birth exhibits—it is a manifestation of the fruits of it—a hungering and a thirsting after the Truth. That is the result of the new birth. It takes possession of the very soul and is the all in all to the person who has the new birth. They have a desire, a hungering and a thirsting after righteousness. As our Savior said, "Blessed are they which hunger and thirst after righteousness for they shall be filled." That is the way with the person always who has the new birth, he hungers and thirsts after righteousness. We have to have this new birth before we can enter into the Kingdom of Heaven, harmony. The Kingdom of Heaven as we understand it is within. We have to have the new birth, it is a borning over, we might call it. It is leaving the old path and coming into the new life, a coming from the carnal into the spiritual. You have come into life, then when you get there you get into Heaven; but you never get to Heaven without the new birth, never. You cannot follow this road, this broad road, that goes down to death, and get this new birth. The new birth is the love of God Almighty grounded into your very soul, so that it takes possession of you. This, then, is Christian healing's faith in God and Christian righteousness. Just as Jesus calmed the troubled waves of unbelief when His disciples were so disturbed, so we should walk on the water of our troubles, stand firm in that purer region above the raging sea, and utter those magic words, "Peace, be still!"

When we are alone, we have our thoughts to watch; in our family, our tempers; and in society, our tongues.—*Hannah More.*

### PRAYER.

All Christians pray to God to heal their sick; and if they did not believe God would heal their sick, would they pray? The reason why so many prayers are not answered, and the sick are not healed in reply thereto, is because of the lack of understanding. The prayer which heals is the prayer of understanding; and all who understand this prayer can ask God for healing, and God will heal them in answer to their prayers. It is the prayer which is filled with doubt which is never answered; for the apostle tells us that the prayer of doubt is of no force.

The student of Divine metaphysics can master all material surroundings, which include sickness, sin and poverty. God will control all if you ask, seek and knock.

This is the Truth which our Savior has told us that we shall know and it shall make us free.

If it be true that God, through man, does heal the sick, and this healing power can be acquired and practiced by all, what a blessing to the human family this knowledge is!

God is Eternal Life, and He never created death.

It would be just as impossible for death to come out of Eternal Life as it would be for a streak of darkness to come from a sunbeam. Death itself is a sin, created because of the sins of man, and is a punishment for the sins of man, and so soon as the human family arrive at that degree of spirituality, which they should and which they will, then death will be destroyed, our bodies will be spiritualized, and we will walk with God and walk with man as Jesus did. That is the milenium for which I and my co-workers are laboring.

The beauty of this metaphysical Truth is that no one has to believe the word of another in order to be convinced of its truth. The Truth can be demonstrated by one person as well as another, so soon as such person becomes equally well posted. God, when he created man, created him in His image and likeness, and endowed him with power and dominion over the fishes of the sea, the fowls of the air, the earth and all that in it is. Man has that power and dominion now, and the only reason that it is not exercised by all is because of their self denials. They say, "That is not for me. I can't do that." Solomon says: "As a man thinketh, so is he."



### QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, May 27, 1903.

Question.—What is the best method to learn the principles of metaphysical healing? Can one learn it as well as another? In other words, is there a special preparation of the mind necessary for the taking up of this study?

Bishop Sabin.—The question just read is one of a good deal of importance, and the questioner doubtless represents a very large class. The first part of it is, What is the best method to learn the principles of metaphysical healing?

I reply that the best method in my judgment is to lay down a certain line that you want to pursue and follow that line strictly, right straight through until you learn it. Now, for instance, if you want to learn the writings of any given metaphysician, take his writings and learn his system before you take up anybody else's. I suppose that the most of us would like for everybody to take our system first. I feel this way, that the system I have been sending forth has some more merit than the others in this one particular, that we make Jesus Christ and His teachings the bedrock of our philosophy. When Jesus Christ told His disciples to take His gospel and preach it all over the world, He told them that certain signs would follow, certain results would follow, to those who believed. That is about the only distinctive feature that I can see between the Evangelical Christian Science Church teachings and some others. We make the teachings and the example of Jesus Christ the bedrock of our philosophy, and we know we are right because we have the "signs following;" the fruits of the tree tell us that we are right.

Now, I would advise anybody that came to me and asked me what I thought was the best method of learning metaphysical healing,—to take up the metaphysical writings that are issued by this church organization and written by me and learn that system, learn these writings absolutely; and when you have done that and come into the realization of the Truth that heals the sick, you can take up the writings of everybody all over the world, and you can bring them in to your mind; you can clothe your skeleton, so to speak, with foliage, and the branches

will be brought out strong and beautiful; it will add itself to your store because you have the knowledge of the Truth that heals the sick and you can detect error with as much readiness as you can detect black from white.

I am going to give you a little illustration. I was getting out a certain leaflet at one time, and I wanted an article from a lawyer. There was to be a certain number of articles in it, written by different classes, and I wanted one written by a lawyer, as a lawyer. There were two lawyers in this city that I knew very well that were in this metaphysical thought, and I said to them. You gentlemen, either of you can write that article, but I can have but one article; consequently, you can decide between yourselves which one will write it. They talked it over after I went away, and one agreed he would give the other twenty dollars to assist him in writing the article. That is, each one would write a part of the article, and the first one would father it, that is, he would claim it as his own; and they prepared the article in that way. When I got ready for the article and said I wanted it he said he had it. He had it written on separate pieces of paper, and when he began to read soon I began to detect error, and I would say lay that aside. Then he would read another, and I would say, That is all right, I will take that. We laid those that I accepted and those that I rejected in different piles, and there were some doubtful ones, and I had them laid to themselves. When he had finished I had him read the doubtful ones again, and accepted those that I wanted. Now, I knew nothing about the agreement between the two, but it so turned out that I threw out every word that the lawyer had written who claimed the article, and every word that the other one had written I retained. He said he could not let me have it that way, but he finally did let me have it, signed his name to the article, and I published it. These lawyers fell out afterwards about something and got to quarrelling, and one accused the other of telling me what he had written, so they came to me and asked me if he had done so, and I told them I did not know anything about it, that I never knew that two had written on it.

I tell you this illustration to show you that when you come into the spiritual understanding, you will detect error just as quick as you detect the light

from the darkness. It is impossible to mislead you. There is no book in the world that I have read on this subject but that has worlds of Truth, worlds of Truth, and I have never read one but had error in it. The way to do is to take up one system and learn that completely and perfectly, and then you can go on. If you were to ask me whose system to take up, I would of course say take up mine. If you cannot take up my system, take up the best one you can get. You can decide that. I am not going back on my own writings, in the first place, because I believe that God dictated them; and I know they are good because we have students all over the world who are healing the sick. Now, that is my advice on that first question.

Coming to the second part of this question, Can one learn this study as well as another? I reply that one can learn it just as well as another, provided each commences with a mind prepared equally well. You take a person who is involved in the business affairs of life, head over heels in business or in politics, or whatever his business may be, and he cannot learn this Truth hardly at all, simply cannot do it. The mind has to be prepared; you have to have the preparation of the mind that is hungering and thirsting after the Truth. Now in our experience we see this so often. We will have one student,—when it rains like to-night,—I am not saying that all of our students who stay away are no good, because if I did, I would be mistaken; but anyone who allows little things to interfere with his study of the Truth, or allows any opposition to keep him away, he is no good, he is no good either to himself or anybody else, and such a one will never be until he gets over that lethargy. I do not suppose that it would hardly be possible to have a rain that would make me think of not going to my church. Since I first came into the study of this Truth and long before I commenced to lecture I never allowed any such thing as the weather to affect me in the slightest degree.

We have a heavy rain to-night, yet many are here. They are the material out of which great workers are made. It is the ones who are hungering and thirsting after righteousness; it is those who have received the new birth; and you take one of that class of students, and what a beautiful thing it is to watch their progress; they climb; they go up and up; there is no holding them back, because they

are immersed with the Holy Spirit, and it fills them. Well, now, you take a person of that kind, and their mind is prepared; they can learn his truth a great deal better than a person that is not prepared.

But all persons are born of God with the same inherent rights. We were all endowed with the same power and dominion and every person has a like ability to learn the Truth and heal the sick with the others, provided they apply themselves. God is no respecter of persons. He loves us all alike, and we can all be alike if we will only try. But the special preparation for the student who has taken up this work is to be always in prayer. The apostle tells us to pray without ceasing and in everything give thanks. I used to think when I read that, that it would be a singular thing for a person to pray all the time; but after you come into this Truth you will find that your life is a perpetual and constant prayer, always in prayer, walking in the street or riding in the cars, wherever you are your mind is in prayer all the time. I think that is true of every person who is filled with this holy spirit of love which heals the sick. Now, that is the substance of the answer that I give briefly to that question.

Question.—Will the signs following be with every believer, or are some more favored than others with Divine gifts; and if so why?

Elder Albert S. Dulin.—That question has been handled in so many different ways, but not presented in the same language. The signs follow the believers, if the believers exercise the prerogatives that are their birthright. If some are more favored than others, it is not by any special dispensation, but is by virtue of the fact that they labor more than others in the vineyard of love. If we make use of the truth that we have, we will reap the harvest. If we sit down in the shade of a tree and meditate and say, Yes, this is all very pretty; I believe it; it is very idealistic, and that is the end of it, for believers like that, the signs seldom follow. But as Col. Sabin has said here, when one is filled with the desire to give as he has received, when the blessing of the spirit takes possession of his whole being, quickens him with the newness of life, he has the soul's desire to impart that which he has to others; and in the language of the boy "he gets busy," spiritually.

This "getting busy" make us more spiritual. Divine power and gifts are obtained like all other power, and that is by labor and sacrifice.

A. B. Eaton.—The word "favored" is wrongly used in this connection. God has no favorites and favors none. Now, we are all children of God and joint heirs with Jesus Christ. If the results are greater for one than another, it is because the one has studied more, absorbed more of the Truth; in fact, has followed the command, to ask, to seek and knock. If I sit down and wait for anything I can hardly expect to obtain it; but if Bill Jones gets up and works for the same thing and succeeds in getting it, he is not favored, but is simply getting what is due him.

That the results are greater for one than another cannot be denied; but it is always the worker who has the best results in metaphysics as in any other line of life. Persistent effort is a great thing, and it counts especially in this thought.

### THE LIGHT OF THE WORLD.

Man is constantly seeking for light, no matter what his station or sphere of life. He realizes that ignorance is darkness and that in such a condition true happiness is never found. Only the lower orders of the brute creation shun the light of day and seek the dark, unwholesome places. Man understands that light is essential to the noblest growth of both the body and the mind, and as a natural sequence darkness is antagonistic to all the better conditions for which he may be seeking, and to which he has the Divine privilege of attaining. The light which penetrates the atmosphere with its electric and invigorating force is as essential to existence as air, food and water. If the light of the sun is a positive necessity for man's physical existence and development, what shall be said of his spiritual being? The light shed abroad in the heart and soul of man is the wondrous engine through which are evolved the higher or spiritual forces that raise mankind above the animal kingdom and make him but little lower than the angels. "This is the true light which lighteth every man that cometh into the world;" in other words, the manifestation of the spirit which was in Christ Jesus, and this is the light of men. Mankind is now seeking with greater zeal and earnestness than ever before for

this true light, "before which pain, disease, poverty and suffering shall speedily fade away, and soul and body shall rise to the grandeur of noble manhood and to the realization of a more perfect life." When the overshadowing rays of the "light of the world" shall penetrate man's inmost being and shall become the energizing principle and all-potent agency in guiding thought and action, they shall attain to heights of wisdom, knowledge and power which shall fit them to become, even as St. Paul said, "sons of God and joint heirs with Christ." This is not a mere fantasy of mind, for vast numbers throughout the world are daily bearing witness to the wondrous power resident in mind through the recognition and unfoldment of this spiritual and Diviner self, resident in every human soul.

It is apparent that there is, then, a certain and secure pathway by which the man of courage and unfaltering determination may emerge from the darkness of ignorance and sin, from disease and suffering, and escape the dismal consequences, which are sure to follow in the train of his error of thought and deed, a Divine plan by which man, whatever his failures or mistakes may have been, may become enfranchised, unbound and free, with the strength to stand in his greater manhood and in his Divinely inherited birthright "as a child of God and joint heir with Christ." This pathway will become consciously revealed to man when he shall truly enter into his princely estate, acknowledge his Divine sonship, and recognize and assume the inheritance of power which shall enable him to overcome darkness and disharmony and to manifest the Christ spirit, which is most truly the "light of the world." Then he will have put on the "whole armor of God," so that he shall "stand against the wiles of the devil" and be endowed with strength to "wrestle against the rulers of the darkness of the world."—Henry S. Taft, in *Practical Ideas*.

"Where dost Thou tarry, God?" I cried;  
 "I've sought Thy presence far and wide,  
 In thought I've ranged Infinity,  
 But still, alas! I find not Thee.  
 Wilt Thou not show me where Thou art?"  
 "Look," answered God, "in thine own heart."

—Susie M. Best.

## MAN AS A THREE-FOLD BEING.

JANE W. YARNALL.

"Know thyself," is an injunction of a very wise philosopher of Greece, which was considered of such importance as an admonition to men, that it was carved in stone and placed over the doorway of a temple in Delphi centuries before the Christian era. It has been quoted as a wise injunction for centuries, but seldom heeded with any consciousness of its importance as a practical admonition.

Since the advent of this metaphysical movement we call the "New Thought" we are more alive to the importance of many of the sayings of the ancient sages and seers, and none more suggestive of the inherent possibilities of man than the above, which is but a hint, that by knowing the self we shall make important discoveries of practical value. It has been the habit of mankind in general, (as a result of prevailing thought and opinion), to consider that man as a visible conscious being HAS a spirit; while with a better understanding of what being *is*, we find that MAN in his real being, is spiritual, and that the spiritual entity HAS a visible form by which he is to express what his conceptions are regarding principles and things, both seen and unseen, as well as his conceptions regarding himself, his origin, his powers and possibilities.

While man believes that his visible form of flesh is himself, he will express more or less of the negative side of existence that tends to death, and he will continually look forward with fear and dread of the final end of all things on the objective plane, not realizing that his anticipations and dread have a tendency to bring about the very thing he fears; while to make himself consciously acquainted with the truth of being, he will learn that he is already the perfect offspring of the eternal spirit of good; always perfect, always free, and that every power and every aspect of the Father is continually imparted to him, and that he is heir to all perfection. He will learn also that it is for him to express that perfection in and upon the body of flesh, and to establish harmony in all his environments. Such is the possibility for every living soul. Then comes the question why does he *not* so express perfection when we so often see him sick, lame, blind and generally miserable?

Let us understand that every individual does express innocence, purity and perfection (as a rule) when first ushered into the world in infancy; and as it is, in its years of tender plastic babyhood, and childhood subject to mental influences common to every household, and every community, which often tend to vitiate or destroy that innocence and purity, the child gradually loses the beautiful expression of perfection we so much love and admire in children and youth. What better evidence need we want of the daily experience as we see the infant grow to childhood and the childhood to youth, and the youth to manhood? The individual is always the same, but the person changes, and the change is always due to mental influences to which it has been subject, quite as much, if not more than the example set before it by parents and elders. We should not lose sight of the fact that the visible man represents the perfection of the spiritual entity *only* in proportion to his conscious recognition and loyalty to the perfect law of his being.

To the human being is given a conscious department of mind which is capable of understanding the distinction between the true and eternal, and the false and perishable. If after arriving at the age of reason he persists in the idea that his form of flesh is himself, he will find himself so wedded to the objective side of life that he will not as readily see the orderly process of reasoning from cause to effect, and will judge all things by sense evidence, thus shutting the door against the higher consciousness, and dwarfing the soul as it were, and causing the physical to express more and more of the grossness of materiality. He ignores the oracle within that is always prompting him to look higher than what the eyes can see. He forgets that we are admonished to judge *not* according to appearance, but to judge righteous judgment, which means according to Divine principle. That oracle within is the Divine self; the invisible prompter of every living soul, though not recognized as such by the thinking, reasoning individual, until the soul is awakened to know. The mistaken idea that soul and spirit are identical is very misleading, and has stood for ages as an obstacle that helps to darken the understanding of what true being is. We need to understand that man is a trinity in unity; a three-fold being which is one phase of his likeness to God.

The Apostle Paul defines the three-fold nature of man as "*Body, Soul and Spirit.*" "*First the natural and afterward the spiritual.*" The natural man is the flesh man who is subject to natural laws. The natural law makes it necessary for the natural man to eat of the natural productions of the earth to nourish and sustain the physical body which is of the earth earthy. The natural man will suffer or enjoy according to the quality of influences he is subject to as an infant soul. The infant is but an animal until a conscious intelligence begins to be manifest. Then is when the soul begins to awaken, and by degrees it becomes more and more conscious of its powers; and as the infant grows from infancy to childhood, and from childhood to youth, and from youth to manhood, the soul feeds upon the ideas, opinions and influences by which it is surrounded, and it unfolds in consciousness according to the character of what it feeds upon. If it is taught of the correct view of life and origin, and does not allow evil influences to vitiate the sentiments of purity he has been taught, the soul will expand and unfold to the higher conceptions of being and destiny, that will shine forth in character, as well as in physical perfection.

When we say the soul feeds upon the ideas and influences that surround it, we mean that the soul is dependent for growth and unfoldment upon correct thinking and teaching. In other words, the conscious thinking faculty is responsible for the souls advancement toward knowing its powers, and also for the mistaken ideas and beliefs that retard its growth. When we think we are poor miserable sinners, or worms of the dust, we shrink and dwarf the soul correspondingly, and a similar condition is mirrored upon the body. When we begin to think we are losing strength and vitality, and give voice to the thought we are preparing the way for its manifestation. When we begin to count the years and talk of old age and loss of faculties, how can we expect anything but the manifestation of the very thing we deplore? We make a magnet of ourselves that attract the thing or condition we dwell upon, brood over and dread; and then we wonder why we suffer such conditions.

We need to keep ever before us the fact that we are children and heirs of all that God is; and with that realization we can lose nothing, and the soul will shine forth confident of its oneness with all

perfection. With this realization we save the soul from human error; from a mistaken conception of itself, and from all that is fatal to satisfaction in the earth experience.

There is wonderful growth for the soul by obedience to the teaching of the Christ. His repeated admonition to "*keep His sayings; abide in His words*" etc.; and did He not say, "*Of all that the Father hath given Me I can lose nothing?*" How many of us are keeping that saying? Are we not more accustomed to speak of loss of memory, loss of ability in certain ways, and loss of skill in such matters as we once took great pride in? We are most of us ready to acknowledge that every good and perfect gift is from the Father, and with that acknowledgement let us couple it with the above statement, "*Of all that the Father hath given me I can lose nothing.*"

We make such statements without any fear of presumption when we realize what true being is; and we find our powers augmented in proportion to our realization of what we inherit. We have often failed in our *doing* because we attempted to *do* from a wrong conception of being. The visible flesh man is but the representative of the spiritual self, and as God is the Father of the real spiritual self, we can readily understand what Jesus meant when he said, "*Call no man upon earth your Father.*" He did not say God is *My* Father and not yours, but He said, "*Our Father;*" and it is in the oneness he taught so clearly that we are helped to realize more fully what we are. In this one *very important* point we have always missed the mark of our high calling.

We have not dared to think of ourselves as Sons of God because we were told so much about our sinfulness and depravity. The beloved disciple said, "*Now are ye the sons of God,*" meaning the true self—but the realization comes only by soul development. As sons of God we are to express all those Divine and changeless principles, Life, Love, Truth, Wisdom, Power, etc., that radiate continually from the Father and that we in our turn must give forth to the world, knowing the supply can never be exhausted, and the more we give out the more we receive of the abundant life. We read in the Gospel of John "*For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.*"

The whole aim of the "New Thought" teaching is to convince man on the plane of human intelligence that all that is divinely perfect is INVOLVED in his being, waiting to be EVOLVED; and that satisfaction can never be realized while he is ignorant of the fact, nor while he is in doubt concerning himself, and his inherent powers.

When he begins to understand the three-fold nature of man, he will cease to hold the man of flesh as the image of God, except relatively, and he will know that the LIVING SOUL is the connecting link between the human and the Divine, and he will realize that human error is the only obstacle in the way of the soul's perfect realization of its oneness with all that is Divine; so we see the necessity of rooting up every error, which are the plants that the Heavenly Father hath not planted, and which the Master said must be rooted up. As the first and fundamental error of the race is the mistaken conception of himself and his origin that is the place to begin the rooting up process. One who pursues this radical change of thought and belief will soon find the multitude of errors that are the children of the parent error will very soon die out if the first is rooted up, after which the claim to all that is good and desirable will be manifest as a reward.

### "THOUGHT."

"A man without a thought for the future must soon have a present sorrow."

Good thoughts must precede all good actions. No deeds are accomplished—no great results can be attained without proper thought. Thought is the seed of every work of this world's progress.

This is an age of thinking, and those who have succeeded in making others think with them are usually those who had to first think for themselves. Thoughts without labor, however, are but dreams; if they appear practical, then carry them into execution. The great World's Fair was at first but a thought. The achievements of nations and their people were fostered first in their brains. One must go to some trouble to acquire knowledge, and even though easily acquired, many people would be content with ignorance rather than go to too much trouble. But ignorance is a calamity—ignorance has its penalties.

He who is ambitious thinks, and he who thinks

understands and acts. Real thinkers of new thoughts are scarce indeed. There are innumerable dreamers who merely sigh and yearn and wish; but they are inculcators of discontent, discouragement and pessimism. Be a practical thinker.

Cultivate practical ideas; endeavor to think in a happy vein and carry into execution such thoughts as will serve to make the world brighter or better—thoughts that make men and women wiser and happier. It is wise thinking that enables you to see in men's manners and conditions the work of their thoughts.

To know human nature better—to appreciate the world more, it is necessary that you study, observe, think. To know yourself, think. To improve yourself, think. Take a mental inventory each night of your day's thoughts; weed out the idle, empty, valueless thoughts. They do harm. Then develop and materialize those that make for your advancement—whether spiritually, physically, or in a worldly way. They do good to all.

Every man's progress and prosperity are examples to be set for others—examples that set us thinking for ourselves. Comparisons are beneficial. Soliloquies are healthful.

There should be a striving for more systematic thinking to insure systematic effort. A man's trying to do or direct a half dozen things at one time is apt to result in work not in accordance with their value and importance; before you can properly control your actions and your commands, it is imperative that you first learn to control your thoughts.

Don't think aimlessly. Think wisely. This can be accomplished by mingling and talking with the wise. You can never begin to do if you never begin to think, and it is this very lack of thinking that leaves so many men undone, incomplete in the workshop of life.

Mature thought is the creation of wise companions and of sensible observations. Good thoughts teach us to see sermons in the very stars overhead and the green grass under foot. "He is never alone who is in the company of noble thoughts."

The great trouble with most mankind is they are so oblivious of the real object and duties of life that it requires some stern or severe lesson to suddenly set them thinking. They then think back instead of thinking ahead.



They then think of their errors instead of their resolves. You cannot begin too early to train the mind to high and noble thoughts, to plausible, practical ideas. This world needs thinkers of to-morrow, not yesterday, thinkers who uplift and progress—men and women whose work will always remain monuments to the results of thought.—*Samuel A. Davis.*

### THE NAME MOSES.

It is a curious fact, unknown perhaps to a majority of readers, that Moses of Scriptural fame was called by eight different names in various places in the Bible. Bathit, the daughter of Pharaoh, called him Moses because she drew him out of the water. Jachebed, his mother, called him Jekuthiel, saying, "I had hoped for him." Miriam, his sister called him Jared because she had descended after him into the water to see what his end would be. Aaron called his brother Abi Zanuch because his father had deserted their mother. Imram, the father of Moses, called the boy Chadbar because he was again reunited to the mother of the lad.

Kethath, the grandfather of Moses, called him Abigdor because God had repaired the breach in the house of Jacob. The nurse of the grandfather of Moses called him Abi Socho because he was once hidden three months in the Tabernacle. All Israel called him Shemaiah because "in his day God heard their cries and rescued them from their oppressors."—*Los Angeles News.*

"Change your attitude towards the dollars you have. Tell them they are of no use until they are expended. As you see them lying about say to them: Idle dollars, go to work. Go out and circulate about. Each one of you go and pay a million in wages and debts. When I need you, come back again. You are useless and have no value until you go to work. Then LET them go to work, knowing that, when you send this thought with them, they or their fellows will come to you to be set to work."

From "*Dollars Want Me*," by Henry Harrison Brown, *San Francisco.*

It is better to write one word on the rock than a thousand on the water and the sand.—*Gladstone.*

### IN GOD'S CITY OF GOLD.

JOHN G. QUINIUS.

Everlasting is life!  
Earth's sun shineth bright  
On both sorrow and wrong,  
Might and right.

Everlasting is life!  
Death stilleth all pain,  
Enabling each of us  
Peace to regain.

Everlasting is life!  
In God's city of gold  
Forever our eyes  
Heaven's beauties behold.

Everlasting is life!  
Ills cast we aside  
For splendor and joy  
With Christ we abide.

Everlasting is life!  
Yes, for you and for me,  
In Jesus our Savior  
True believers we'll be.

—*From Watchword.*

### THE HOUSE OF MAN.

The house of man is his own body when the unclean spirit shall have gone out. It has been cleaned and garnished and stands in dignity and splendor, emancipated from the evil by his renunciation of all shining and has been left in a freedom of peace. What change may have taken place during the time the evil spirit has been gone? It is not enough to be rid of the evils, we must be filled with the good.—*Rev. H. Van Dyke.*

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, it is to be all but dead.—*Selected.*

## MOLLIE MIDGET SERIES, NO. 2.

## TO OUR SWEET MOTHERS:—

While you read this Star Story to the children,  
you too, will get a blessing, for "deep meaning of-  
ten lies in childish play."

Yours, for the Midgets,

M. M.

Pretty flag, pretty flag, cried my child one day,

Tell me where your flowers grew—

Where the red, the white, the blue

Got their colors gay.

Little boy, little boy, whispered voices low,

We are glad you like us, sir,

For we keep the world astir

As we in the breezes blow.

Floating flag, floating flag, is but God's perfection

Earth and sky are joined in you,

But your colors never grew

They are Heaven's reflection.

## TOTS DEAR:—

This morning something awakened me, long,  
long before daylight. Rubbing my eyes, I looked  
about, but could see no one. I arose and went to  
the window and there was a dear Bo-Peep Star,  
which, to my delight and surprise, said: "Good  
morning, Miss Molly, don't you know who I am?"  
I said sleepily, "No-o-o." Then said the star:  
"Wake up and listen, for I am the little birthday  
Star you wrote about in June; it is my turn to help  
you, now. I am having a good time up here, I can  
tell you. We heard you say you were going to  
write a Fourth of July birthday story about  
"Stars," so we are going to tell you some wonder-  
ful, true stories, for the children: The bible says in  
Ps. 19, 1: "The Heavens declare the glory of God  
and the firmament sheweth His handiwork."  
This book is the best story book we know of. Why  
don't you teach your mothers and teachers to read  
these beautiful stories to their children, instead of  
so many foolish ones, I would. Well I want to  
tell you that we Stars have no time to be idle, we  
are bees and the sky is the bee-hive; we all have to  
travel great distances and learn many lessons from

the earth, sky and sea. When we are old and wise  
enough, then we can rest forever, in one place and  
are called "Fixed Stars." I am going to say good  
bye now, so my little sister Stars can tell you their  
beautiful stories, which they have told me. Give  
my love to "Dearie," and the class. This one, who  
will speak now, has the name, "Phœbe, which  
means shining. Adieu." This is the story of  
the first little Star: "Many years ago, I was glad  
to be of use to the Father of your Country, Mr.  
George Washington, for he was such a good man,  
and tried to make people understand themselves.  
then to read and think for themselves, and say the  
kind of prayers they wanted, to 'Our Father in  
Heaven;' he also wished to have a banner, which,  
would be to them a lesson in itself, and I am known  
as the 'Flag Star.' To-day we are to tell you about  
three good women, whose lives connect us very  
closely. One day, Mr. G. Washington with two  
men, carried a very pretty flag to a lady's house, to  
ask her what she thought of it; (for women always  
know better than men what is pretty and sensible,  
too.) It was evening, when they met to talk, I  
was shining bright, and, peeping through the  
window, could see the little group and hear them  
talk. Suddenly the lady looked up—people should  
always 'look up' when they want help—when she  
saw me she smiled, and I twinkled for joy, then  
had a strange feeling and seemed to be folding up,  
then opening wide out again; the lady reached for a  
piece of square paper, which she folded five times  
just as I had done; then she took her shears and I  
heard a voice say:

Only clip,

One snip.

Unfolding the paper, she held it up and said:  
"You see, Mr. Washington, that Star has only five  
points, like a snow crystal, and is not the like the  
one you have already." Mr. Washington came to  
the window and raising a large field glass, looked  
sharp at me. I knew he was a soldier, and I was  
frightened, for I thought the glass was a gun. I  
stood very still and heard him say: "Yes, yes,  
Miss Ross, you are right, you are right: women are  
always right." Long live the name of Betsy Ross.  
Now, can you tell us anything new about the  
stripes? Yes said Miss Ross, modestly, I can; for  
everything has a meaning and should have its  
meaning brought out. The stars and stripes are

not our thoughts, but God's; we owe everything to Him; for, do we not see His banner of red, floating in the Heavens at sunset, and often at sunrise, too; and are not the white stripes the snowy robes of the beautiful peace-angel clouds floating o'er us? And how wonderfully wrought is the blue field or carpet—strewn with bright star-flowers! I can fairly see the dear angels as they "tread to and fro, with songs sweet and low."

"After all, God is the best teacher; for what great meaning lies in the number thirteen. It stands for the first Lights in the Kingdom of Heaven. United, stood these first thirteen, and have we not, as Christians, shone out ever since, one by one? Let our stripes always remain as they are, but to the thirteen stars add a new one at the birth of each new state. This will be God's benediction, according to prophesy. Daniel 12, 3 reads: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and forever."

"Mr. Washington and the other gentlemen were no longer in doubt, and I was accepted forever! How glad I am to be of some use to both earth and sky. Now, good bye, my little sister Star will tell a short story."

Along came a beauty, which said: "I am the little Liberty Star. I always travel with Miss Independence. Some call my lady 'The Goddess;' she is beautiful. This is her birthday, and while she is old, she does not look it, for she is always doing good and too busy to worry. Such people never seem old. Can any of you little Midgets tell me, how old dear Goddess is? Where the bell is that rang on her first birthday? The name of the birth-place? Where her cradle is? Her work is really so beautiful, she is worth finding out about. Why, she climbs up on very high buildings and looks all over the city, to see what is going on. Again she can be found away out in some harbor, holding a torch in her hand to throw its light far out across the waters. She is also found in beautiful buildings, holding the lights to show visitors all the beauty. She has the right idea about birthdays, for she gets very tired when the people celebrate hers in such a noisy way. She would rather give than receive presents and holds out the Olive Branch of Peace and Wreaths of Laurels to whoever will work and earn them. But she says on her day,

she would like to have The Star of the East rule; and so we leave you. Ah! here is the Star everybody knows; it is drawing me up to itself now, I am so dizzy, but look! Clouds are lowered and formed into steps of marble.. The Star never moves, but shows me a golden apple—as I raise the top I see in its heart a star of five points. Each point has a letter, and spells a child's name. The Book tells us the name of the five letters, can you guess? The mother's name is Mary. This is His Star, and should be written in the heart of every person. This Star seems to control all others, for I see passing in line a star dog, a great bear, a wagon, a swan, a whale, shooting stars, falling stars, and oh, so many, many wonders. I can not tell you half, so I'll just leave the rest for you to imagine. Now I wonder about every apple I see—if its heart contains a perfect star? Has the Day Star arisen in yours?

With Love,

MOLLIE MIDGET.

P. S. A little neighbor girl just came in and said: "Dear Miss Molly, you were so good to me last week, when I was sick, I wanted to thank you by helping you write your Star Story. Ethel is seven years old."

STARS.

Look! do you know what those things are that are shining down on me this time of night? Then I heard a little voice in my ear, and it said to me, that they were bright stars shining on me so bright. Look up in the sky and you will see the moon that is going to come, too. Those pretty stars are not big, but they are small. Can you guess how many little houses Mrs. Star owns? Well, she owns five houses and they are all going round in a ring and they spell the name of

ETHEL.

A person, you must understand, never rises higher than his idea of Deity. You may take any nation, and if their idea of the Deity is upon a low plane, they never can rise above it. But when you take a nation that has got Infinity of God as their conception, there is no boundary either to the ambition or the ability of that people. What makes this Anglo-Saxon people so great to-day is because they recognize the infinity of God, and that is what makes them free.

## BE GUIDED BY FAITH.

Doubt, if recognized, will hang like a pall between you and the blessed light of Truth. Doubt will paralyze all your efforts to reach the higher life. Shun doubt as you would a viper. Put your trust in the Eternal Principle of Being, whether you can see with the intellect a clear path opening before you or not.

The very first step towards the higher wisdom is to have faith. If you have faith, "even as a grain of mustard seed," you have only to follow that faith and the Spirit will lead you into the Path of Wisdom and Truth.

"Blessed is the man who doubteth not in that which he alloweth." Lay aside all doubts, do the best you can and then leave results with God. Above all do not spend your time and mental energy in *regretting* things you have done in the past. Have faith in the Principle which inspires you. If you have made mistakes, as everyone does, do not dwell upon them, but put all your trust in the Divine Principle which works in you, and similar mistakes will be avoided in future.

The best way to overcome any bad habit, for instance, is not to indulge in self-commendation or to rely exclusively upon the power of the mortal will, but to let go mentally of the material manifestation and seek the help and guidance of the Spirit. To condemn yourself for a habit is only to strengthen its hold upon you. It grows by your recognition of it, and condemnation amounts to recognition. Refuse to recognize a bad habit and it will drop away from you, provided you turn your mind-force into other channels.

Self-condemnation leads to the most unpleasant forms of inharmony. Carpenter, the great English psychologist, says: "When a man acts in opposition to his conscience he has taken his first step towards insanity." He has become a "house divided against itself," and sooner or later is bound to reap a harvest of inharmonious vibrations.

There is nothing that will help to harmonize you and bring you into a condition of poise like a firm belief in the oneness of all Life. As you progress in your understanding of this mighty Truth, you will find things taking their right places in relation to you. Doubt will cease to exist in your mind. Doubt cannot exist where truth has once

gained a foothold. And the greatest of truths is this fact of the oneness of the Universe.

If you have no faith at the outset and yet desire to know more of this great truth, wait and listen daily in the silence for the voice of the Spirit to impress you and faith will surely come. Hold yourself passive to the higher forces. Do not try to realize the truth intellectually. Do not think too much. Do not get on any kind of a mental strain. Keep the mind on pleasant thoughts, or as near a blank as possible, and *listen*. By and bye the "still small voice" of the Spirit will speak to you and faith will be born. Cherish this faith as your most choice possession. Do not allow doubt to blight it. Trust where you cannot see with the powers of the intellect.

No one can be full of faith who trusts to the powers of the intellect exclusively. The intellectual faculties belong to the personal, limited self. Intuition is of the Universal Life. Intellect is always limited. Intuition is unlimited. Intuition is the enlightener of reason. Intuition manifests in the silence. It is given birth when you are passive and when the clamorous voice of the senses is stilled. If you follow the leading of reason and intellect you will often be led astray—far from the blessed light of Truth. Great truths are often revealed to those who have not much intellectual capacity. If one lives a simple, clean life and is full of faith in God and his fellowmen, he is a fit channel through which Truth can flow.

Intellect is a good instrument, but a poor master. Intellect accomplishes wonderful things, but unless the man of intellect is conscious of his spiritual powers his work will not have a permanent value. All that is material is temporal. The spiritual endures, and he who is full of faith in the power of the Spirit, whose faculties are attuned to catch the vibrations of the Infinite Life, will endeavor to work for something more than mere temporal benefit. He will realize that temporal well-being is not the end to be sought, but is itself dependent upon spiritual well-being. He will seek *first* the Kingdom of Spirit, knowing that "all these things will be added unto him."

To follow the leading of intellect is to fall into doubt. Make intuition your guide. Cling close to your faith in the Divine Principle. The intellect will tell you that you are sick. It is a slave to

the senses. Your reason is hypnotized by the vibrations of the material world. Intuition says to you that you are an Eternal Soul at-one with the Principle of Being and that you (your real self) cannot be sick, that what you call sickness is a denial of Truth: If your reason is hypnotized by the inharmonious condition called disease, you are in the same position that a man would be who was to stand with his back to the sun and declare that there was no such thing as the sun. The sun is there, but he cannot see it because he is looking in the opposite direction. So with the man who is sick. Through doubt and lack of faith he has allowed his consciousness to become hypnotized by the vibrations of disease, and thus built up a more or less permanent condition of inharmony—a real enough condition while it lasts. Yet during all this time his real self, his soul, is perfectly healthy, but his consciousness cannot sense the vibrations of the soul because it is so firmly fixed on the outward inharmony. The soul cannot control the body until the mind is passive and turns with faith to the higher self.

The material-minded person scoffs at faith, but the wise man, the adept and the seer know that faith is the mightiest power in the world.

Faith makes for happiness as nothing else does. From faith love is born. Study the life of a child and draw a lesson therefrom. Why is he so happy and care-free? Why is the face unmarked by the lines of disappointment, unhappiness, passion, etc., which show so plainly in the faces of his elders? It is because the child is so full of trust and faith. He goes to sleep at night with a mind at rest. He does not worry about the morrow, or speculate seriously about the past. He lets go of his body fully and resigns it trustfully to Mother Nature, who regenerates and renews him during sleep. On the morrow he wakes like a new creature. He goes forth to his play cheerfully, full of faith in the possibilities which the day has in store for him.

Man should try to regain the child-life. He should let go of care. He should learn to enjoy his work. Above all, he should have faith. Through faith you may enter upon the Path to Eternal Bliss. Give up your doubts. Give up your intellect altogether and try following your faith. When you are sick and tired of all other methods drop everything and just depend upon faith in the

Eternal Principle which enfoldeth you at all times, which broods over you like a loving mother and will respond to your slightest recognition.—*W. E. Towne, in Magazine of Mysteries.*

### DON'T WORRY.

The following colloquy between Dr. Depew and a New York Journal reporter the other day is worthy of attention whether one aspires to a senatorship of any other success in the world.

"Did you ever despair of becoming a Senator some day?"

"Never. I am sure of what I am going to tell you. Fix a point that you wish to reach, concentrate all your faculties to the task of reaching it, and you'll get there. Nothing will stop you. It is more than consoling, it is an absolute statement. It is a fact."

That is it. High aim, concentration, fixedness of purpose, unfaltering faith and persevering work. The time has not gone by when these can remove mountains and attain senatorships.

And don't worry. Mr. Depew's father and mother died of worry. But he hasn't. He once lost all the money he had ever saved, by indorsing for friends. Things looked dark; his health was poor and his nerves were gone. But he said to himself, "Stop worrying." Sleep came back. His health improved. The cares that infested the day vanished as he laid his head upon his pillow. Cheerfulness triumphed over all his ills. Listen to his testimony:

"In the day my enemy did his best to throw me down. He worked with his might in the dark and in the open. I went to bed having forgotten him, and when I woke up in the morning I could like him."

There are a dozen sermons in Mr. Depew's account of how he won the senatorship. It indicates the wisdom of high ideals, steadfastness, cheerfulness and industry, and casts out envy and jealousy. He never sought to rise by pulling any one down. He fought fairly and honorably, as every man must to win the full enjoyment of success.—*Times-Herald.*

## TWO KNIGHTS.

Sir Knight of the Frown came stalking down  
 The beautiful streets of childhood's town.  
 His shield was rusty, his sword was dim,  
 And the playmates fled from the face of him.  
 Into the happy home he went,  
 And the nurse uplifted a loud lament,  
 And the mother sighed and the baby cried,  
 And the fun and the frolic made haste to hide,  
 For there's never a laugh in childhood's town  
 Under the glance of Sir Knight of the Frown.  
 But swift as need, with the sun's own speed,  
 Comes a splendid Knight on a strong white steed  
 Riding in triumph grandly down  
 Through the beautiful streets of childhood's town.

Sir Knight of the Smile has a winsome face,  
 And he scatters flowers in every place.  
 The playmates rally and shout and sing,  
 And crowd around him, and make him king.  
 The games go on, and the babies crow,  
 For they've seen the last of the angry foe.  
 The nurse and the mother clasp their hands,  
 The door of the house wide open stands,  
 And in and out the comrades chase,  
 There's so much fun in the dwelling place  
 Where all day long, as sweet as song,  
 Good thought, and gentle greetings throng.  
 And peace and gladness reign the while,  
 Under the glare of Sir Knight of the Smile.  
 —Margaret E. Sangster, in *Youth's Companion*.

### AGREE WITH THINE ADVERSARY QUICKLY.

The scientific and psychological accuracy of the fundamental statements comprising the Sermon on the Mount, has met with but little recognition. The general impression is that the doctrines which make up that remarkable deliverance are high-grade moral maxims, but impractically ideal. They are looked upon somewhat like rare gems, hung above our heads, quite out of reach. What is an adversary? Not usually a person, but oftener some condition, environment, state of the weather, dilemma, disease or whatever seems opposed to one's comfort. If rightly interpreted, the offender

might be the lower selfhood. Our own attitude determines our friends and enemies.

Jesus, with a full grasp of the laws of the human constitution, made statements which were not merely moral and spiritual, but positively scientific in their exactitude. In reality, these varying aspects are but different sides of a unit. Through the belief that things are against us, they receive armament, and are set in array. To illustrate: We form a theory that the east wind is unfriendly. We thereby make ourselves negative, not to the wind itself, but to our own idea concerning it. Shall one rise superior to normal environments and realize its potential goodness, or, through a slavish state of consciousness, gratuitously surrender? Not that extreme and miraculous results can be suddenly realized, but progress can be steadily cultivated. Endless variations of the same principle may be imagined where, by an irrepealable law, the change of mental attitude is fully reflected in the physical organism. "As a man thinketh in his heart, so is he." The body faithfully articulates, expresses and manifests the ruling idea. The "Word," whatever its quality, "is made flesh."

All those manifestations in mind or body which we call disorderly are due to violations of law—physical, psychical or spiritual. Whether they occur consciously or through ignorance, the educational penalty, thus invited, at length puts in an appearance. Messengers in the shape of a headache or dyspeptic twinges come to arrest our attention. Nothing milder would serve the purpose. We call them evil, count them as enemies, and wish to dodge the physical sensation. But their purpose is to teach us lessons and lead us to correct our mistakes. See them as friends, even though in rough attire, and with this change of attitude their bitterness becomes rapidly dissipated. So soon as their purpose has cordial recognition their business is ended and they bow themselves out. This is scientific healing. Though seemingly paradoxical, the enemy will stick to you in proportion as it is considered an enemy.

The basic and fundamental principles to be recognized is that the moral order is wholly beneficent and friendly, and nothing but our misinterpretation makes it seem otherwise. We create our relations. As we love everything, everything will love us. If we carelessly stumble and fall we should be



foolish to blame the beneficent law of gravitation. It is the same with every other law, and this should spur us on in the search for truth.

We will get back the faithful reflection of what we send out. If we think ill of one, the sight, and even the thought of him, brings an unwelcome shock. In effect, invisible telegraphic wires keep us in communication both with material objects and spiritual entities, and currents of attraction or repulsion are passing over them. The stars, the sky, the rain, the temperature, the landscape, events, transactions, joys, fears, good and ill, all flash back reciprocal messages, which in quality are the same as those we send. But if a freight of base metal seems to come to us over a line of relationship, through a spiritual alchemy at our command, we may transmute it into the fine gold of harmony and utility. The foundation of this power dwells in the understanding that every experience that comes to us, negative or positive, seeming evil as well as seeming good, painful as well as pleasurable, is potentially, and may be actually an aid in spiritual evolution. Whatever comes is capable of being made "a means of grace." If painful, it pushes from behind and below, thereby pleading with us to lift our consciousness higher. If ideal, it attracts us forward.

The local and smaller circumference of evil is surrounded and submerged in the larger environment of good. If one believes that things are against him he virtually confers potency upon them for harm. The relation which he has set up within himself he thinks has been erected outside by chance, fate, or perhaps the responsibility is palmed off on Providence.

Through the law of non-resistance is looked upon as weak and impractical, it is Divine and conquers. "But I say unto you that ye resist not evil." Absurd! says the worldly policy. Again, "Love your enemies." But there are no enemies, for love makes them friends. There is an objective world, but in deeper reality every man creates his own world. Whether here or hereafter, unlimited antagonism is hell. In proportion as one installs adversaries about him he shrinks in soul and weakens in body. People, classes, sects and parties antagonize each other, not so much for what they are really as for what subjective coloring makes them appear to be.

But our relations are not only intimate with objective things, but yet more so with our own subjective creations. We are constantly setting up thought pictures in consciousness and making them our tenants and companions. They impress their quality far more deeply than do personal friends. Shall they be health, harmony, happiness, love, purity, and strength, or disorder, inharmony, malice, fear, sensuality and weakness? As we choose we make them at home and abiding. We adopt them and they mold us. The same law that governs our relations with outside things connects the ego with all its own mental images. Linger in the presence of Divine ideals, and you will become known by the company you keep. Lift your consciousness and dwell amid your delineations of love, faith, purity and goodness, and adversaries will dissolve. Glimpses will grow more frequent of the great Reality. "The pure in heart shall see God."—*Henry Wood, in Magazine of Mysteries.*

#### DO IT NOW.

"What shall I do now?"

Do that thing you intended to do by and by, and can do now just as well.

Don't put it off.

"I must write a letter to John."

Do it now.

"I agreed to see Mrs. Smith about the social."

Do it now.

"I am going to ask John to sign the anti-cigarette pledge."

Do it now.

"I shall make a bookcase."

Do it now.

"I intend to gather all my books and have my own library."

Do it now.

"I am going to do something."

Do it now.

Do not let a moment fly.

Do it now.

Do not say, "Just by and by."

Do it now.

If you would be strong and true,

If success would come to you,

If you have a thing to do,

Do it now.—*Pluck.*

## THE POWER THOUGHT.

All joy comes from *within* and not from without; it is the soul's gladness, when the mind has been made sane.

The following editorial from the Boston Herald is both suggestive and inspiring. Read it carefully and think it over. The writer says:

"When the ugly, wrinkled old woman came to Mahomet weeping and wringing her hands over the desolating thought that she was too cadaverous and skinny ever to be let into Paradise, where none but young and beautiful houris were welcomed, Mahomet comforted her with the word, 'No, no ugly, wrinkled old woman will ever be let into Paradise! When she gets there, she will at once become young and beautiful, and keep so everlastingly.'

"Whatever value may be set on the precise prospects in reversion of this particular old lady, never a question that here was a cheery word which sent up her own terrestrial beauty 50 per cent, on the spot, for there is no such immediate beautifier of eye, cheek, expression or carriage as a single electric current of joy sent thrilling through the frame. Joy is youth come again. Joy is vigor, ruddy blood, elastic step, courage, hope. Who has not seen, even on the pallid, wasted face of a dying man or woman, the spell wrought by a sudden, entrancing vision of faith, to flush the cheek and illumine the eye with fairly supernatural beatitude of beauty?

"There is no sort of need, then, of any man or woman being ugly so long as command can be maintained over the sources of joy. The figure may be clumsy, the mouth large, the nose awry, the hair coarse, the eyes pea-green—not to specify other features open to like disparaging criticism—and yet the owner of all these combined be recognized at times as startlingly beautiful with the rarest and richest of all types of beauty, that of cordial, loving, spiritual expression. To see a homely face thus suddenly transfigured is like witnessing the gray ashen clouds piled up in the west suddenly irradiated by a resplendent sunset. Indeed, on such blessed conditions as these one fairly prays to have a homely wife and be the father of three homely daughters. Proudly would the father take them, one on each arm and the other close behind, to the

evening dance, assured that none of the other girls, however 'faultless and splendidly null,' will so win their way into universal favor.

"Capacity of joy! Why, in its every slack unkeyed string the whole world is pining for this, and the moment it beholds it manifest in any one crowds in to share its bright contagion, eager as the relaxed, white-corpuscled denizen of the city in the August dog days to demand of the first robust 'spoiling' friend he falls in with, 'On what breezy mountain heights or by what salt, bracing seashore did you secure this glorious dower of zest in living and thanksgiving for simply being alive?' What wonder, then, that depressed soul-weary Amiel should break out in that self-revealing journal of his, 'What doctor possesses such curative resources as those latent in a spark of happiness or a single ray of hope? Joy is the vital air of the soul, and grief is a kind of asthma. To make any one happy is strictly to augment his store of being, to double the intensity of his life, to reveal him to himself, to ennoble him and transfigure him. Happiness does away with ugliness, and even makes the beauty of beauty. The man who doubts it can never have watched the first gleams of tenderness dawning in the clear eyes of one who loves; sunrise itself is a lesser marvel. In Paradise, then, everybody will be beautiful.'

"Very delightful is it thus to see, spiritually hobnobbing together, Genevan Amiel and Semitic Mahomet—world-wide apart in epoch and culture as they stand. Mahomet, with his assurance to the ugly, dilapidated old woman that Paradise will transfigure her with youth and beauty, and Amiel with his like conviction, caught from the 'clear eyes of one who loves,' that in Paradise all will be beautiful, do they not thus meet and kiss one another? What need, then, of any future crusades between cross and crescent for the possession of the Holy Sepulchre? This is the Holy Sepulchre.

"The worship, then, of joy; the inward sense that it alone can throw the 'light that never was on land or sea:' that here we strike the fountain head of all that is inspiring in nature, poetry, domestic life, personal charm, religion itself; that is the one only everlasting gospel for to-day. Joy is the sole consolation for affliction, the sole power that can buoy up the sinking heart as the elastic ocean buoys up the else drowning man. It is not his laboring

arms, not his frantic struggle that saves him. These but enable him to avail himself of the uplifting elemental force beneath him, a force capable of floating anything, from a straw to a colossal battleship. The very martyr singing his anthem of praise from out the flames, solely through the might of the 'joy that is set before him,' nay, now feels, is he thus sustained to 'endure the cross and despise the pain.' Grief, despondency, doubt, pain, never yet won a victory, and never will; never yet contributed anything but the malign element that threatens disastrous defeat till overthrown and trodden under foot by the St. Michael of Joy. Grief drinks up the blood, doubt paralyzes the will, despondency takes the last ring of reasonance out of the limp strings of every viol and hard of the nature. Come these will, and must be bravely faced, but any and every shape of worship of them as finalities and as good in themselves is the worship of a debasing idol in the room of the living God. Ah! but how malign the spell this ugly idol exerts to keep men and women groveling and slavering at its feet!

"The supremest thing in all English literature on this malign power of despondency is to be found in Coleridge's world-renowned 'Ode to Dejection,' and withal the most glorified tribute to the Divinity of joy. Never a reader, especially if subject to despondency, but ought to commit to memory every line of this marvelous ode and often to repeat it to himself. Here, in Coleridge, was a miracle of genius, capable at intervals of the most ecstatis happiness, love and delight, yet submerged for the most part under a mountain load of disease and mental misery that crushed to earth their every reacting force.

'A grief without a pang, void, dark and drear,  
A stifled, drowsy, unimpassioned grief,  
Which finds no natural outlet, no relief  
In word or sigh or tear,'

had seized upon him. Never for a moment, however does he bend the knee in worship before this ugly idol. No, its spell, so far as it can exert it, is purely magih. It devastates his own life; it devastates, through him, the lives of those he should cheer and lift to higher reaches. It is not the mere pain of it he dreads and quivers at. No, not this is what prompts his cry of agony:

'Nor care I that they rob me of my mirth;  
But, oh! each visitation  
Suspends what nature gave me at my birth,  
My shaping spirit of imagination.'

His shaping spirit of imagination! Is there aught but this any of us have who would contribute to the health, cheer and joy of the world—need care for?

'O Edmund! we receive but what we give,  
And in our life alone does nature live;  
Ours is her wedding garment, ours her shroud.'

"How Beethoven felt all this when as the finale of his Ninth Symphony, he summoned viol, harp, trumpet, drum, clashing cymbal, to join in with him in his tumultuous 'Hymn of Joy!'"

#### HEAVEN.

HEAVEN, what is it? and where is it? The dwelling of God, far away in some remote part of the universe. But God is everywhere, therefore His dwelling must be everywhere. We think of heaven as up, when in reality there is neither up nor down in space. We therefore cannot find a place for Heaven, and we say it is a condition rather than a place. This leads us to look for it and find it in ourselves, and in the upper part of our brain, for when we live under the control of the faculties whose organs are situated there, we are good and happy, we find God. We live then the Heavenly life which will lead to endless bliss.

Men have seen Heaven and they tell us what it is like. They, by developments of conditions, have been able to perceive more fully the hidden glories and realities of the world, the invisible but real, not with the sight of the eye, but with the sight of the soul.

The power to perceive is within us. Let us awaken to the realities of our lives, to our connection with the unseen, and to the greatness of our possibilities. Let us strive for the conditions which will make Heaven for us everywhere.—*Philo.*

If you start to tell anyone of your troubles and he turns the subject and doesn't give you a chance hunt him up afterward and thank him for it.

## THE DARKNESS IS PAST AND THE TRUE LIGHT NOW SHINETH.

M. G.

In sorrow, sweetest things will grow,  
As flowers in rain.  
God watches and thou will have sun  
When clouds their perfect work have done.

Not that sorrow is a good thing in itself, but a sorrow turned into a "joy forever," is a thing Divinely beautiful.

'Twas when misfortune and sorrow entered my life and all physical supports failed me, that I turned to God. Sincerely and steadfastly I sought, realizing it portended a long night to the traveler, oftentimes dismayed and bitter tears mingled with earnest supplication, would almost overwhelm me.

I make my jewels so: "He saith, of sorrow's tears, of suppliants' faith."

With unceasing supplication, I asked, I sought, I knocked, His blessed promises leading me on from day to day—crying so loudly for the Spirit that I did not hear the voice within and realize the alienation was only in the summing.

One day when I realized that my prayer was more intense and positive than usual, a great surprise and complete revelation, of which I had never dreamed, was manifested to me,—I realized for the first time in my life, the Christ, within.

When I realized I was in the presence of my God, for a moment intense fear and trembling filled me; a feeling of unspeakable awe that transcends speech. Father, I cried, I realize Thy glorious presence; Thou art my helper, and there came to me a still, small voice, saying: "There is no cause for fear, though My presence seem concealed from thee, thou'rt never hid from me; lo, I am with thee always." Those words live on the ear like sweet melody, that can never be forgotten; instantly, all fear swept out of my life; amazed, rejoiced, enraptured with love, my soul was filled with an assured glory of His presence.

Courage, hope, strength, happiness, of buoyancy came to me with the strength of a tidal wave, a sense of peace before unknown to me, entered into my soul, a wondrous, beautiful light, "above the brightness of the sun" was spread about me; immediately there arose to my lips the prayer that had been my theme through weary months of seeking.

Father, uplift my burden that seems greater than I can bear; my lips had quaffed sorrows bitter cup 'til my being could find no rest, and now that I realized my supplications were heard and answered, ecstasy was mine.

Before this prayer could scarcely escape my lips, I felt my burden cast from me,—it was as if an immense weight was lifted from my shoulders, and in response to soul felt gratitude to Almighty God, "The voice from Heaven spake unto me again and said:" burden of materiality, conscious for the first time that it was materiality that bound me and prevented the realization of the Truth that frees, "My heart rejoiced, my tongue was glad." I closed my eyes and endeavored to mentally breathe a prayer of gratitude and praise, but my heart overflowing with joy poured forth utterance that I am sure I never expressed before. Oh! if I could adequately express the perfect bliss that filled and thrilled my being, but the feeling of the heart can never be fully expressed in words. "'Tis what we know but cannot define, 'tis what we feel but cannot express."

The effulgence of the wondrous light that engulfed me increased and I was conscious of sensation leaving me, in a moment I realized that I was leaving the world; I was wafted through space—fully conscious the thought came: I am leaving the world behind me forever.

On and on I wafted, then paused; I stood cleansed and glorified, calmly gazing into the mystic depths of the great spaceless beyond. How long I remained in staid condition, I know not, I was unconscious of time, but with returning sensation, I sat for hours in silent awe, filled with wonder, humility, and adoration, my soul enraptured with love for the Mighty Son of God, who came to teach us the way back to God.

Everything around me appeared changed; the commonest things looked fair, a newness of life filled me; "Earth seemed more sweet to live upon, more full of love because of Him."

Unceasingly I uplift heart and voice in sincere acknowledgment to Almighty God, by way of earnest thanksgiving, that I have reached the realization of the Truth that frees, and, am filled by love and an enthusiasm that overflows in the longing to impart the Truth to others. I have heard the inner voice; Divine promptings; the voice of Truth; the Spirit's call—the Prodigal had wandered far away.

from Truth, seeking pleasures in falsity, and at last the soul revolts and returns to the Father of Love.

"Seek and ye shall find," is the promise; ask, seek, knock, pray without ceasing and as surely as the beautiful orb of day reveals the morning light, God will scatter the clouds of material darkness, which alone prevents the realization of the Truth.

Hoping and trusting that these may impart one throb of comfort, "Or cheer some weary soul" in passing by

"In His Name,"

*Myra Given.*

### PERVERTED THOUGHT.

In making the radical change in our habits of thought, which is necessary to a study of practical metaphysics, our first effort is to examine our present beliefs in the light of reason, and see if they are tenable. Perhaps we will find that we have accepted without question the familiarized ideas of ages of ignorance, and considered them "gospel truth."

Take for example the established beliefs in the power of the weather to produce disease. Our constant assumption of such a possibility, and persistent holding to the thought of such limitation is what has made it seem antagonistic to us, and we have suffered the consequences of our perverted thought.

But suppose, instead, we have reasoned with ourselves something like this: Is not the atmosphere composed of the same elements one day as another, and in one country the same as another? Then, why cannot the chemical activities of the body that keep up harmony and equilibrium be carried on the same under all circumstances? Do the fishes and birds sit up nights trying to worry themselves sick about what kind of weather we will have to-morrow? Their immunity from disease is on the unconscious plane, but can consciously affirm ourselves to the same condition of freedom from anxiety, and gain the same results. We all know instances where our thought or attitude of mind was the exclusive cause of physical conditions. Then, where will we draw the line? Does it not stand to reason that there are great possibilities in the development of the power of thought?

Our thoughts have created our present conditions and we can use the same power to recreate

them in consonance with our wishes. As I said, the first requisite is to overcome prejudice and dare to break away from the crystalized beliefs of the world and think for ourselves. We know all things are subject to immutable law. We know we desire happiness. Then, do you not see that our misery and wretchedness is only a means of teaching us how to achieve happiness? When we learn that it is our thoughts that produce our external conditions, then we will set about finding the method by which thought does this, and, after succeeding, we can keep ourselves well and happy under all circumstances. I have proved this and know what I am talking about.

Until we come to realize our supremacy over externals and get a consciousness of our mastery, we will be slaves to the conditions that are self created. The way to begin is to learn to think, and not be content with accepted views of a disease-bound world.—*A. M., in Freedom.*

### A TROPHY OF SPIRITUAL RESEARCH.

A book of life was given man,

When in God's image he was made,  
With strict commands to look therein  
For witness of the Living God.

Only those who obey command

And search the Scriptures find it true,  
That they do testify of One  
Who, risen, lives in temples new.

Whoe'er confesseth Christ in flesh

He is, of God, a witness true.  
God makes Himself thus manifest  
In flesh as Holy Trinity.

Christ is the biune, God and Son,

And Christ received makes Three in One;  
Immanuel! We offer Thee  
The praises due the Trinity.

O God Triune! O Man Divine!

Believer in the Father's Son,  
Receiver of the Lord's own Christ,  
We worship Thee, Great Three in One.

Incarnate Deity, accept,

Our praises for revelations true.  
The Book of Life reveals Thy word  
In flesh, he eternal ages through.

## FAITH: WHAT IS IT?

Many of the would-be wise and learned, ignore the idea of Faith entirely; because to them it savors of credulity, superstition and priestcraft, and they think that it has no significance apart from these. Not everything connected with religion, the church, and the priests, is superstition. The Christian church is supposed to be founded upon the doctrines of Christ, and these are not theology, but a pure system of metaphysics; and Faith is an inegadlicable element in the human mind; potential in all minds whether exercised or not.

Faith in its true sense is not credulity or an unreasoning acceptance of theology, ecclesiasticism of priestcraft. It is not a stupid unquestioning belief in old traditions nor a simple invention to save the mentally indolent from thought and investigation; nor yet a priestly device for controlling the ignorant. Faith has been defined as the world's greatest force. And he who scoffs at faith simply shows his lack of development. "A chronic disbelief is as much a sign of ignorance as is an unquestioning credulity." Christ, Paul Drummond, and thousands of others affirm love to be the greatest force on earth, and this has the consensus of opinion.

Paul placed faith in a trinity of graces,—Faith, Hope, Love, but he gave the precedence to Love. However, we cannot conceive of Love as being made practical without faith, or as separable from it. Sincerity, earnestness, enthusiasm, zeal and mental honesty may be considered as attributes of, and as evidence of faith. It has been well said that "Faith is the secret of all power." The necessity and importance of faith cannot be overestimated. Without faith society and civilization would be impossible.

Faith is indeed incomprehensible if one undertakes to apprehend it through purely intellectual processes. Emerson said, "You cannot prove faith by a syllogism, for the evidence is too high and subtle to be written down in proportions." But happily our capability of knowing is not limited to sensuous perceptions or processes of logic. It is just here where the skeptic is entirely amiss. He knows nothing but reason, and knowing only that, he is only half equipped for judgment. The scholar who does not realize the fallibility and lim-

itations of the reason is certainly no metaphysician, and metaphysics is the science of mind and first principles.

To understand faith one will have to know correctly the nature of evidence, and *how* we know things. Spiritual philosophy says—and my own experience seems to confirm it—that the mind unenlightened by the Spirit is about helpless so far as the apprehension of the fundamental truths is concerned; and that is the reason Paul said, "We cannot know anything as of ourselves." Remember, however, that the *mysteries* of Religion and Faith are only unknowable to the spiritually unenlightened intellect.

The materialist thinks that he cannot know of anything unless he can subject it to some sort of sensuous evidence, and that all knowing must have its inception in a material base. So long as one continues in that idea he will certainly be debarred from the apprehension of the highest aspects of truth and knowing.

Belief, trust, and faith, are often used interchangeably, but they must not be considered as synonymous. Faith has the larger sense and contains and implies the others. Belief and trust lead to faith, but faith is more than these. Belief always implies a measure of uncertainty. The dictionary says, "Belief is the assurance of the truth of something upon *probable* evidence." Probability implies doubt and uncertainty. Belief and trust come from convictions that are the result of sensuous observations and intellectual processes alone. Trust is an assurance because of belief, and also has the element of uncertainty. Milton says, "*O ever failing* trust in moral strength."

Faith may have its operations on all planes of mind, yet it relates more especially to the supersensuous, the ideal, or the invisible realm of consciousness. Hence Paul said, "Faith is the evidence of things not seen," that is, not seen objectively. Again, "Faith is the *substance* of things hoped for." The dictionary says, "Substance is that in which properties inhere; it is that which constitutes a thing what it is; substance means reality." Now the thing hoped for has become *réal* in consciousness, and that is the only place where it can have any reality, and the only place wherein we can possess it. We do not possess anything objectively. *Possession is purely a matter of consciousness.*



We must realize that if we would know what faith is. No doubt but that all things are ours, and we will come to them objectively, as soon as we realize it in consciousness. Such realization is faith.

Space does not admit of much metaphysical explanation, but I am giving some suggestions in that direction. Those of us who have minds centered in the intellect, and perhaps a good degree of intellectual arrogance, must have a knowledge of metaphysics before we can even get an intellectual comprehension of what faith is. It was of such that Christ said, "Ye must become as a little child."

Real faith is not a process leading to knowledge, (belief and trust are such), *but it is knowledge.*

Faith is a knowledge of the laws, principles and facts that relate to the supersensuous plane of our being. Having a knowledge of such we rest and trust in them. Real faith is an *intuitive knowing*. There is no doubt about it; it is a positive, absolute conviction; nothing can shake it and nothing can add to it; hence the immense power and efficiency of faith. Faith is born of the soul, and is a *feeling* of the truth. A truth felt is much more impelling than a mere intellectual inference.

Faith is a consciousness of our oneness with, and relationship to, the source of our being, and this carries with it a knowledge and use of potentialities involved in such relationship. To comprehend faith we must recognize the two aspects of the mind's activity; the objective and the subjective. The objective relating us to the things of sense or the external world, and the subjective which relates us to our inner life and supersensual things. Just as sensation gives us an immediate knowledge of the external world, so there is an inward sense, a spiritual faculty of perception by which we have an immediate revelation of supersensual things. This is faith. To him who does not recognize the higher aspects of the mind's action faith is incomprehensible.

Faith is an *open spiritual union*, but one may never acquire that unless he has a sincere disposition towards the right and confidence in the right when it is perceived. Faith and intuition are considered as being one in Spiritual Science. As we have said before there is no element of uncertainty in intuition, and we do not want the skeptic

to accept things without evidence point him to the higher form of evidence. Intuition is an immediate knowledge of the truth. This consciousness has been reached by and through the soul's past experiences. We define intuition as "the voice of Christ." Taking it either way a real intuition is a fact. There is no element of doubt in it. Intuition distinguishes it from mere mental impressions come from varied sources. Intuitions come from within.

We cannot have a complete mastery of the faculty for knowing unless we have a mastery of intuition as well as the intellect. The intellect is indispensable because it relates us to the realm of the ideal, which is the realm of *conscience*. The intellect relates us to the realm of the *conscience*. Men may become prodigies in many directions, and yet be as blind as bats to the essential truths of being. If we do not have the faculty of faith or intuition it is a tragedy of truth that is vital to our life and remains to us unknown.

Do not put off the consideration of these things if you think it has reference only to a future life; it is a present time, now, here, and every day. Do not become religious in the true sense of the word soon, and as for a future life, that is a different matter. The future life, is but a different aspect of the present life; we are in eternity now just as we will be.

You can rest assured that you cannot have your best estate without faith. "No man can please God." Without faith you will not be pleased with yourself. You are sure to come in the experience of the sensual pleasures and material position to satisfy it. You will know what vanity and vexation of spirit is. You will know the meaning of the Prodigal Son. You will know what it is to try and get back to your father's house, and the necessity of faith. The writer knows what it is to see the world—no God and no hope. The thought from all humanity and all ages. Such sense of *separateness* is Hell. I believe that all souls come to this one. I believe that all souls come to this one and when they do they will know

faith before they get out of it.

I have endeavored to show briefly the nature of faith and the necessity for it. I hope to show its further application in another article.

To get faith is a matter of effort and cultivation. We believe at times it is imparted instantaneously from the Spirit; but most of us had better not wait for that, as we are so completely biased and grounded in the objective or material consciousness that we have no susceptibility for the gift. When you come to the conviction that faith is a necessity, then you are ready to try and acquire it, and the only way to do so is through the exercise of the sentiment of trust. You will have to *assume* that the thing desired is true, and act in accordance with the assumption before you can demonstrate it. God or Nature is not likely to force truth of any kind upon us if we persist in an attitude of denial and unbelief. You must believe and trust first as a means of attaining knowledge. Faith is a conviction so absolute that you feel and say, *I know*.—*Henry F. Hughes, in Boston Ideas.*

#### DO YOUR BEST.

A great deal of every-day work is very poorly done. That proposition will meet with instant acceptance by everybody who reads it. The cooking is bad; the clothes fit ill; the laundry is not clean; and so through the whole list, little and big, trivial matters and serious matters, day in and day out. You find your furniture badly put together; your house badly constructed; and the defects are not discovered until too late to mend them. When the rascality and shabby work come to light, you see that you were cheated by poor workmanship and negligent inspection, long ago, when the job was delivered to you.

Pride in one's workmanship seems to be a rare quality, according to common report. It is said that some of the trades-unions virtually require that their members shall do as little as possible, and that little as poorly as possible without forfeiting their positions. Of course this cannot be universal, or we should soon lose our place as an industrial nation; but there is certainly enough of it to cause constant remark. President Garfield tells of a schoolmate who established a factory for the single purpose of making hammers, which he had

brought to great perfection, and in which he took a great pride. The statesman said to his old friend: "By this time you must be able to make a pretty good hammer." The hammer-maker, who was shipping his wares by the thousands to all parts of the earth, replied: "No, we do not make any pretty good hammers; we make the best hammers that can be made."

In any work whatever, less than the best is bad. How eminently true this is of Christian work; and all work done by a Christian is Christian work, whether it is preaching a sermon or sweeping a room. Paul, in writing to the slaves at Colosse, said: "Whatsoever you do, work from the heart, as for your Lord, and not for men." And Christ speaking of the delation of His work to His Father, said: "I am always doing the things which are most pleasing to Him." The carrying of such motives, such aims, such a spirit, into our daily duties, will transform them into exalted service, into real religious worship. It will, as George Herbert expresses it, "make drudgery Divine." And why not? How can a truly self-respecting man skimp his work? If he always does his best, he will always be able to do his best; that is part of his reward.

Be busy, busy, busy—useful, amiable, serviceable, in all honest, unpretending ways.—*Dickens.*

The pleasantest things in the world are pleasant thoughts and the greatest art in life is to have as many of them as possible.—*Bovee.*

#### I NEVER KNEW.

I never knew before the world  
So beautiful could be  
As I have found it since I learned  
All care to cast on Thee;  
The scales have fallen from mine eyes,  
And now the light I see.

I never knew how very dear  
My fellow men could be,  
Until I learned to help them with  
A ready sympathy;  
Their inner lives have made me know  
A broader charity.

—*Living Church.*

## SPEAK THE GOOD WORD.

It isn't the thinking how grateful we are  
For the kindness of friends come to bless  
Our sorrow or loss  
'Neath the weight of the cross,  
It is telling our gratefulness.

It isn't the love that they have in their hearts,  
And neglect or forgotten to reveal,  
That brightens the lives  
Of husbands and wives,  
It is telling the love that they feel.

It isn't the thinking of good to mankind  
That comes as a cooling drink  
To the famishing ones  
Of Earth's daughters and sons;  
It is telling the good that we think.

It isn't the music, asleep in the strings  
Of the lute, that entrances the ear,  
And brings to the breast  
The spirit of rest;  
It is only the music we hear.

It isn't the lilies we hide from the world,  
Nor the roses we keep as our own,  
That are strewn at our feet  
By the angels we meet,  
On our way to the Great White Throne.

It isn't the silence of the hope unexpressed  
That heartens and strengthens the weak  
To triumph through strife  
For the great things of life;  
It's the words of good cheer that we speak.

*William J. Lampton.*

## CHRIST'S LOVE OF NATURE.

Christ's enthusiasm for nature was second only to His enthusiasm for man. He lived an outdoor life and loved the warm fields. His was the poet's vision, that exalts the commonplace and finds a tropic forest in every foot of turf. For the most part His speech was drawn from the woods and fields. Not that He shunned the city or was blind to the wisdom of the street. Yet the genius of

His life was far from the hot town, with its glare and fevered strife. The winds that blow through His pages carry the odors of the apple blossoms, the vineyards and the sedgy brook. While He speaks the grass grows, the buds burst, the poppies redden against the ripened wheat; the air is full of birds and sweet with breath of vines; while for the ear the "musical, steaming, odorous south winds turn all the trees into wind harps." Sitting on the grassy slope of the mountainside, Christ began His ministry and spake not of books, but of the world about Him. Then the fluted blade of grass became a teacher of patience and humility; the sparrow in its flight and fall told of God's loving care; the wild lily proclaimed a providence more careful for man and his enrichment than for the adornment of the flower stalk; the distant rain storm, sweeping slowly o'er the hills and bidding men seek some sheltering rock, urged them not to build upon the sand, but on foundations sure as the mountains on which their Teacher sat. And so He went through life, reading Nature's open page and getting all His knowledge at first hand. Oft He climbed the hill with shepherds leading their flocks afield; full oft He stayed by the sea with the fishermen mending their lines; soon His speech was scented with summer. Nature became a bower of beauty, an elysium of delight.

As of Wordsworth, so of the Nazarene, we can say, His library was "all out of doors." How spicy and pungent all His thoughts! After Him, how flat and stale seemed all the books! What a thin pressed flower is to a bunch of dewy violets a book is to His crisp, fresh speech. For Him each ordinary walk was like a morning or an evening sacrifice. His thoughts had not far to climb from nature up to nature's God. Nature inspires like a sweet song, refines like a noble friendship, comforts like a mother's heart, exalts like a great poem, charms like a goodly story, brightens like the returning sunshine. Nature is the genius of the infinite God rushing into visible sight for man's happiness and enrichment.—*Newell Dwight Hillis.*

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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.

BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

UNCHAIN THE TRUTH, IT SHALL BE FREE.

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# Washington News Letter

VOL. 8.

WASHINGTON, D. C., AUGUST, 1903.

No. 11.

## LECTURE.—*Conclusion.*

By Bishop O. C. Sabin, Before the Evangelical Christian Science Church, Sunday afternoon, May 31, 1903.

This is the closing lecture of this series of teachings, and, if you have not learned your lesson yet, it is doubtful whether the closing exercises will be sufficient to open your eyes, although sometimes the Truth comes at the last moment, very unexpectedly. The student who has gone through his preliminary mathematical course, and then lays it down and ceases to study, can never learn how to figure the stars in their courses, or to master any of the higher elements in mathematics. If you, who have been listening, and those of my readers who have been studying, are content to stop here, you will fall by the wayside; you will be like unto those seeds that were sown on the stony ground, where the soil was thin and that sprang up and grew beautifully for a little while; but, when the dry weather came withered and died. You must understand the preliminary rules, and then, thereon, you have to build this structure of infinite knowledge. Those who stop now might almost as well never have heard anything of this study. Sometimes I think that a little knowledge is worse than none.

When you come into this metaphysical thought, your mind is brought to where you have to lead a certain life; a life that is unknown to us in the other thought. The life that I lead to-day is a life that I never dreamed of, could not have conceived it was possible for a man to live; but, now, it is nothing but a pleasure to follow. But, had I stopped, having once obtained a taste of that beautiful life, and that beautiful thought, and gone back, gradually the weeds would have overrun the garden, and the thorns would have choked out every thought, and the last state of this man would have been worse than the first.

Those who desire to go on will have an opportunity, to-day, for the first time ever proffered by this church to go on and take the advanced steps,—that is, another series of advanced steps; but this series goes on and on for all eternity. The mind of man has never yet conceived the wonderful things in store for him who learns, for him who studies, for him who tries and seeks; but you have to seek; you have to ask; you have to knock, if you are going to get this beautiful thought.

We have concluded to give one series of lessons. I have had a book written for more than a year, lying in my desk ready for the printer; yet I did not feel that the time had come for that book to be given to the world at large; and I do not feel so to-day; but I do feel that those of you who have studied, who have fairly learned the realization of the Truth, are entitled to this next step; entitled to go on; and those of you who have not, must continue in your primary studies until you have obtained sufficient knowledge to advance.

The student in our schools, large or small, who does not understand the book he is studying, can not be advanced to higher studies. He must fight every day and take every fort and never leave a fort behind. When he has done that, then he can go on and take the next and the next and the next.

This may be the last of these lessons that we will ever teach orally,—probably is,—because it will be given in writing; and while it is more a benefit perhaps, to receive it orally than in any other way, yet the world is so large and my time is so occupied, that I can not give it to the teaching of a few persons. It is simply impossible; I can not do it. But, this time, you will have the opportunity. All of you who wish can talk to Elder Dulin, and he will tell you when the class will meet and where, and the terms. You must comply with the terms strictly. If you don't want to go, you need not go; if you are not fitted to go, you shan't go. This is something that nobody has asked you to undertake; you are under no obligations to take the step. It is

a matter entirely with your blessed selves. It is for you and you alone. If you are fitted to take the step and want to take it, you will have the opportunity. If you are not fitted, you can not take it. If you don't want to take it, you do not have to. Those are the terms for this class. Probably it will be the only opportunity you will ever get.

In the series of lessons which we have taught, we have first impressed upon your minds that you must take hold of the study without prejudice, and endeavor simply to learn the Truth. It makes but little difference to you what my opinions are, or what the opinions of any other person may be; that is nothing; you do not care what I believe. All that interests you, and all that interests mankind is the Truth. Jesus Christ did not say, "If you will study my opinions and know what I think it will make you free;" but He said, "If you will know the Truth, the Truth will set you free."

It was as utterly impossible for our Savior to do anything different from what He did as it would have been for Him to fly without wings. He was governed by the same immutable laws that you and I are governed by. God never disjoins nature in order to answer a prayer, or perform a miracle. He never made the sun to stand still and the world to stop rolling. He can not do it; God can not deny Himself. He can not go against His own laws. Why? Because He is fixed and unchangeable from all eternity. This world of ours has always been on the whirl, I do not care where you find philosophy or so-called history asserting the contrary. It is absurd. Here is the universe complete and perfect, with its systems of worlds known and unknown, everywhere, and, so far as we have been able to trace, all moving in perfect unison, each star in its orbit, each sun giving light, under perfect rules, and absolute regulation. God could not change those laws. Why? Because God would be denying Himself; God can not lie. Why? Because God is Truth. You can not pull a stream of darkness out of a sunbeam. You can not turn a lie into the Truth; neither can you gather good fruit from a bad tree. Everything works in unison under law, and all we have to do is to learn the Truth and the Truth will make us free.

In other words, we have to be believers. You think you believe, a good many of you, but you do not;—a good many of you do not. If you believe,

you can heal the sick; you can lay your hands on the ailing and they will recover. Everything is promised to you if you believe, and to all who believe. If you cannot do those things you do not believe.

I know it is hard to talk to people who have been believing, as they think, all their lives, and tell them that they do not believe. Now, I do not mean to say that you do not want to believe, and I do not mean to say that you do not try to believe. I say that you haven't the belief which makes you free, the belief which Jesus said should follow all who believe the teachings of this gospel. He said, "Go and teach this gospel to all the world, and these signs shall follow those who believe." He did not say, "These signs shall follow you, the preacher, but these signs shall follow those who believe, all over the world."

They do follow, and they follow the believers, to-day; and, in the degree that this belief is bright, and this understanding is perfect, in that degree you are perfect; and in the degree that you study more and more, you will go on up this ladder of knowledge until you become absolutely perfect in the belief of the Truth which makes you free.

I told you that the Healing Truth was very short, that it was very simple. Enough books may be written about it to fill a world; and yet it is an elaboration that is unnecessary; it is a very simple story. Everything that our Savior ever did was as simple as a, b, c. The whole philosophy of healing the sick can be written upon a page of that book, small as it is. The twelve lectures of this series and the twelve lectures that I gave when I commenced in this year, could have all been condensed into four inches of space under a common printing measure. The Healing Truth is very simple, but I felt as though it was necessary to illustrate. That is what everybody writes books for,—to illustrate, to make it long, to make it plain, so that you can get it into your comprehension.

Now, what is the Truth that heals? What is the understanding that you desire, that you want?

FIRST, you must UNDERSTAND and KNOW that God is SPIRIT; THAT GOD IS ALL.

SECOND, You must UNDERSTAND and know that MAN WAS created in THE IMAGE and in THE LIKENESS OF GOD; that HE

LIVES, moves and HAS his BEING IN GOD, a SPIRITUAL being, LIVING IN SPIRIT.

THE REALIZATION OF THESE TWO TRUTHS WILL HEAL ANY DISEASE IN THE WORLD.

That is the whole thing right there. You have not to go any farther. If you are a spiritual being, living in the bosom of God, can you be sick? If any person thinks so let him hold up his hand, I would like to see any person that believes such an absurd proposition. If you are a spiritual being, living in spirit, living, moving and having your being in God, can you be sick? Certainly not. Why? Because spirit cannot be sick; it cannot be sick. Then, of course, come up these other questions; for instance: What is this we see here which we call sickness? It is a lie, that is what it is; it is not only a lie, but it is a lie of a lie. It is a lie of carnal mind; and carnal mind itself is a liar and the father of liars. Now, make that realization in your mind, go back into your spiritual perfection, and your disease, so-called, has hunted its hole—of what? Nothingness, oblivion. It is annihilated, because the Truth has destroyed it.

These are the thoughts that heal the sick. It is not a long incantation; it is not such a prayer that you have to get down on your knees and ask God Almighty to destroy something you see here, making it real by calling it by its name, not at all. That is the way to fasten that so-called inharmony upon that so-called material body. The Truth that heals is the knowledge that all is spirit; that God is all; and that you live, move and have your being in God; a spiritual being living in spirit;—that is the knowledge that annihilates this so-called material manifestation and destroy it.

Now, you take it from this line and go on to the next and the next; and the higher work; and, by and by, the clouds roll away,—the clouds of ignorance, the clouds of know-nothing,—and you will be like Daniel, or Jeremiah, or Elijah; you will read the future, or you will tell the past; you will know as God knows, because Infinite Knowledge will be yours, and the culmination will be for billions and billions of years, that you nor I can not imagine. But the steps we have to climb will be for all and for eternity; and we will go and go, and we will know each other there.

What a beautiful thing it will be as we go along

this road of knowledge, investigating and developing, and seeing more and more of the Infinite for all eternity! That is the Heaven; that is the sweet by and by that we believe in; and it comes from the knowledge of God Almighty, living in His love for all eternity. That is the Heaven that we want to go to. We have no walled city; we have no great white throne; we have no God that sits upon it; but we have more than that: we have a God of love that watches our every footstep; that goes with us along the pathway of life, all along the pathway, forever and forever; guarding us, taking care of us, giving us all the blessings we want, if we will only hold out our hand and grasp; if we only seek, ask and knock. Jesus said: "Behold, I stand at the door, and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me."

This philosophy is something that does not pertain simply to the realm of healing the sick. Jesus Christ took it because everybody was sick and it was the means of calling the attention of everybody to that beautiful thought of love. Love God and love your fellow,—that is the beginning and the end of all Jesus Christ's teaching; love God and love your brother as yourself. Take that philosophy and go on with it, and it harmonizes your life-way. It destroys every sorrow and every heartache along this pathway of life, it drives away poverty and rolls the abundance of God's storehouse down into your possession; it gives you everything; it crowns you with happiness and surrounds your hearthstones with smiles and beauty; takes care of you in the night and in the day; and is your weapon, your protection. All is love. Remember that; and remember, forever, that there is only one weapon of offense and defense, and that is LOVE, LOVE, LOVE; carry it with you, and let that be your only work—LOVE. If you have an enemy, love him; if you have a friend, love him; if you want to do anything with anything animate, love it, and you are the conqueror. LOVE makes you the master, and with love no longer can circumstances lead you; but you take them by the foretop, so to speak, and lead them; you are the master. Take it with you and control; and control in love, in love alone; remember that is the power; the power of God Almighty is love, for GOD is LOVE.

•There is one thing I thought I had better eluci-



date before closing these lectures and that is this: There is no sensation in matter. I want to talk a minute or two on that. You understand from my previous lectures of course, that there is no such thing as matter; that the theory of matter is all false; there is nothing but spirit and spiritual manifestation; but I am talking now along the plane of our understanding from the five senses, that there is no sensation in matter supposing this body to be matter. Now, let us see what that is. Here is a person who says he has a pain. In material thought he is suffering very severely. You tell that person that he has no pain, no sensation, and that there cannot be any pain. The person, if he does not understand, will very quickly make up his mind that you are either crazy or a fool, one or the other. I was elucidating this to a young friend of mine last night. I asked him if he thought that if he was asleep and I was to take a red hot poker and run that poker down his spinal column, he would have any sensation. Well, he thought he would; he also thought that he would make me believe that there was sensation in matter, if I would let him try that on me. Now, as a matter of fact, I am going to show you that there is nothing in it. He had no sensation in that spinal column, and that poker would be as harmless as a piece of tallow candle; it be nothing, nothing.

I assert this to be true, that all is mind; there is nothing but mind. Suppose, now, for instance, that I wanted to convince this young man that there was no sensation in his spinal column, what would I do? I would, in the first place, get control of his mind in some way, wouldn't I? I could take control of his mind by giving him chloroform, or anæsthetics of various kinds, or I could take control of his mind by what we call hypnotizing him. I have never practiced hypnotism; I have read a great deal about it; I know I have seen people who had no mind, and you could stick them full of pins if you wanted to and they would not feel any pain, whatever. Through hypnotism you could take control of that young man's mind absolutely and make him do anything; you could stick him full of pins, or burn him up, and nothing would have any effect upon him. Why? Because the mind would not be there; there would be no mind there; there would be no mind to hurt. That is why when a person is to have a surgical operation performed,

they destroy the mind; the mind being removed, there is no sensation in the body, not a particle. The person wakes up after the operation in absolute ignorance that anything ever occurred; he has not had a pain or an ache. Why? Because the mind had been taken away. I read a book regarding an English surgeon who practiced in India for a number of years. He made some wonderful operations there, and instead of using anæsthetics, he used what we term hypnotism entirely. He would take possession of the mind and then perform the operation, and after he finished and the subject was comfortably fixed, he would bring him back to his senses. It is nothing but mind that has sensation. This is well known to the medical fraternity, those who are conversant with these facts, that nothing but mind feels pain.

This body is as senseless now as it is after the mind has apparently passed from it through what we call death. Therefore, there is no sensation in that hand, not at all. It is all in the mind. Control my mind and you can take that hand off without a particle of pain. Now, I wish to show you these things, to demonstrate, absolutely, that there is no sensation in matter, so-called.

But you have to go farther, as I have told you, and understand that there is no matter; there is no matter. This body of mine, you see before you, and through which this Spirit, God, is talking to you, this afternoon, you may see in a year from to-day and you will not see one particle of me that you see now, not one particle, it will have passed on, gone on; the eternal creation is going on.

You go to the river, you go to one of those beautiful banks of the Potomac, and look down and say, "What a beautiful river that is!" You go back to-morrow, you see the same beautiful river, as you think, but you do not see the same river at all; everything you saw to-day has gone on. You see those banks there; they haven't passed away; but the river has gone on; you see another river; another river is being created all the time. In the beginning all the time is going on.

It is so with everything in nature,—everything in nature; it is a continuous panorama, so to speak; it is passing on. In the beginning God created the Heavens and the earth, and the beginning is to-day, and there never was any other time than to-day and now, and there never will be. There is neither dis-

tance or time in the whole world of God Almighty, because all is now and all is here. God centers everywhere, and He circumferences nowhere; Infinite Mind is everywhere; and it is a beautiful thing. We do not understand what God is, but we know that He is our Father; we know that He has personality; we know that personality leads us and protects us; answers our prayers, whenever we bring ourselves within the lines where we have the right to ask. But, I have illustrated it to you so many times, if the sunshine is necessary for your life and you go away into some dark hole and pray to God to send the sunshine into that hole, He won't send it at all; you have to get yourself in tune; you have to get yourself in line; and when you are in line with God Almighty's eternal fixed laws, then you receive the blessings; and it is more blessed then for Him to give than it is for us to receive. It goes right on for all eternity; if there is any changing done we must do it; God changes not.

Now, my friends, a word in closing. If I have been of any service to you, or to my readers, in the teaching of these lessons, which has enabled me, through God's laws to bring on this harvest; to bring the sheaves into God Almighty's barn; if we can only bring in the sheaves, then all I can say to you and them, is I am thankful. Take the lessons that have been taught and carry them to others, and wherever you see a drooping soul, throw out the life line, and give to others and give to them freely as you have received, and God Almighty's blessings will go with you.

### TREATMENT.

We thank Thee, our Father and our God, that Thou hast given us the Truth and taught us the way to know the Truth which gives us freedom. We thank Thee, our Father, for the blessed gift of Thy Son, Jesus Christ, and that He has shown us the way, and that He is the life and that He is the Truth. Go with us, and we know that Thou dost, through the pathway of life; guard our every footstep; watch over us as we pass along the road; keep all harm from us; fill us with happiness, and with joy, and with contentment; fill our bodies full of love. We realize that all is good; that Thou art all; and that we live, move and have our beings in

Thee, and can have no so-called sickness; that Thou has given us, Oh, Father, the knowledge that all sickness is false; that it is untrue; that sorrow does not exist; and can not exist; that Thou hast given us the power which destroys carnal mind, and hast filled us full of Thy Holy Mind, the Mind that makes us free.

God, our Father, go with every one here to-day; bless us as we go home; surround us with happiness, contentment and harmony; and above all, dear Father, fill our hearts with love, love, love; let us love Thee supreme; let Thy love come down into our consciousness, and grant that we may love our brother; that we may seek to do him good rather than injure him or cheat him; let us go on his side and look from his standpoint, and then dear Father, do unto him as we would like others should do unto us.

Give us these lessons and give us strength to carry them out, and destroy all so-called selfishness, to annihilate it, to demonstrate its nothingness, to feel its nothingness, to realize that it belongs to the darkness and blackness of oblivion. It is nothing; God is good, and love is all; God is all; and we love Thee, our Father; we love Thee, we love Thee, we love Thee.

We thank Thee, dear Father, for everything in the name of Jesus Christ, our Lord. Amen.

### CONSCIENCE AT WORK.

Talents and skill tell for much, but conscience in work tells for more. The mechanic or the clerk who, beyond his stated salary, beyond even his obligations to his employer or the demands which public opinion could make upon him, exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work be, whether it be done with the spade of the laborer, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide; there are places open to them, and their services are always at a premium.

Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good.—*Emerson*.

LECTURE.—*Divine and Mortal Mind.*

By Elder Albert S. Dulin, before the Evangelical Christian Science Church, Sunday afternoon, June 7, 1903.

Bishop Sabin, on last Sunday, in closing his course of twelve lectures, made it a point to say to you that the science of Divine Healing could be written in a few paragraphs, and that the only purpose of lecturing was to elaborate and show you in various ways the method by which you might arrive at the understanding of the Truth. He has taught you for twelve weeks, in the most simple manner, the rule of healing by Divine Metaphysics. He has given you precept upon precept; he reiterated some things because it was necessary to bring them home to you. He has shown you the law, and what is required of you in both thought and deed. I can only supplement what he has said by illustrating along a different line, handling the same question from another standpoint, throwing on it another light. I shall try to do that by removing from your mind some of the confusion that naturally arises concerning this Truth, and prevents you from seeing as clearly as you might. The best way I think to do this is to show you the nature of the Divine Mind and the so-called mortal mind.

The Divine Mind and the ideas of the Creator of the universe are as eternal as God Himself; as eternal and immortal as the Creator Himself, without beginning and without end. The immortal Son of God which is the universal Christ, is in every one of you, and will manifest when we realize the spiritual Truth of our Being.

Mortal mind, as distinguished from Divine Mind, is that conception of life that is obtained from the senses, which assume that birth, decay and death are the laws of life, instead of the law of the senses. We maintain that it has neither life, intelligence power, nor in fact, existence; and we prove it by not permitting mortal mind, (the senses), to take possession of us, and control our thought and actions.

When mortals come to the stage where they realize their own impotence, and their inability to know through their methods the things that they desire to know, they give up the struggle and finally say, "Here am I, O Lord, show me Thy way." When the individual comes to that stage in life, where he

is willing to surrender his illusions, to offer himself, I mean the physical, intellectual and moral self, upon the altar of Divinity as a sacrifice for Truth, then the consciousness of the Divine Mind, of Divine Love and inspiration, commences to dawn upon that soul.

God is the Creator of the eternals, the great realities of life. Mortal Mind is the creator of the unrealities of life. Mortal mind tries to reason from its view-point, the senses, up to Divinity, and every effort that it makes in that direction proves a failure; for it must be borne in mind that we cannot make the Creator of the universe and His ideas after our own conception of what God should be; but we can make ourselves in the image and likeness that our Creator made us. Mortal mind knows nothing except that which it senses, tastes, smells, etc., and it draws its conclusions from the evidence. For the purpose of illustrating I want to say that mortal mind is a creator; but bear in mind this, that the Ego, your true self, the Christ of God, is your only Creator. Mortal mind is a triple false alarm; it is a creator of illusions; deceiving others, and is itself deceived. It is that great mystery spoken of in the Bible, that which was, and is, and yet is not; it is seeming, transient, temporal. To illustrate this point I want to bring to bear upon you some things that will show you clearly that it is illusion.

Some of the magicians of the East do marvelous things. They put themselves into a hypnotic state, and by their students are buried in the earth for months at a time; they plant seeds over them, and the grass grows over their graves and the grass is cut. The students of the adepts come and dig them up, and restore them to consciousness. They had created the illusion of death. One of the Eastern Hindu magicians took a long rope, coiled it, and threw it up in the air, and instead of falling, it stood erect where it was; a little boy to all appearances began to climb the rope and went up, and up, and up, and up, until finally he was beyond the sight. Another took a mango and planted it in the earth in the presence of a great number of people, and an immense tree seemed to blossom forth, with the fruit on it, everything perfect. The magician created a mental illusion in both cases. Those witnesses were convinced of a reality on the evidence of their senses; but what was it? Why,

the magician recognized and knew some of the laws that governed his being, and made a mental vision. He precipitated an illusion that senses believed to be real. The same thing occurs at a great many materializing, spiritualistic meetings, but in a different form. In this case the illusion claims to be a dismembered spirit. It is illusion but it is evidence enough to cause anyone ignorant of psychic law to believe that it is true; and some of the best people in the world are spiritualists and believe in the reality of these illusions.

The difference between the magician and the majority of spiritualistic mediums of modern times lies in this one thing: the magician knows that the power to create these illusions is in himself. The spiritualistic medium, having developed some powers along this line, and not knowing their nature and cause, attributes the phenomena to some extraneous influence, and hence jumps to the conclusion that it is spirit.

I use these illustrations simply to show you what mortal mind is. You can develop mortal mind to such a degree that it will deceive almost any one not familiar with mental, psychic and spiritual law. Mortal mind will conceive things and they will become mortal realities.

Divine Metaphysics is based upon the unchangeable laws that govern the immortal realities of life. It denies that mortal creations are real, and declares them to be illusions. It demonstrates their unreality by uncovering the cause that makes illusion manifest as real to the corporal senses.

Jesus spake to mortal mind these words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it." Jesus knew what was in man. He knew mortal mind to be the liar, the fakir, the illusion creator; and He also knew that it would deceive and murder those bodies who were unconscious of its nature. He knew that sickness, sin and death constitute a hypnotic state, an abnormal condition, created by mortal mind. He knew that this condition was the result of man's ignorance of God; ignorance of the Divine nature within him; of his immortal birthright and Divine powers. Hence He

condemned this ignorance of the Pharisees in scathing language.

Let me illustrate this to you in another way. Moses and Aaron transcended the powers of the Egyptian magicians, because they knew the source by which their feats were performed. They knew that mortal mind developed the power to deceive itself, the senses. They also knew that the Divine law and spiritual understanding annihilated the false evidence of the senses, and by virtue of this wisdom, they were able to master every environment confronting them.

Jesus knowing the Divine Law and the reality of all things that emanate from the Father, and the unreality of every other manifestation, also mastered all of the other illusions of the mortal senses, such as sickness, sin and death. He knew the illusion; and He so thoroughly understood the spiritual law of his own being, and the law of every other creature, that by the application of that law, every illusion of the senses vanished that he touched. That is the distinction between Divine Metaphysics, mortal mind, and many systems of therapeutics.

Mortal mind creates and sees what it believes and wants to believe. Divine mind creates all that is permanent; all that is good; all that is real, manifesting life. Take every manifestation of life in the universe on this planet, and you find—what? You find that life acting and reacting, creating and recreating form after form, instrumentality after instrumentality, and for what purpose? That the Christ of God in every creature may be made cognizant of its own Divinity, its own at-one-ment with the Father; and until that consciousness reaches you and me and every one else; until we can come to that stage where we are willing to lay aside all that which is seeming; until we are willing to know that there is but one Redeemer, one Source of wisdom, one power and one life; and that that power and that life and that creative force is all around us everywhere, and we perceive it only as we see it manifested in the things that express life;—when we submit ourselves to the government of the Divine, and not until then comes power; then comes the ability to think, to create, not illusion, but to think realities; to see the Truth; to speak Truth; then is manifested the God-child, and the mortal illusions disappear.

There is nothing that is not possible to man, absolutely nothing. Every faculty, every part of your being, if you do not resist the impulse of the spirit, will be attuned and brought into harmony with the laws that govern the universe.

We have, as the Bishop has shown you, and so frequently set before you, one example, Jesus. He expressed Divinity; and He knew God. John said, "No man hath seen God at any time, the only begotten Son . . . hath declared Him." You can not find God by looking outward; you cannot find God trying to create out of your own mortal mind some conception of God; and you cannot see God. God manifests Himself; His tabernacle, His abiding place is in the things that He creates; and He is life, love. You can only see God as God manifests Himself, through the vehicles that we can perceive.

For instance, try to think of yourself, your brain and body, as a telescope, through which your Ego, your true self, the Divine child of God, perceives His manifested creatures. Now, if that telescope has mortal mind illusions, the Ego does not see much, but the illusion does. It sees sickness, sin and death; declares it to be real and obeys the law of death. You have to keep it clean. God gave to you your body to use, your mind to use; you have to clarify them by thinking God-like things, not mortal mind conceptions; but by thinking that which is God-like; by knowing no other gods; bowing down to no other idol; recognizing alone the powers that are in you; living the life; doing the works; obeying the law; then you become a Divine telescope, the vehicle through which the cosmical forces will flow.

You become one of the law, a door of the will of our Father. That is what Jesus meant when He said: "Greater works than these shall ye do, because I go to the Father." "Ye are My brethren. I am the way, the truth and the life." Precept after precept, example after example, illustration, proof after proof, fact after fact, did He present to the people of His day and time. What did they do? They crucified Him. Why? Because mortal mind itself is selfishness; mortal mind itself is avarice and greed; mortal mind itself will give up nothing, and surrender nothing that gratifies the senses. Therefore, the doctrine that the Master taught was obnoxious to them. They lived in the senses. They hated the Truth because it laid bare their hypocrisy

and uncovered the licentiousness of their selfishness and pride.

Jesus came to found a government, not in the sense that we understand governments, but to show us the path, give us the plan of Divine Government, a Government of the Truth wherein all men shall be brethren. He taught a doctrine that was inimical to the welfare of existing conditions, and He made enemies. We have learned through much experience that we cannot reform any government; we cannot change any condition, until the people are ready to have them changed; and the only way you can ever bring about the Millennium of Divine Government is to commence with yourself. Clean yourself, mentally, physically; love God; love your fellowman; live the life; and in the degree that you follow the example of Christ, in that degree do you reflect Divine wisdom, love and power; and in the presence of that wisdom all evil things vanish.

Some people say it is not practical to live this life. They would rather stay in illusion. Well, they make a reality out of illusion, make it practical, they think, and they go through life suffering. If they are not suffering in one way, they are suffering in another. It seems difficult to show people how to get away from their suffering. It seems almost impossible for them to grasp Truth. I know it was hard with me; I know it is hard with every one. I was a great sufferer and I fought Truth as most people do. I would curse it one day and love it the next. That is the effect it had on me, and I think it has that effect on most people; but it was cleansing me; it was stirring up the old Adam in me, the liar, the illusion, the senses, and they were fighting to stay there.

The understanding of God's government of the individual; the government of the Truth; the government of the Divine law, brings you out of this world of sense into the domain of soul; and you will never get there without laboring for it; you must give up some of your idols; some of your dreams; some of your diseases that you like to hold on to; you have to know that there is no life and no Truth save that which reveals God's nature in man.

Another thought I want to impress upon you is this: Get free from self; step aside and examine yourself in thought, simply as you would examine something else; judge yourself justly, and see

wherein you are short. Stop a minute. I will tell you what will happen. When you commence this life with sincerity of purpose and a true desire to know God, and seek Him alone; you will become one of the wisest and most lovable and powerful human beings that ever manifested on the earth, because all power, and all wisdom, and all dominion and all wealth, and all happiness, are from the Divine Mind and from the Divine Hand.

When you submit yourself to the government of Divine Love, you will become physically and mentally one with the law of God; with the law of forces that govern the Cosmos; and the forces that govern you. You are the servant of the law; and you only obey the law; and you suffer only as you disobey and step aside, through ignorance or intentionally.

Know this one thing: That, as life is universal, so is man, and the Son of God is universal humanity. You cannot separate yourself from the interests of another. You may think you can; you may take the mortal mind process and methods, and think you are getting the best of somebody; and sometimes you may succeed, so far as the senses are concerned; but you have weakened your own soul; and you have stained your own consciousness. You should not hesitate to humble yourself to do another a service; I care not how dejected and debased the individual may be. This sense of self-pride that I am better than thou, is another illusion of the carnal senses. By such a service to another you help yourself; you exalt yourself, probably not in the sense that the world understands exaltation; but you know that you have done service that pleases God; the law of your being. You can no more separate the interest of one man from the interest of another than you can fly. They are one. Why? Because the Creator of the universe is one, and is in every planet, every star, everything that manifests life. And God is Spirit; and everything is spiritual, and all spirit is indivisible; it cannot be separated into innumerable atoms, and one of them cast aside, saying, this is nothing and that is nothing. The spiritual man and the spiritual woman know the Truth; and they love mankind with a deeper love than mankind has dreamed of. Spiritual minded people love life; they are filled with it; they love it in every human being that lives; but the creature itself is not willing to partake of the

brotherhood of the spirit, simply because carnal sense rises up and says, you cannot fool me; I do not want any God in me; I am It. That carnal sense of things is always rebelling in the presence of Truth. It happens with nine-tenths of the patients that we treat in this Science. As you pour into their consciousness this Truth, they rebel, they get frightened; a great many things may happen to them. Their soul, that knows this Truth intuitively, is trying to awaken the physical, to the realization of its presence, and the carnal rebels; and they would in some cases fly away from those that help them. Thank God they have no place to hide; for the Truth is with them always and conducts them, in spite of mortal mind, along the rugged path that leads from sense to soul, from darkness and illusion, into the domain of eternal Life and Wisdom.

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### SUCCESS IN LIFE.

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How little we realize, when climbing the ladder of life, how much we need "God's help and assistance." Some people climb step by step and reach the goal safely. Others falter and slip. It may be in a manner walking in their Father's steps in an honest and healthy way, and it may be by persistent endeavor on their own part entirely, having that great control of self to overcome and make strong the will-power to reach the highest step. Others step up slowly, and then only to slip backward from a weak will-power and a selfishness for greed without a good inheritance to fall back on, or a spiritual power or mind to imbue that help which comes from God, "from which all blessings flow." Some people depend on others to help raise themselves from influence and faith to the first rounds of the ladder, and even then cannot remain steadfast when that help is gone; but if the help comes from God, each step that is reached would be steadfast, and as they advance higher, the spiritual light which they would feel and see would help them to mount higher and higher until the goal it attained, and firmness in faith and true greatness is reached for all time.—*E. Jacobs.*

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God takes care of the effect if we take care of the effort.—*Ram's Horn.*



LECTURE—*Religion and Religions.*

By Elder Albert S. Dulin, Before the Evangelical Christian Science Church, Sunday Afternoon, June 14, 1903.

I want to talk to you, to-day, on the subject of "Religion and Religions" and before I go any farther I want you to draw one distinction in order that you may get the trend of thought, as I wish to present and convey it to you.

Religion is an instinct, something that comes from within. As a scientific proposition it is the science of correct living, thinking and doing. Religions, of theological doctrines, are men's opinions, expressed in the form of religious systems. These opinions may be correct, or they may be incorrect; but I venture the assertion that there never was any religious system founded by men that was not filled with errors. The subject and purpose of all religious systems, however, is good. It is an effort on the part of man to reach the Divine. That is the motive; and we must always look to the motive of every proposition that may be presented for our consideration, especially when we are asked to receive, believe and accept it, as well as look at the system that offers itself in behalf of Truth. Priestcraft may have obscured much of the primitive Truth, but priestcraft and ecclesiasticism are not religion.

To understand religion, we have to understand ourselves. The Hebrew will tell you that his religion is the best because it antedates the Christian religion. The Chinaman will tell you that his religion is the best because it antedates, as he thinks, the Jewish religion. The Hindu will tell you that his religion is the best because he maintains that all religious systems emanate from the Vedas. Coming down to the present time, you will find some who will claim that their religion is the best, because it was the first offered in the name of Christ; and others will maintain that Luther's theology and doctrines are the best; and the Baptists will maintain one thing, the Presbyterians another, and the Spiritualists something else; and some Christian Scientists will maintain that theirs is the best and the only religion, because it is the most recent, and comes with the "signs following;" therefore of God.

You will not find religion in any of their claims; you will not find religion in the Evangelical Christian Science Church. Nobody, nor nobody's theory or system can give you religion. These religions may help some benighted one to a higher plane of thought than he had dreamed of before; and to the extent that they help anyone to express the Christ within him, they are good.

Bishop Sabin and I can tell you from one year's end to another, how to heal the sick, but we can not give you religion. Religion is of the soul; it is Truth and, therefore, absolutely Scientific. We have the science of mathematics, the science of astronomy, the science of chemistry; so we have the science of the soul. All science is founded upon facts that are obtainable and are related to the principle from which they emanate; and it is upon these facts that all scientific systems are founded. The science of the soul, or true religion, is also based upon the phenomena of the soul—the facts that are known, that we observe. Psychology is taken from the Greek words, psychos, meaning soul, and logos, or word; hence, psychology is a treatise on the science of the soul. Theology is not religion; it is the conception and opinions of men about something that few of them understand; yet who honestly believe they have obtained and are offering us religion.

The greatest presentation of psychological facts known to us was that given by the Master of Nazareth. He unveiled the phenomena in a multitude of ways; and He also taught us to understand, perceive and apply the laws that govern its manifestation. He condemned the Pharisees unmercifully for their ignorance of religion, their pretense and their hypocrisy. Jesus Christ told Nicodemus what religion was. The rabbi answered, "How can these things be?" Jesus said: "Art thou a master of Israel and knowest not these things?" It took me, and may take you, sometime to understand even some of "these things." Yet you must understand them, and you can and will.

It is sometimes hard to distinguish between the forms and ceremonies of men, and the spirituality that is religion, that is the birthright of every one of us.

To understand religion we must hear about it, think about it, and practice it. I mean to hear about religion as the Kingdom of Heaven within

you; and the more you think about the Kingdom of Heaven within you, the more you will know about it; and the more you know about it, and the more you practice it the more you will understand it; the more you will practice it; and the more you understand it the more Christlike you will become.

It is hard to understand everything at once; yet the explanation is in yourself. Nobody ever taught another person anything. I can talk to you; I can't teach you anything; the teacher is within you; but I can suggest, at least, I think I can, and pray God that I may be able—I can suggest some truths that probably have not occurred to you before, and that soul within you will recognize Truth intuitively, because it is God's child, the Christ; and, when it recognizes the Truth, it teaches you, and then and then only, do you really understand the meaning of religion.

We know that man possesses great powers; we also know that not all of us, only a very few that we know of in the world's history, have ever fully expressed these powers. Yet that is why we are here; it is our destiny to reveal the Truth within us; we are all working to the same end, to know the Truth, to understand the Truth, to express the Truth.

True religion consists in those experiences that ultimately enables us to extricate ourselves from the bondage of the senses. Right here I want to state that all religious systems are necessary in all their different aspects and with their different creeds, because they suggest something better and higher to the sick and sinful who need them. There is some good in all of them. Every religion known to mankind has claimed that the mind of man possesses power to rise above the domain of the senses, the reason and the intellect; and they maintain that this power is a fact in nature, and can be realized by all. There is something significant in that great truth. Jesus Christ and all the great spiritual leaders have taught this truth of man's power to rise above the senses. We are all struggling for infinite power, infinite wisdom, and infinite love; and as we progress in this direction, we soon learn that none of these can be obtained through the senses.

Religion is a question of fact, not an argument—talk, words. To understand religion we must discern and understand the nature of our own soul. We must know what it is, its attributes, the laws

that govern its being, and realize and understand them. To know religion, to know Truth, you have to realize it; you have to have something more than an intellectual conception of it; you can get that; but you have to have it deeper than the senses. Solomon said: "Know thyself, and thou shalt know the universe;" and a greater truth was never expressed by man; for each and every one of us possesses the potentialities of Christ. You are a little universe within yourself whether you believe it or not. How satisfying to know the Truth that we all have the one life, and this one life is God, and God speaks through His oracle, man! Do you know what that means? You will know, friends, if you ever experience it. Can you realize what Jesus taught? You read it and get it intellectually, but do you realize it? If you realize what Jesus taught you will be co-equal with Jesus. Such knowledge is priceless, and it is hidden only from those who deride, sneer at, and deny this Truth. Such can never obtain wisdom until "a change comes o'er the spirit of their dreams."

You will come to learn, some time, that nothing in the universe has power over you until you admit it. Nothing has power over you until you bow down to it, and obey the so-called power; and then, instead of master, you are the slave. This applies on every plane of existence, from the lowest to the highest; it is a truth.

Those who have not control of their own thought but imperfectly understand the Truth.. To such, the world is a mixture of good and evil. First hear, then think, then practice, and then you will know. The truths and facts that we learn from religion, and the comforts and peace that we obtain are great indeed; yet religion, itself, as a scientific study is the most healthful exercise that the human mind and body can obtain. There is a great fact; this spiritual study and meditation are in reality the secret of the healing power. To illustrate: Here is a patient who comes seeking God through this healing power; comes, because suffering has compelled him. For his "necessity is God's opportunity." He gives up a little of his prejudices; thinks more; he commences to study a little, to love a little; and he finds that it is the most healthful exercise in the universe. The pursuit of the spiritual ideal and the effort to rise above the senses, to evolve the spiritual attributes within us, is the

greatest power that moves and guides the human mind in its ceaseless activities. The healing treatment suggests, the soul receives, the patient realizes, and the body responds to the universal law of health and harmony. This is the process of Divine metaphysics.

Some find the greatest pleasure in eating, some in drinking, some in display, some in one, some in another action of the senses. It is not ours to deny them such passing pleasures. Let them enjoy them until they tire, and find out how empty these pleasures are. It is not theirs to deny to us the highest blessing, the greatest pleasure, and the most exhilarating, exalting and inspiring thing that man can do; and that is to meditate on the Divinity and the Divine creation within us. It is your right; it is my right. The lower the man in the scale of spiritual unfoldment, the greater pleasures he finds in the gratification of the senses. This is true of the lower classes in every country. The more cultivated find much pleasure in the study of art, and philosophy; but those who know the Truth think and act on the spiritual plane, which is higher, because it is infinite, and being infinite, has possibilities beyond the domain of the senses, intellect and reason.

Spiritual thought and meditation place you on the highest plane; give you the greatest pleasure. Therefore, is it not the mandate of wisdom for those who seek pleasure alone, to cultivate the spiritual tendencies inherent in them? It is the greatest pleasure.

You will find some who have traveled this road, and who speak from experience. They know that spiritual consciousness is the greatest pleasure known to man; and that if we are seeking pleasure through spiritual consciousness, is the quickest way for us to obtain it. It is an eternal pleasure; it does not vanish in a moment.

Spiritual understanding gives us the greatest power, mentally and physically. There is nothing like the understanding of your being; it gives you confidence in yourself; and makes you know of a truth that God is one with you; that all wisdom and all power are at your command. Knowing this, what can man fear? And the science of the soul, or scientific religion, properly applied, brings you that wisdom, that power and that understanding. These are my statements; they teach you nothing; they are

affirmations that I know to be true; to some of you they are only the statements of a man. To know you must realize these truths for yourself. You can lose nothing by following what you do know, for so doing you will be led to understand the laws of your own being. Experience this yourself; and then you will know through experience by what authority you speak.

True religion releases the infinite energy that is a part of every human being; it builds up character; it makes for everything that is lofty, ideal and grand; it brings happiness and peace to yourself and others; inspires you to the most Godlike action; and should be studied for this reason, if for no other.

In studying religion do not become entangled in sects, in creeds or in ceremonies. Realize religion by understanding the laws of your own soul; and you can understand these laws only by going in; you cannot find them looking outward, or, by asking your brother or sister. A few, possibly, can suggest the way, but you must travel the path, and travel it alone. These laws are not the property of any system or any ecclesiastical hierarchy, or sect; but they are universal; and, like the Kingdom of Heaven, are within you.

A great many good people in the world, actuated by good motives, are what we call reformers. They are found both in the church and in the political world. They want to do something to help humanity; to help the world. They want to reform something; everything is out of gear. A Democrat would reform the Republicans; the Populists both of these; and the Prohibitionists, all. The Episcopalians would reform the Catholics; the Mormons the Mohammedans; the Irishman the Englishman; and so on through the whole gamut of prejudice and superstition. Get this one fact into your understanding; know that the world can get along without you; and know that you can't reform the world if you wanted to; and that the world does not need you; but you need the world, because the phantasma of the world is your school. The world is made that you may learn; and your experiences and failures are some of the things that suggest to you what you should learn.

A long time ago there was a young man who wanted to be something different from what he was, and he could not, because he did not know

how. He wanted to be a governor of a province or a state, and something said to him, "Get a ghost to work for you; a ghost can frighten people into doing what you want; and make them give money, power and dominion." This voice directed the young man to a sage who told him to go home, that he did not know what he was talking about. He went home and was gone two or three days and came back; he still wanted the ghost. The sage gave him some charm, and told him to go off in the woods and say some mystic words, and told him the ghost would come to him; and added, "You must keep the ghost busy, or the ghost will kill you." He went off in the woods and uttered the mystic words as directed, and the ghost came and said, "I am your ghost, but keep me busy." The first thing the young man wanted was a palace. The ghost said, "It is done, keep me busy." He said, "Build me a city." The ghost like magic said, "It is done." He then said, "Give me soldiers, that I may conquer everybody." The ghost like magic brought him ghostly soldiers, and the young man saw that he had done about all that he could think of just then, and he commenced to be afraid of the ghost. The ghost said, "Keep me busy, or I will kill you." The young man ran for the sage who had given him the charm, and while he was talking to the sage, in comes the ghost and said, "Keep me busy." The sage told the young man to hurry and cut off a pig's curled tail. The young man did so and the sage told the young man to put the ghost to straightening it out. As fast as the ghost would straighten the tail it would curl up again. The result was that the ghost could not straighten the tail and keep it straight.

Now, my friends, the world is that pig's tail that the reformers have been trying to straighten. You can't straighten it for the simple reason that it is not made for that purpose. But you can do one thing; you can straighten the world of yourself. When you have yourself straightened, then the world does not look as though it needed straightening; it looks very beautiful.

Religion means to help others. As I said before, the world does not need help; it can get along without you; you need the world. In helping others, some of you may not know it, but you help yourself, because "the law of the spirit of life that was in Christ Jesus" is the law that leads you to all

wisdom and understanding; and that law is the absolute servant and helper of all. You who seek this power and truth, to obtain it, must become the absolute servants of all.

Another opinion you should get out of your heads is about the world being good and evil. There is no such thing as good and evil. The world is neither good nor evil. We manufacture our world, we make it ourselves. Life is neither good nor evil; neither is the world; it is our state of mind that creates one or the other condition. As we use the power we have we express good or evil. As you sow you reap. The law is absolute, it is fixed; it is like every other law of God.

It is a privilege to help others, and therefore be glad of every opportunity to render service to another. Helping others physically is good; helping others for a day is good; for a week it is better; for a year still better; but to help others forever is the greatest good. Spiritual understanding is the only thing that will help people forever. As we have spiritual understanding we must give it freely to others, for it is the bread of life, and means their salvation. It is the key to the door beyond which they need no help. Any other knowledge is transient. So, helping a man spiritually is the best service we can render him. I do not say not to help him materially. Do that also; that is one of the little things that you can do.

Are you selfish? If you are unselfish you have the key to the kingdom. If you love you brother you love God with all your heart, with all your mind, and with all your soul, with all your strength, because God is in your brother; every one is our brother. Be he Malay, Hindu, or Chinaman, or any one else; he is your brother.

Religion does depend upon Christian or Jew, pagan or Pope, saint or sinner; it depends upon love; it depends upon yourself. Jesus and other brothers who have preceded us suggested to us the way, told us how to become as they were. They told the Truth, and Jesus earned the title of the Christ. Had He not known the law that governed His soul, He could not have manifested the phenomena, or exhibited the phenomena of the soul. He knew these truths; and He learned them just as you must learn them; and as I must learn them, notwithstanding theological contentions and statements to the contrary.

This old idea of Jesus dropping from the throne may be good for some. If it helps them let them have it. Anything that helps a man, let him have it; such are not ready to receive more. But Jesus knew; He knew because He obeyed that law, that law of life; and in Him His Father in Heaven was satisfied.

When you see a man or woman displaying tremendous capabilities, controlling forces of nature, you conclude naturally that that man's Creator, who is the Creator of all of us, has infinite powers and infinite capabilities of a like nature.

"Prove the soul of man by its wondrous powers—you have proved God." "The one that is, and was and shall be."

### TRUE PRAYER.

The disciples of Jesus, by actual touch and fellowship with the Christ nature, partook of the Divine order and did the works of Christ. They became servants of humanity to enhance the good of human kind, and this is the power of the Christ mind; and we, by association with the Christ thoughts and by practising the good, the perfect and the noble, will grow up into Him in all things full of grace and truth.

Thus is the Christ embodied again. Thus is God made manifest in man. Thus is heaven wrested from the skies, and the kingdom, the power and the glory of God come on earth as the spiritual heritage of all who do the will of the Lord.

True prayer is Divinely refreshing, and the only true prayer is spiritual communion, where the soul of man finds its at-one-ment with the soul of God. It is not that prayer which seeks the favor of God to grant some personal wish. The honest heart prays for wisdom and then seeks it by trying to act like God. The pure nature prays for peace and then practises it by remaining at peace with mankind. The noble heart prays for goodness and demonstrates its own prayer by being good. No prayer is effective until the petitioner makes the attempt to answer his own prayer rather than leaving the answer to God to perform in some mysterious manner. There is nothing mysterious in life. God is open to an open heart.

The Pharisee prayed for the vice of others while boasting of his own virtues. His prayer was an

offense. Unless we bend every effort to put our prayers into practice, they are vain repetitions such as the heathen use, and our words come from a heathen heart, although we may boast that we are children of a civilized age. It is not periods of time that make civilization, but purity of heart. It is not the fulfilling of prophecies that make the Christ, but the heart that is filled with the Christ love, gentleness and purity.

Our love and devotion to God should go deeper than mere words that flow from our lips. They should vitalize our whole natures, that we may be of service to man, for in serving man we serve God, and the only service that we can render God is service to His children; for God is revealed only as He is discovered in Man.

"The hands that help are better far than lips that pray;

Love is the ever-gleaming star that leads the way,  
That shines, not on vague realms of bliss,  
But on a paradise in this."

—*Magazine of Mysteries.*

### ANGEL OF LOVE.

The white winged Angel of Love,  
That's descending like a dove,  
Saying, "There can be no fall  
Since we *know* God's all in all."

As but once we go through life,  
Each should cease from earthly strife.  
May we ne'er forget to say,  
"God is Good," through every day.

Thus says the Angel of Love,  
(That's within us, not above.)  
"Each one should know God is Love  
And Love is here—not above."

"God is All" the message's sent,  
That we all may be content.  
This will banish all our pain,  
Love, LOVE, is the sweet refrain.

A laugh is worth a hundred groans in any market.—*Charles Lamb.*

LECTURE.—*Freedom.*

By Elder Albert S. Dulin, Before the Evangelical Christian Science Church, Sunday Afternoon, June 21, 1903.

To the average human being physical existence is a mystery; it is an unsolved problem. Religion is presumed to an avenue that leads ultimately to freedom; but any system of religion that does not meet the demand that all humanity is making or endeavoring to make to solve this problem, is useless. Religion must be intensely practical to be serviceable; and, if it is not practical and does not serve the purpose of helping you to solve the problem of existence, then you are in a very, very bad fix.

We maintain that no religious system is worthy of consideration unless it gives you a rule of action as perfect as mathematics, that will enable you to solve the seeming mystery of existence. The system worthy of consideration eliminates the personal God and personal devil idea. I know that when we say there is no personal devil, that he does not exist, some people will say, "There goes my religion." They hate to let go of the devil. But when we do let go of this personal devil idea, we are getting into a position where we may be able to understand the principle that will solve the mystery.

I am going to talk to you on very scientific lines this afternoon, and I want you to follow me closely. There are two fundamental principles known to man, from which, and by which all knowledge and wisdom, whether it be upon the material, mental or spiritual plane, are known, or can be known. The first is that we take the particulars or the particles of anything that we wish to understand, and we refer them to the general species from which they emanated, and that species whatever it may be, to the Universal law that gave it existence, because in the final analysis we must come to the universal, before we can understand the effect, and know of the cause.

The next principle is this: All things are explainable by their own nature. The explanation is in the thing itself, in the nature of the thing. Anything that is explained by the nature of the thing itself is mathematically and scientifically correct. Any other method of explanation is unscientific and is not correct.

Now, bear in mind these two facts, for in the discussion and in the presentation of this rule we will solve the problem. You must know that in the thing itself is the explanation. Our first great principle is in the knowledge, not the hearsay, that God is all, and all causation; that sickness, sin, death, selfishness, Phariseism, avarice, greed, and all of these other allusions are the creations of mortal mind.

Now, to know freedom, to understand the way, to solve the problem, you must first understand the nature and characteristics of the illusion that we call mortal mind; and knowing it, you must understand it, handle it, and govern it; and when you are able to do these things, you will have liberty; and until you are able to do these things you will be in bondage to these various illusions.

When we permit an emotion or false impression, or delusion to govern us, we are a slave to that emotion or terror, whatever it may be. When we are governed by truth and know the truth, it reflects through us, and we express it; then we are governed absolutely by God, in whom there is no possibility of chance, accident, or mishap. If you say that "you do not understand God," that testimony of itself is the evidence of your slavery; and when you are bold enough to say that you do know God, by understanding the nature of your own being, then you are getting very, very close to freedom.

Mortal mind puts a construction upon statements of this kind different from that intended to be conveyed. When a great Truth is uttered by any one and fearlessly advocated, the first thing that mortal mind says is, "We know he has a devil." The next thing it says is, "He is making himself equal to Christ," and it continues to say a great many things of the same foolish nature. Why? Simply because the strength of Truth, cannot be perceived by those who criticize. Those who sneer, laugh, and make light of these things that are sacred and holy, have no Truth in them and the words of Christ cannot enter their consciousness. Therefore, judge ye no one; follow the example of the Master; and when you see a great Truth, do not be afraid of it; receive it; do not contract yourself or narrow yourself, and become offended and say, "I don't like that, that hurts." All truth hurts mortal mind, because of our little egotisms and our little hypocrisies, and the little things that we would like to



cover up and hide from the world, and go forth and say, "We are better than thou," are very sensitive in us. It hurts pride to be told the Truth; but nothing can happen that will do the individual more good than to know the Truth, even if it brings a few little hurts with it.

Evangelical Christian Science does not come to break down every other religious system in the world; nothing of the kind, but it comes to utter Truth, and to explain the mystery of life, and point with unerring finger the path that will lead to eternal life and freedom.

We know that all religious systems have a world of Truth in them, and that they are good. We also know that the absolute expression of the Truth, even though it may not coincide with the religious opinions of some, is the only thing that will save the ical Christian Sciencetaacffiteaoinhrdlumfwpnilyiu creature and give us freedom; and for this reason Evangelical Christian Science comes to fulfill rather than to destroy the law. It belongs to you; the law shows you the way to solve the problem; it says you must work it out yourself. It does not say, "Come to us, we will save you;" we are the only ones that can help you; we are the only anointed and have a special dispensation from God; all else is error; but it tells you explicitly and plainly that God is with you, around you, about you, in you, and through you; that you have omnipotent power, subject to your use, at your command, and for your good.

Jesus said, "Know the Truth;" so did the Psalmist; He also said, "The kingdom of Heaven is within you;" Solomon says, "As a man thinketh in his heart, so is he."

Freedom means being not the slave to anything, not even an idea, or what we call a Truth, and certainly not to error. It means being the master of yourself, and the laws that govern your being. If you are the master of these you are the slave of none. If you are master of yourself, you make the servant of everything that breathes, because you are like an engineer who governs an engine; he is its master. You are the master of your physical and mental machine, and this machine is so constructed that it can manufacture and create the most sublime ideals and make them practical realities, here and now. You must make the machine perfect first; and the way to do this is to believe in

the perfect, live in the perfect and act in the perfect, and the machine will conform to, and be the result of your belief, your thought and your actions. Some may say, "That is beyond us." True; so was your manhood beyond you. Must you remain in bondage, suffering and superstition, because the path to freedom seems long. If you do you will always remain a dumb and brutal slave, sold in the shambles of ignorance and fear, to the merciless taskmasters of sickness and death.

The Evangelical Christain Science says to you: "Fear nothing, and know that nothing on earth can harm you, seen or unseen." The only way that you will ever be conscious of real freedom, is to take no other law, no other suggestion, no other thought and have no other consciousness, than the consciousness of God, which is the consciousness of all law, all life, all love, all creation, all causation, all power. This is knowing the Truth that makes you free.

If you are in that state of consciousness, clinging eternally, not to your conception of how things ought to be, but eternally to the Divine conception, and permitting that conception to dominate your thought and activity, then you have no time to be thinking about illusions, or human opinions and theories. That is the way; it is a simple way. Some people say, "It is a hard thing to do," "I can not do it," etc. You never can when you say you cannot, and you never will as long as you say you cannot.

Mortal impressions are the creations of the mortal mind; the mortal sense of things. I might term it, the ignorance of the fact that God is all law, and all love, all activity, and everything that manifests life. Mortal mind and its conclusions are the result of self deception, expecting to find without that which is within. God is within and man is His outward experession. All causation is within, that is, it is unseen; that is the better term. All effects are without, and, as a man thinketh in his heart, so is he, for out of the fullness of the heart, the mouth speaketh. Now, the man who sees selfishness, who is always going around trying to find out something about somebody else, meddling with other people's affairs, criticizing everybody that he meets and everything that they do, that man is but the expression of that which is within him. Take the pessimist, for instance. He can not see anything

good in anybody or anything; he is growling like a dog in the manger; he despises himself and everybody else, and the result is that nobody loves him and he is shunned by all. The cause of his state of consciousness is his letting mortal mind control his thinking machine. He being physically a machine only, the result is that the machine can only manufacture what the mind that governs it permits.

If, on the other hand, our hearts are filled with love toward humanity, and for all of God's creations, and we live in that spirit, we have the consciousness that God is all power, and He gives this power to us to use for ourselves and others. Then our whole being becomes permeated with that Divine thought and the world becomes beautiful; it doesn't look the hell the pessimist pictures it; on the contrary, we see something good in every human being. The effort on our part, and the effort on your part must commence by seeing the good and not the evil in others. If we look for the good we will find it. If you want to help humanity, if you want to help yourself, you can only do it by seeing and loving the Godlike nature you and they are endowed with.

I have read a legend of a cur dog, at Jerusalem, in the time of Jesus Christ. It was a mangy dog, and every one that met him had some very unkind word to say about him. Jesus saw the dog and said: "That dog has very pretty teeth." If you can see but a little good, see it, and let the error disappear. Do this simple thing and all error will disappear from you. You will find that it will make your life a blessing. If you do not see the evil, you know that the evil is not in you, for all the evil that you see in your husband, your wife, your children and your neighbors, know that the same evil is in you, and that it is certain to express itself, if not in the same form, of the same character in another form. That is a fundamental and universal truth.

I want to illustrate that by a little story. This tale went on to explain the character or nature of God, so that man could understand God within him, around and about him, and this is a very beautiful illustration. Its substance is about like this: In the spring of the year when the bee goes out to the flowers and takes honey from them, it goes to the clover and takes from it some honey; it goes to the other flowers and sips a little here and a little there;

taking a little from all, and after the honey is all in the comb in the hive, the honey is unconscious of anything but being honey. It sweetened the flowers, and is ready to give itself again to the bees and to man. The object was to show this, that the honey was there; it had sweetened the forms of many different things; it gave itself to them, and only knew itself as honey. So it is with God. He is you life, your love, your sweetness; He is the life of everything that moves and breathes; He sweetens the existence of all. God is unconscious of the errors that mortal minds sees in itself or in others; but He gives all life and sweetness, even to those who refuse to recognize that sweetness within them, those who violate the law and those who never seek to solve the problem of their Being. It is a beautiful illustration and it is true.

Now, to be Christlike and solve this problem and understand ourselves what must we do? We have to manifest the mind that was in Christ Jesus, the mind that gave itself that others might learn the way; the mind of service and sacrifice; the mind of love; the mind of childlike purity that can see no evil in others. Jesus condemned nothing but hypocrisy and priestcraft; and He condemned them in terms that would probably shock the priests and politicians of to-day if it was addressed to them,—I mean some of them.

Take, for instance, the carnal mind, humanity's prison cell; as a contrast, it neither understands itself, nor understands the law of God; it has neither intelligence nor power; and it is the suggestion that we obtain from this ignorant illusion or carnal mind that brings pain, sorrow and tribulation, and nothing else in the world.

Adopt this explanation I have given you of the Divine nature and make your life conform to it, and see the good in others; know that God is your life, and that you have all power and all strength, and you understand your own Divine nature, and learn that there will not be anything that you want that you cannot have, and your life will become as peaceful and calm as that of a bird, sitting upon the bosom of the water.

I want to illustrate another thing. I obtained this illustration in the same book as the other; I like that book. You take the man who has committed a theft, or a murder, and is trying to escape. He goes out in the country at twilight or dark and

sees a large stump of a tree in the road ahead of him. That fellow thinks it is a policeman, and he sidesteps the road and goes into the woods. If it was a girl, who was looking for her lover, and she was to see the stump, she would think it was her lover certainly. If it was a little boy who had been talked to about spooks and ghosts, he would become frightened and think it a ghost. But when all three learn the truth, that it is only a stump, the policeman is gone, the lover is gone, the ghost is gone; they see it is unreal, the creation of ignorance, of carnal mind. The Christlike mind sees that which is pure and real. It is this seeing the reality of man that heals the sick. Take a child, for instance, a baby, and set it down at this table, or any other table. Its mother's purse is there, a thief comes in and takes the purse. Has the child got the sense of the purse being stolen? Not a bit. Why? Because the sense of theft had not developed in the child; it could not see it. So to be Christlike we must be childlike, and of such as little children the kingdom of Heaven is made.

We always find what we are hunting for. I lived in the West among desperate men some years ago, and nine-tenths of those fellows who were looking for trouble, died with their boots on. If we are looking for somebody to skin, as the fakir would say, we find him and we also find that we are getting skinned in return. There is not a thing that we are looking for that we do not get in some form or another, and a good deal more besides. Theft is to the thief, and deceit to the deceiver alone. You do not get anything worth having without service and sacrifice. Mortal minds think differently and they go through the world in a fruitless search, chasing phantoms all the time, and ending with a worn out and shriveled body only fit for the grave.

That is mortal mind. Now we have to get away from the mortal mind sense of things and know God. How are you going to know Him? Just think of that honey story; know that He is all power, and all love, all health and all strength; and when you commence to realize that, then you commence to know that it is true. Why? Because as you seek Truth, Truth seeks you. People sing, "Nearer My God to Thee." They should sing, "Nearer My God to Me." When you do that you will find, as you seek this God that He is with you

and with you always; and He manifests himself in ways that you can never dream of until you do seek him; then you will know the Truth that God is with you.

Here is one way to do it. Do not talk to people about sin or sickness; do not let them talk to you in this vein; do not let them talk to you about your neighbors; and never say anything about your neighbors yourself unless it is something good. If you permit suggestions of sickness, sin or scandal; if you are receptive of them, and you permit them to come in, they will have an abiding place with you, and will commence to grow and manifest themselves; and then you will have lots of disease. But do this, think this; know that your nature is Divine; that in yourself lies the explanation of this problem of life, that, if you live in God and do God's will, the fruits of Divinity will manifest through you, mentally and physically. Never permit yourself to believe a thing that is not in harmony with your own Divine nature, in harmony with your own health, in harmony with God. "I and my Father am one." "I live, move and have my being in God, and have omnipotence, omniscience, omni-love and omni-action. These are my birthrights; they are mine, and they are mine now."

My friends, I tell you that when you make these assertions constantly, you will come to realize their truth and power, and the spirit of wisdom and love will bathe you with Divinity. You will know God is within you; and the wisdom that will come to you, and the power and the understanding you will receive, will be far greater than the collective knowledge of the human race. You will not only know yourself, but you will know everything else. You can look at anything and read it like a book. It is a fact; it is not a dream, let mortal mind deny it as much as it pleases.

Never let anything but health, strength, and positive thought go from you into the consciousness of others, even those who despitely use you. Love them, affirm their Divinity, and there will vibrate in and from you such a thrill of love, and peace and harmony as has not breathed through benighted suffering and tortured humanity since the first murderer slew his brother in ancient Eden. This is freedom and the only way to eternal life.

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday Evening, June 3, 1903.

Question.—Does it pay, spiritually, to own anything material? Is the material substantial?

Elder Albert S. Dulin.—The spiritual man does not care to own material things, such as equity in lands, and things that are made by man-made laws, such as inherent or vested rights. He can own them or not own them as he pleases. The true spiritual man has no desire to own anything material, himself. Whatever is in the universe belongs to him as a birthright. He has no desire for earthly possessions, in the sense that the world understands them; but as a matter of fact all earthly possessions that he needs, for the "Father in Heaven knoweth what he hath need of," come to him. Why should he desire to have property, wealth, or money, when he knows that whatever demands are made upon him in the service of Truth, working as a laborer in the vineyard of love, for the upbuilding of humanity, will be supplied by the universal law that governs his activities? The spiritual man knows the law, the "law of the Spirit of Life that was in Christ Jesus," and He becomes one with that law, and as he is one with the law, all things under the law are subject to him.

The second part of the question is, "Is the material substantial?" The word material, as it is understood here, refers to something dense, like this table. It is a confusion of terms to say that there is nothing material. All things that manifest life in any form, are the expressions of Divine Love manifesting through its vehicle, spiritual substance, misnamed matter. All substance is spiritual. When we transform the carnal sense of matter to the spiritual sense of substance, then we have the Divine concept that there is no causation, sensation, or intelligence in matter.

Roland B. Hazard.—The Bible tells us in Christ's words, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" It brings to us the lesson of the birds, they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they? . . . O ye of little faith?

The thought that I get here is that God provides, if we seek that provision in Him; and when we lay up for ourselves something against a rainy day, as they call it, trying to fill our barns with wheat and corn against that awful day that is coming; we have another god besides the God of the universe, which is the god of mammon. We put our treasures before Him. If we seek first the Kingdom of God and His righteousness, He says after that all these things shall be added to us.

It says in another place, riches take themselves wings and fly away. Like the children of Israel in the wilderness, some carnal minded ones did not believe that God would feed them continually, and they hoarded a store for the next day; and when they came to use it they found that they could not do it; it was spoiled. So with other things. If we seek first the kingdom of God and His righteousness, all these things shall be added to us. We are taught to trust God every day for our supply of bread and all other necessities; and He does provide. It pays to trust God, and not to trust in material things.

To the last part of that question, Is the material substantial? God's word tells us that the things that are seen are temporal; but the things that are not seen are eternal. We are told that the things which we see, which we term material things, are passing away; they continually decay and grow old and vanish; but the things that are not seen are eternal; they are spiritual things; I would say they are beneficial; and as we draw our sustenance and power from the eternal, in just that degree do we get that which is substantial. This last comes from God, and is, therefore, the spiritual part of our being. The material things are not substantial.

A Gentleman.—I believe this question is answered in the parable of the steward. The nobleman gave to one servant five talents, to another two and to another, one, and they traded with them and accounted for them. I consider that everything I possess I possess as a steward. They are not mine, I am not possessed of anything, except as a steward of God. I use them for the glory of God, and the more talents He gives me the more responsibilities I have. If I have a great deal of possessions left me, I must give an account of my stewardship. They belong to God. We came into the world with

nothing and we will go out with nothing. We have these things through God's love, and I do not feel that I possess anything.

A. B. Eaton.—A man has a right to riches. If I make a contract to pay a sum of money at a certain time, I have a right to work and save towards that payment. We have not yet arrived at the point where we can open the fish's mouth and take the money we want. Jesus paid His bills, and we must do the same. If I have rent to pay for a house for a month, I must save to pay it. If I do not, God will not help me.

As to the second part of the question about matter being substantial,—it is substantial if you make it that way. If you bow down to matter, it is real in the strongest sense; if you do not bow down to it, then matter is relegated to its proper place, which is the pit of oblivion.

Question.—If God is not personal, please explain how good people that pray to a personal God up in Heaven, can grasp Universal, Impersonal Truth.

Elder Albert S. Dulin.—The first part of the question is, If God is not personal, etc. That depends altogether on how we view God. Some people who say they are Christians declare that God is impersonal; others that he is personal; and some ancient religions declare that He is personal, and some declare that He is impersonal. The question is, "What is the sense we get of a personal or impersonal God?" If the impersonal God means something incomprehensible, away off, then we have a very vague and indistinct idea of what the God of love, wisdom and power is. If a personal God, the nature and character of His personality is another question for us to decide. Now, how do we decide these things? How are we to know? The explanation is simple, and the decision is made within yourself. If you conceive of an impersonal God away off yonder, as the boys say, something that you cannot understand and never get close to, that is one concept. If you look upon God as a power that can handle, control and govern you, that is another concept. The God that we all have is the God that we conceive.

The creeds and theologians try to construct from the opinions of men something they would be pleased to have you call God and worship.

Jesus answered this question most clearly in the

fourteenth chapter of John, in the following colloquy, between Thomas, Philip and Himself:

"Whither I go ye know and the way ye know."

Thomas saith unto Him, "Lord, we know not whither Thou goest; and how can we know the way?"

Jesus saith unto him, "I am the way, the Truth, and the Life; no man cometh to the Father, but by Me.

"If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him."

Philip saith unto Him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and yet thou hast not known Me, Philip? He that hath seen Me, hath seen the Father; and how sayest thou, then, 'Show us the Father?'"

"Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works."

It is evident that the Nazarene concept of God was that Divine ideal which expresses universal love, wisdom and power, through the faculties of the spiritualized man so perfectly in the person of Jesus.

The well meaning people who pray to a personal God up in the sky, where they conceive Heaven to be, are endowed with the same attributes and powers that Jesus developed, unfolded and made manifest, but they refuse to believe it. These people deny the existence of the Christ within them, hence their Son of God has not risen. Their worship is a superstitious idolatry, based upon the fables of ignorant men. While proclaiming themselves Christians, they know not what they worship.

The last part of this question is a transparent absurdity. Mortal minds who worship as I have indicated only pay reverence to what they do not understand—the supernatural and mysterious. This class of people have no more conception of universal principles, "Impersonal Truth," than an unborn babe. "Universal Impersonal Truth" is a high-sounding phrase, often used by those who little understand the meaning of the term. They use it in the same sense that a lawyer would quote Blackstone, an actor Shakespeare, and for the same purpose; that is, to impress their hearers. To grasp



universal impersonal Truth, is to demonstrate the powers inherent in man, to know and administer the laws that govern collective and universal humanity, in the spiritual, mental and physical realm.

Question.—Is the power to heal inherent in man; or does he but reflect the power which comes direct from God?

Bishop Sabin.—Following this discussion, this question is germane as to what the character of God is. Of course, nobody that understands anything, believes any more that God is a personal God. God is Love; God is Truth; God is Life; and wherever Life, Truth and Love are, that is God. We are told we cannot understand what spirit is. God is spirit, and by and by we will understand Him, because we will be like him; we will see Him as He is. This idea of a personal God is simply absurd. To talk about the idea is a loss of time, and I don't propose to discuss that any longer.

This last question is, Is the power to heal inherent in man; or does he but reflect the power which comes direct from God? Well, now, you cannot separate man from God, or God from man. The power which heals the sick is the power of God, used in the name of Jesus Christ. That is the way we heal the sick. Peter told them on the day of Pentecost that God, through Jesus Christ, did many wonderful works. God does through us in the same way, and does the same things, except that we work in the name of Jesus Christ. Of course, the power is inherent in man because God is in him, and man is in God; it is all together. That is plain enough.

Or does he but reflect the power which comes from God? All healing comes direct from God. Of course, the power comes through man. God's power, all power, is for us in man, God in man; that is the power that heals. God gives through man. That is all there is to it. God through man heals the sick, in the name of Jesus Christ. That is plain. We are promised it; it is true.

As all healing is in answer to prayer, prayer is a matter that must be understood thoroughly. God never changes. All the world may pray and not change God an iota, not one particle. But the person who prays, bringing himself, so to speak, in harmony with this universal law of this Universal Creator, when he gets in harmony, where the sun

shines on him, he is in the sunshine and he receives results. That is all there is to prayer. He who prays effectively brings himself in harmony with God's universal law.

Here is a river. If I wish to walk by the side of the water, I do not take in the water. If the water will do me any good I must get into it. Just so with this prayer. Prayer brings us in harmony with this universal law of God, and as soon as we get there universal law takes effect.

Suppose you were freezing to death and you wanted to get warm. You would go into a warm room; you would be out of the freezing; you might stay out in the cold and pray for the warmth to come out, and it would not come. You must get in harmony with universal law, with the Infinite; then the universal law of the universal Creator will take effect. Hence, to obtain the benefit of this universal law in healing or in anything else that comes from God, we have to get in tune, in touch with the Infinite law; and when we do that it takes effect and we obtain the benefit. But you have to get there; you have to get your mind in tune; you have to seek, ask and knock; and when you do that you bring yourself in tune; in line with universal law, and then you get the benefit. That is healing.

Question.—What is substance?

Bishop Sabin.—Spirit. That is all there is to that. Spirit is all the substance there is.

Elder Albert S. Dulin.—I would suggest one word in connection with that. Substance is spiritual. To make it clearer, spiritual substance might be classified as the vehicle of spirit, that through which and by which spirit manifests itself. 'Spirit is unseen.

Question.—We are often asked this question: Did Christ suffer? How are we to answer such questions?

Mrs. Whitney.—Christ did suffer, and we suffer if we follow His teachings. I think that Christ's road is not the flowery bed of ease that it has been talked to be. Just as Christ suffered and was persecuted, so we have to suffer and be persecuted.

Bishop Sabin.—I do not believe any such stuff, excuse the expression. "My yoke is easy and My burden is light." We have nothing but perfect happiness and perfect harmony, if we get in tune with these universal laws, absolutely. This old doctrine of suffering is wrong in my opinion; no



truth in it whatever, and it belongs to the same doctrine that that worm of the dust business belongs to. Both of them are relics that have been exploded; they are no good. The real Christian,—or whatever you call yourselves, I do not know what we are; we are followers of Jesus Christ and believers in God's universal laws,—the real Christian, I say, does not suffer. We believe in God Almighty and Jesus Christ, His Son, and those who believe and practice along those rules live in perfect harmony. But they say, "You have to suffer." If you have to suffer, where are you? You live either in hell or Heaven. The kingdom of Heaven is within you. Must you suffer in Heaven, or are you going to live here in love? If you live in hell you will suffer. I am not in hell. I live in the other. I do not intend to suffer and I do not suffer. From the time that I open my eyes in the morning until I close them at night—and sometimes it is very late when I close them—I thank God Almighty in happiness and joy, rejoicing because my heart is filled with perfect happiness. There is no such thing as suffering in it; I do not believe in suffering.

Let these sufferers go if they want to and suffer, but I don't want to suffer. I do not believe suffering is in harmony with Jesus Christ; it is not in harmony with the thought that we can destroy suffering with a thought. What are we here for, if we are not to destroy inharmonies of every kind,—sickness, sin and sorrow, everything? Often in our experience we see those who are bound down by the suffering hell, so to speak, that they get in this world, and we give them a thought sub-consciously and their mind is relieved. Why? Because they have this Truth. The idea that we have to go through this world suffering, is preposterous. There is no Truth in it; there is no Science in it; but it is contrary to the Science we teach from morning to night. If we have to suffer, if we have to go through this world suffering, and with long faces, calling ourselves worms of the dust, if we are that kind of Christians, then we suffer. I am no part or parcel of it. My face is not long; I am happy; I like fun; I like rejoicing; and I like everything that makes men happy and makes them good. I am talking to you, my sister, and I will give you a chance to reply.

Mrs. Whitney replied, on condition that her reply should not be published in the News Letter.

A Gentleman.—What I wanted was a successful answer to the question, Why Christ did suffer? There is no question but that He did suffer. But I don't know whether I can answer the question right or not, perfectly. I believe that He suffered to take the place of the sinner, and that He had to suffer the penalty of the unregenerate; but, when we are born again and become sons of God, we are sinners no more; we are sons of God and heirs of God, and we have what God has. God has no pains and we have no pains. I believe that, when Christ suffered on the cross and went down to this so-called hell for sinners, he knew no sin, and consequently took the place of the sinner. I do not have to suffer and do not intend to have to suffer.

Bishop Sabin.—I want to clear this record. While there is no such thing as suffering to the Christian; to the person in the Truth, show me a person who acknowledges the reality of pain, and I will show you a person who cannot relieve pain. No person who gives pain a reality has power over it. You can heal it with castor oil or calomel, or something of that kind; but I am talking about metaphysical, mind healing. Why? Because he who gives pain in reality gives character and standing to a lie; the so-called pain is a lie. If you give it a home, you give it character, and you cannot heal it.

Metaphysicians understand, thoroughly well, that the thought that heals is the understanding that God is all; that man is God's image and likeness, living, moving and having his being in God, and is perfect as God is perfect. That realization heals the sick. Now, if you can dovetail suffering into the image and likeness of God, and make that image and likeness suffer, then your talk of suffering has some sense to it; otherwise, it has not. There is no Truth in it; there is no Truth in the thought of suffering.

Whether Jesus Christ suffered on the cross or whether He did not, is something that I do not purpose to discuss. These people who understand that question can discuss it. I do not think Christ had to suffer unless He wanted to. There may have been some reason why He suffered. We have not to suffer; He took our sins and showed us the way back to God Almighty, out of this bondage of slavery, and, when you are there consciously, you are freed from this hell of error and you cannot suf-

fer. You can be in Heaven, or you can be in hell, and suffer there. But the fellow that lives in Heaven, who has the kingdom of God within him, can not suffer, because he has the power of Infinite love covering him, and he lives in it, and it covers him as the waters cover the fishes of the sea, and he cannot suffer. It is impossible, absolutely.

Some Americans who were crossing the Atlantic met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus Lover of My Soul," one of them heard an exceedingly rich and beautiful voice behind him. He looked around and, although he did not know the face, he thought that he knew the voice. So, when the music ceased, he turned and asked the man if he had been in the civil war. The man replied that he had been a Confederate soldier.

"Yes," replied the second man, "and a curious thing happened that night which this hymn has recalled to my mind. I was posted on sentry duty near the edge of the wood. It was a dark night and very cold and I was a little frightened because the enemy was supposed to be very near. About midnight, when everything was still and I was feeling homesick and miserable and weary, I thought that I would comfort myself by praying and sing-

"All my trust on Thee is staid,  
All my help from Thee I bring;  
Cover my defenseless head

With the shadow of Thy wing,  
"After singing that, a strange peace came down upon me and, through the long night, I felt no more fear."

"Now," said the other, "listen to my story: I was a Union soldier and was in the wood that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles focused upon you, waiting the word to fire, but when you sang:

"Cover my defenseless head

With the shadow of Thy wing.

"I said 'Boys, lower your rifles; we will go home.'"  
—*The Presbyterian.*

He who gives pleasure, meets with it; kindness is the bond of friendship and the hook of love; he who sows not, reaps not.—*From "Chautauqua."*

## LOVE AND BEAUTY.

UNIVERSAL Love is the universal panacea for all our ills and all our deformities.

Love deeply, widely and fervently all things, all beings, and always, and possess all health, all wealth and all happiness.

Love solves all riddles and straightens out all that is crooked and misshapen.

"Let us strive to remain worthy of Love, and the more and more worthy day by day, whatever happens. That is the best way to keep it."

LOVE AND BE LOVED!

"If we wish to be loved, we should try to make ourselves lovely. We should not ask something for nothing; and as to beauty, that in its best estate comes from the soul."

The soul, and the soul only, dominates and creates Love and Beauty; it is the fountain-head of Love and Beauty; it is the mystic transforming agency that makes the animal, man, angel, god; it is the generator and distributor of pure and high thoughts that transfigure all that is coarse, base and ugly into all that is fine, high and beautiful.

"Good thoughts, pure emotions, and love especially—these events in the life are cosmetics and always cause the face to shine with radiance. No woman wishing the conservation of her beauty can afford to be vicious. It is wonderful, the perfect understanding between the good and the beautiful. The vices are busy sculptors, on the contrary, always cutting their terrible alphabet in the face."

Beauty always travels with Love—it is the effect of love, and shines in our eye, our face, our form, and best of all, in our character.

Love and beauty make character.

Love, Beauty and Duty—three beautiful words! With love and beauty in character we always do our duty without effort, in an automatic, natural way.

Love, universal love, is the great transformer and reformer, beautifying and glorifying all it touches.

Many indeed think of being happy with God in Heaven, but the being happy with God on earth never enters their thoughts.—*John Wesley.*

## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, June 10th, 1903.

Question.—“All is infinite Mind and its infinite manifestation.” What do you mean by the infinite manifestation of mind?

Bishop Sabin.—This question was sent to us by an eminent lawyer from an Eastern state for answer in this quiz meeting. “All is infinite Mind and its infinite manifestation.” The question is: “What do you mean by the infinite manifestation of Mind?” We mean that God is mind, infinite Mind, and that all is God and God’s creation. Everything is created by God, through mind. God is Mind. That is exactly what we mean. I do not know that it necessary to elaborate further on that.

Question.—“God is spirit, and man is His image and likeness; therefore, man is spiritual, and not material.” Why “therefore,” and is it a logical conclusion from the premises? Let me give you an illustration of the difficulty I find in your suggestion. Suppose a sculptor makes a statue out of a block of marble exactly in his image and likeness, does it follow that the statue in any aspect partakes of the perfection of its author; and because its author is spiritual, therefore the statue is spiritual?

Bishop Sabin.—Now, this will involve quite a discussion. It is a question by the same man as the preceding. He quotes from some of our writings in the News Letter, to the effect that God is spirit and man is the image and likeness of God, and that therefore, man is spiritual and not material. He asks the question here, therefore, whether it is a logical conclusion from the premises. The “therefore” that he refers to is, *therefore* man is spiritual, and not material.

Now, his remarks lower down show where his difficulty is. He says: “Let me give you an illustration of the difficulty I find in your suggestions. Suppose a sculptor makes a statue out of a block of marble exactly in his image and likeness, does it follow in any respect that the statue partakes of the perfection of its author; and because its author is spiritual, therefore, the statue is spiritual?”

Now, we have to consider what God is so far as we know. God is spirit. He is not a spirit, but

God is spirit. The Bible says that God said: “Let us make man in our image and after our likeness.” “In the image and likeness of God,” would be in the image and likeness of spirit. God is omnipresent life. You can go for all eternity with the velocity of light in any direction; or, four might start, say from here, and go to the four points of the compass, and travel with the velocity of light, which encircles the earth about eight times before you can count four, and each one of you might go on for a hundred million billion years, and at the end of the journey each might stop, and all four would be as far from the end as they were when they started. In other words, all is infinite space, in every direction. Now, that is beyond the comprehension of man—carnal mind; but it is true that God is omnipresent life in all of this vast space, forever and forever and aye. God is there and God is life.

Now, if we compare that kind of a being with a being that can be marked around or measured by a band, as any kind of a statue could, you see how absurd it is. Man images God in what God is. God is life; man images God in life, man images God in love; man images God in power; man images God in wisdom; man images God in what He is; in power, in everything that God is. God is not to be measured. There is no such thing as measuring the Infinite Mind; and it is a logical conclusion to say that man is a spiritual being, for he is the image and likeness of God, and he could be nothing else. But to compare him to a statue or any other kind of material that can be measured, is to make a comparison that does not compare; and our friend is simply mistaken. He is asking a question from a material standpoint.

If man, then, is the image and likeness of God, he is like God, and God is spirit. There is no such thing as measuring him; therefore, man is spiritual, and it is a logical conclusion and it can not be dodged.

Now, I would like this question to be answered quite thoroughly by others here. Col. Bradshaw, can I hear from you?

Col. C. G. Bradshaw.—If, when God had created man in His image and likeness, He had stopped right there, then the statue might have been a good illustration; but when God created man He breathed into him the breath of life and man became a living soul. When man carves a statue out

of marble, if he then had the ability to breathe into that marble the breath of life, and make it become a living soul, our questioner's illustration might be good; but, inasmuch as man has no power, and he does not have the power—

Bishop Sabin.—Colonel, let me interrupt you; let me ask you a question to go into the record. What is man? Is he a corporeal, or a spiritual being?

Col. Bradshaw.—Man has a spiritual existence; and I say, not until he became a living soul in the image and likeness of God, did he partake of the Divine Nature. It was not the clay, or what we term the physical formation of the man, that has nothing to do with it; that is no part of the conception of the image and likeness of God. But, when God breathed into him the breath of life and he became a living soul, that is when he took upon him the image and likeness of God; consequently he was spiritual, and the illustration is very inapplicable, because the statue has not any life and is not a living soul; and in that is not the image and likeness of the man. Man has no power to create or breathe life into mortality and make it become a living soul. God has; and in that, as our Bishop has remarked, is His divinity, His greatness and omnipotence made manifest, and they are made manifest in man, the image and likeness of God. Man can not manifest himself that way; but man is a living spiritual creature; and in that he is the image and likeness of God.

Elder Albert S. Dulin.—The statue is a creation of mortality, hence without life. Man is the creation of spirit, hence spiritual. Like begets like. The physical body and the brain possess no more life of themselves than the statue, and the statue is the creation of brain and hands; the image and likeness of itself. God could not make the statue; God could not carve these things as the statue is carved. All of God's creations manifest life. God, Spirit, is known and perceived through the things that express life. Man is spiritual, and the consciousness of a spiritual individuality brings to him Godlike powers; and those Godlike powers transform the sense of the carnal mind into the concept of the Divine Mind. The Divine Mind becomes manifest when all sense of carnality is lost, vanished; then man with a conscious spiritual body passes through material substances as Jesus did. That

is the object of declaring your eternal spiritual individuality, that the laws of life that are working in you may make of you that perfect image of God. It is claiming your birthright. Know that Spirit, God, Love, Life, Intelligence, Wisdom, are interchangeable terms, and express the attributes or the nature of Divinity. They are eternal, and they manifest these as creative forces, forces that enable you to sit in this room and think of South Africa, or some section of the world; forces that instantly can transfer your thought from here there; forces that enable you by concentration to learn the Truth which is connected or associated with any object that you wish to know. Those are Godlike attributes; they are the powers of God inherent in man.

There is but one Mind, and in the degree that we permit it to reflect through us, and partake of that Mind, we gain wisdom, and love, understanding and power; and that is God, manifesting His spiritual attributes through man, His spiritual child.

Question.—What is the devil, or evil spirit, if such a being exists?

Bishop Sabin.—I presume the questioner in this case wanted to know something of this devil we were taught about in our youthful days, when we believed in a picture that had seven heads. I remember the old Bible in which there was a great big picture of the devil that had seven heads and ten horns, and had a long tail, and there was a spike at the end of it. The supposition was that, when he hit a fellow with that spike of that tail, that fellow was a goner; he was in for that hole where the brimstone was, and burned forever.

Now, unfortunately for that kind of theology, that kind of devil business is pretty well played out. I don't think you will find a minister nowadays, an intelligent one east of the Allegheny mountains that believes in the devil. Out West, we have plenty of them. I think Col. Bradshaw was telling me about their church. One of their fellows they had heard didn't believe in the devil, and they brought him around and he finally acknowledged that he did believe in the devil, and they put him back in good standing. This was in a good old Methodist church in Illinois.

The devil prospers more or less in the locality where he is. I know this is pretty hard doctrine, but you will have to stand a little of this. I will have to give him the character that they say he has.

Of course, there is no such thing as a devil. There is nothing but God; God is good and God is all.

This so-called evil is nothing more nor less than carnal mind. Where it tells about the Savior being taken up on the mountain to be tempted, it was carnal mind took him out there, and showed him all the world. "Look at this in one panorama, you can have all this if you will bow down and worship me." That same promise is made to every boy and every young man that comes in contact with the world. Carnal mind, worldly wickedness will say, Let us go out and have a good time; let us learn to chew tobacco and smoke; let us go round and carouse and have a good time; and let the old folks worry if they want to; but let us have this fun; it is ours; let us sow our wild oats. That is what it says. Go this way and you can have all these. That is the result of carnal mind. It says I will give you all these if you will worship me.

Carnal mind had nothing then to give more than it has now. If you sow the seeds of carnal mind you will reap the crop, either in your body or in some other way; and your spiritual condition will be dulled to a certain degree; and if you go through this vortex called death, you will wake up in the other dream away behind; you are in the dark; you are in the dismal swamp of carnal, wicked, wicked thoughts, and you will have to work yourself out of it then. Nobody can do it for you; you have to work out your own salvation out of carnal mind.

This carnal mind is nothing more nor less than what the devil is. One time when Peter said something to Jesus, He looked at Peter and said, "Thou hast a devil." When they brought a man to Him possessed of devils, these demons besought Him to let them go into swine; there was a legion of them; and when they entered into the swine, the swine ran into the waters. When you take carnal mind and put it into swine, it will put them into a hole.

Now, if you can separate this irony from the Truth you have my idea of a devil. I do not believe in him. The devil idea is carnal mind, and the way to destroy carnal mind is to live in the spirit of love; live in the spirit of Truth; and live in the spirit of righteousness. There is no devil and there can be none.

Elder Albert S. Dulin.—Col. Sabin has said about all that is worth saying on this subject.

There is no devil, and a way to prove there is not any devil, is to live absolutely in God.

Another way to prove there is no devil is to know that everything around you is spiritual. When you see an evil illusion, or suggestion, coming along, one inimical to that which is Truth and love and justice, take the sword of Truth and slay it, just as you would a murderer. It seems hard, and mortal mind does not like to hear you say that; it gets frightened. I will tell you why you must slay thoughts that are not Divine. If you do not they will slay you. If you let them come into your mentality they will take root and grow and finally they will mop the earth with you; for the law of their existence is sickness, sin and death; and they will kill you. That is the only devil. The devil is illusion. It is man's ignorance of the Divinity within himself.

Col. C. G. Bradshaw.—I think, probably, the devil has "played the devil" about as long as he can. People are not interested in him any more, because he is a fraud, not a real character. The word devil was a term used by persons who didn't know how to express themselves. When people talk about the devil they remind me of what some one said about Metaphysics,—he said that when a man was talking about Metaphysics, he was discussing something that he did not know anything about, and that the man that was listening to him could not understand; and that is a good deal the way it is about describing the devil. But this is true, that ignorance, or the want of the knowledge of the Truth is the great enemy of the Truth; and all that makes the difference between man and the lower animals, the beasts, is the power of reason; and the difference between a wise man and a good, and one who is not wise and not good, is the habit of reasoning. The man that becomes habitually a lover of the Truth for the Truth's own sake is absolutely immune to all evil; it can not approach him. If you take a vessel and fill it with a liquid until the vessel is absolutely and scientifically full, there is not any room for anything else in it; and when a man's mind is possessed of the Truth and his habits are devoted to the development of the Truth, there is no room for anything else; and his love of the Truth is in the ratio of his acquaintance with and knowledge of it. A man becomes distinguished and respectable in proportion to his fidelity to Truth

and love; and the immortality of a man's character is in the ratio of his devotion to the Truth. It is illustrated in his life. Consequently, we find that people who are the best and purest in thought, and the most generous and noble in action, are the most devoted to the assistance of those who are seeking to do right at all times, for no one knows how easy it is to do wrong and make a mistake, so well as the one who tries the hardest to do right; and he is the most liberal with those who make mistakes, because he knows how easy it is to err. Those who do not try to rise are illiberal and severe, because they do not know anything about the process of development. Consequently, it is easy to denounce others and say they are of the devil; they are possessed of the devil; they are like the devil; because that is a term of unknown meaning and is used in a general way to express evil.

### SOMETHING WRONG.

The medical practitioner is no longer able to deny that there is something radically wrong with the profession. The following statements coming from representative doctors are in evidence:

Sir Astley Cooper, once physician extraordinary to Queen Victoria, made the sweeping statement: "The science of medicine is founded upon conjecture."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons says: "All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."

Prof. St. John, of the New York School of Medicine, says: "All medicines are poisonous."

Prof. Magendie, of Paris, once remarked to his class, after an extended experiment in his hospital: "Gentlemen, medicine is a great humbug."

Prof. Clark says: "Physicians have hurried thousands to their graves who would have recovered if left to Nature."

Prof. Wood, of Jefferson Medical College, Philadelphia, says: "Efforts have been made to reach the elements of disease, but not very successfully, because we have not yet learned the essential nature of the healthy actions, and cannot understand their derangements."—*The Health Reporter*.

### HATE.

I once knew a very nervous and irritable old man. His days were full of trouble, everybody could see that, it was written on his face; his grunts and groans as he pried himself out of his chair with his crutch and crept about upon his tottering legs made him pathetically ridiculous.

He was soured, that's what everybody said that knew him; a smile had not patronized his face in years. He received the cold shoulder wherever he went, he saw this and it rankled in his heart and added to his bitterness.

His spiteful expression bred contempt wherever he went; he ground his teeth in nervous excitement, but his painful emotion only excited merriment. Charitable people said he was low spirited because he carried around an environment of gloom.

He first got himself in this condition by hating people, and after awhile he hated himself, too; he managed to get away from other people much of the time, but he couldn't get away from himself, but was forced to endure his own company, and so grew to despise and loathe himself.

Finally he died, but nobody cared; they buried his grim and ghastly remains in some obscure spot, and the next day he was forgotten.

Love begets love and hate begets hate. If you don't want to fare as this man did, you had better change your course—you that are harboring a grudge. There is nothing that does more violence to our moral natures than hate. If you have a little of it mixed up in your nature, it is sure to be seen and recognized by others, and make you offensive to them and your life wretched and unhappy.

The Parson—"My boy, I'm sorry to see you flying your kite on the Sabbath."

Small Boy—"Dat's all right, mister. Dis kite's made ov a 'ligious paper."

"Well, is Carson enjoying better health these days?"

"Oh, much better."

"That's good. What cured him?"

"I heard his wife gave him absent treatment."

"Oh, Christian Science business, eh?"

"Not at all. She simply visited her mother for six months."



## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, June 24, 1903.

Question.—What is the central thought for the healing of the sick?

Mrs. Emma Dulin.—God is eternal life is the central thought. Jesus was an example of thought and deed for all who wish to follow in His steps. Jesus was governed by Divine Love, the power Divine, and if any person will allow himself to be governed by this power, he will realize that the unseen God is what makes us think good thoughts and do good deeds; it will teach him that god, or God, is the Light that shines away the darkness, or the desire to do evil. God gives us power to think and act, and He gives us wisdom to know when we do right and wrong. Jesus said: "Of Myself, I can do nothing." Following Jesus' example, we realize that, when we think right, do right and strive to keep in the secret place of the Most High, it is because we are governed by God. Although I, of myself, can do nothing, yet God is able, and God does through man, heal the sick, when man realizes that God is eternal life.—God's omnipotent power, acting upon us always the same, gives us Eternal existence.—Love, Joy, Peace, Health, Strength, Wisdom, Understanding and Dominion over every evil thought that comes in when we forget that God is Eternal Life.

Question.—Is not spiritual meditation, spoken of as being the most beautiful practice man can engage in, what Jesus meant when He told His disciples that He had bread of which they knew not; and does it not provide actual sustenance for the body, rendering it possible, if of a high character, to do without other food altogether, or at least to fast for long periods without waste to the body? Is it not also what Jesus meant when He told the woman at the well of the water of life, from which if she drank, she would never thirst again?

Elder Albert S. Dulin.—I think the question is, in substance, an answer to itself. It impresses me that way. I think every one understands what the bread of life means, will agree with the conclusion that the bread of life does sustain the body, and that that bread of life is the symbolic bread of the body of the Christ.

Spiritual food is partaking of that which is spirit. The drinking of the water of life is another form of eating spiritual bread. To explain this to the understanding of others is most difficult. You must eat of that bread and drink of that water, before you can understand what one is trying to convey, when he speaks of this spiritual bread of life, or this water of life. People who are spiritual-minded, and who live consciously in the spirit, seldom think of what they eat. Food of the earth does not bother them, and they take no thought of what they shall eat, not because the Bible says do not do this, that or the other, but for the simple reason that the desire is not there. The more spiritual work and meditation you indulge in, the more certain it is that you are sustained by that food, call it what you like. I think it is also true, although very difficult to demonstrate to the satisfaction of others, that by the understanding of the force of natures and by the control of these forces, we can take from the atmosphere such elements as we require, and by combining these elements, take in our physical organism whatever is necessary for its sustenance. I have no doubt that Jesus fasted forty days; in fact, Dr. Tanner did that, and several others have done it; but I think there is no question that the truly spiritual are able to do away with the necessity of eating, in the sense that we eat to-day. These are my opinions only.

A lady.—A lady who was about to teach a class in Metaphysics went for three days without a morsel of food. She was so absorbed in her work, and in her thought that she never became hungry at all.

Mrs. Agnes Norton.—I have gone for two weeks without eating, and I did not care for anything. Of course, I drank water. I never experienced the slightest unfavorable effects from that fast. I know from that that it is the bread of which Jesus spoke.

Question.—Would it not be best to modify the statement, "There is no reality in matter," so as to make it intelligible to the ordinary intellect?

Frank Adams.—No. I don't think so. In one sense I would say yes, if you are going to build from a foundation of carnal mind; yes if you are going to look with carnal eyes, and see and feel with carnal nerves; yes. But if we are going to the real creation that God created spiritually,—for He did create a spiritual creation, and created man like

Himself; God is spirit, so man is spirit;—I would say no, do not change the statement, "There is no reality in matter." Scientists of to-day, that is material scientists, I mean, a great many of them are claiming,—I suppose that the greatest scientists claim that not one atom touches another atom, even in steel; and that each one of those atoms is divided up into ~~ons~~ a thousand fold; and even those ~~cons~~ are divided up and subdivided, and they again are divided until a microscope cannot be found by which they can divide them any smaller.

I think it was Bishop Berkeley who stated, and I think he stated the truth, that Matter is a state of motion, and it is a state of motions. That is what it is. Every piece of metal, it does not matter how inert it looks is in constant vibration. The hardest steel is in constant vibration; but the real eternal is the spiritual; and that is what holds together these atoms that make the universe.

A. B. Eaton.—I would say No. This is a statement of fact; to modify it would be a lie; and any statement of it can not be modified because it is the Truth. It is impossible to say there is anything in matter and tell the truth, whatever it may be, in the slightest degree, because you are not telling the whole truth if you do.

Question.—Are Christian Science healing and hypnotism similar?

Elder Albert S. Dulin.—I should say not. They are only confounded by those who do not understand the Christian Science way.

Hypnotism and mental therapeutics are the operation of the human intellect. Divine Metaphysics is the operation of the spiritual force, using the human intellect, yet guided by the intellect in the direction it should go. The force is wholly spiritual; the intellect acts as a rudder to guide this force.

The difficulty in handling that subject in a public meeting in order that it should be clear to every one, always presents itself, and the mental scientist is unable to perceive the distinction until he learns something of the laws of the soul, and can function the soul. I mean by functioning when one can express the soul thought the instrumentality of the physical organs.

This is a question that really should not come up at a meeting of this kind. It is true that hypnotists and those who practice mentality, do cure, or

change the form of diseases; but they do it by a process altogether different from what is implied by this school. They change the mental attitude of a patient by suggestion. It is simply substituting one mortal belief, or opinion, for another of a like nature. Divine Metaphysics awakens the patient to a realization of his Divine nature, of harmony and immortality.

Frank Adams.—By their fruits shall ye know them. Christian Science, making suggestions to other people through God, through Divine Love, develops benevolence; Hypnotism, making suggestions to the mortal mind of another, develops a character of selfishness. By their fruits shall ye know them.

Question.—We are told by our Savior that the Truth is plain. If this be so, which we believe, why is it that so many people can not understand the realization of the truth which heals the sick?

Elder Albert S. Dulin.—There is only one reason in the world why people do not understand. This is the fact that they are trying to understand it from their view-point of mortal mind; mortal opinions and beliefs are not universal laws, God's laws, nor can the carnally-minded understand those laws by fixing up in their imagination and intellect the way they think those laws ought to operate; and because those laws do not dovetail in with their theory, they fail to make the realization. Now, the best rule is to drop your theory, stop trying to find God through your objective understanding, your mortal sense and your mortal intellect; stop trying absolutely and realize that there is but one Mind, and one Power, and that that one Power and one Mind is the wisdom of Divinity, and operates through every individual that will permit it to use the individual as a channel. You will then find that all of your present opinions will disappear; and you will learn that God's plan and God's laws operate entirely differently from the way you thought they were going to operate, or should operate. Mortal mind does not understand nor believe anything except what it sees or senses. It does not know Divine law; it has no spiritual intelligence, power or understanding; and for that reason we deny its existence, absolutely, and recognize but one Mind. Let us drop our own petty expressions of *self*; attune ourselves with this one Mind; place ourselves in harmony with the law;

and the law will naturally operate through us. That is the way healing is done, and that is why people are so easily healed through this method, provided they will let the law of the spirit of life act in and upon them.

### PURSUIT OF THE APPENDIX.

#### Is the Surgical Sport to Be Interfered With?

Dr. John Henry Carsten's argument to the state medical society against the indiscriminate removal of the vermiform appendix appears to be irregular and unethical. We have always been taught to believe that vermiform appendices were what the lawyers call *feræ naturæ*—wild things in which nobody can claim property, and which anybody is free to take. The better the appendix, the better the operation, and the more sport in the chase.

At this late day we cannot accept Dr. Carsten's theory that a healthy appendix ought not to be removed. An appendix is an appendix, whether healthy or not, and modern surgery has definitely ascertained that the function of the appendix is to be amputated. That is its place in the economy of man, and for countless ages nature has directed her efforts, in the process of evolution, to the beneficent work of producing a vermiform appendix that could be easily separated from the patient together with \$250. She has succeeded, and when Dr. Carsten advises that the appendix be left alone to wither and flap like the last leaf on the tree, it strikes us that he is counseling the surgeons to violate the ordinances of nature.

If Carsten would content himself with an imitation of the fish and game laws, and advocate a closed season for the appendix the suggestion might be worthy of serious consideration. Perhaps it might be better for everybody if no appendices were taken, say, between the 1st of July and the 1st of October, and none less than four years old and not more than twenty-five by any one surgeon in a season, unless the taking of the appendix were absolutely necessary to feeding the doctor's family. This would be a reasonable regulation, and it would tend to eliminate the mere pot hunter, who slashes recklessly, and has a tendency to remove more than his bank account really requires.

However, the details of the closed season can be worked out later. We have no desire to usurp any of the medical society's functions; but it is none too soon to protest against the pernicious doctrine that a man has a right to keep his vermiform appendix merely because it is healthy, or that he has any property rights whatever in his appendix. The time has not yet come to beat the scalpels into plowshares and the forceps into pruning hooks.—*From the Detroit Free Press.*

In many states there are efforts made to restrict the number who may be allowed to practice the healing art. As these laws are aimed at those who do not use drugs or medicines of any kind, it is not easy to see any justification for them. If a healer proposed to dose the public with poisons—all drugs being more or less poisonous—it is natural that the state should insist that he have some knowledge of poisons and their physiological effects. But when a healer proposes to use drugless methods only, how can any damage be done except to the pockets of the drug giving doctors? Why should the Christian Scientist be prevented from giving "treatments?" He seldom sees a case except those which have been abandoned by the old-time physicians; in fact, psycho-therapists have to deal mostly with chronic cases; patients seldom go to a drugless healer until they find their regular physician can not help them.

In this connection the remarks of the Governor of Colorado are of interest. Recently, in vetoing a bill to restrict drugless healing, he used these words:

"A careful consideration of the bill meets with the conclusion that many of its provisions are unjust and oppressive, and that its general effect would be to curtail rather than to expand the means applied to the alleviation of the ills human flesh is heir to.

"Guided by the late experience of similar legislation in other states, the conclusion is irresistible that all such legislation has a tendency to restrict the citizen in the employment of whomever he pleases in the treatment of his disease, and it also has a tendency to build up, under the protection of the state, a trust or combination of certain schools or systems of medicine, to the exclusion of all others equally meritorious."

# Washington News Letter

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OLIVER C. SABIN.

## Unchain the Truth.

The coming month I present an opportunity to each one of our subscribers and friends, to give himself a blessing. I received a letter from a friend of this cause, written on the 10th day of June, which is published below, regarding the publication of a book containing fourteen lectures, he paying what we then supposed to be half of the cost. This book containing something over one hundred pages, about half of the size of the News Letter, comprising these lectures, makes it one of the most desirable books that I have ever had is-

sued, and it will have a tendency to teach how to heal the sick better than any other book we have published, except, of course, the regular Lesson Course, which is more elaborate.

All members or persons who receive this paper, can have as many of these books sent to their friends as they desire, not exceeding twenty-five, provided they will send in the names and post-office address of the persons to whom the books are to be sent, with six cents each for postage, wrapping, etc. The book is free, except the six cents charge for shipping. Now this will give every person a chance to do something towards unchaining the Truth.

Another feature. Persons who have money and will contribute it for this purpose in sums not less than ten dollars, can have more of these books printed and sent out broadcast, as we have the type set, standing ready to put on the presses and issue more. This first edition will consist of only five thousand copies.

I want to impress upon our readers this one Truth, As you sow you reap. The drone who sits around and never does anything for the propagation of the Truth and the enlightenment of his fellows, is simply worthless to himself, and worthless to the world. It is only the active, earnest workers who can achieve success either in this department or in any other. The man who goes into a church and gives a nickel or a copper cent into the basket, where he ought to have put in ten cents or twenty-five cents, is simply bringing himself down to receive as he sows. He will receive his favors from God Almighty in copper-cent and nickel quantities. The man of liberality, the man of freedom. The man who puts his hand to his work with a determination to work, is the one God blesses. God blesses me from every corner of the earth. What money I receive I put freely out into the work of scattering the Truth, believing and knowing that it is a better investment from a monetary standpoint than I could get if I hoarded

it in a bank and received interest therefor. We reap as we sow. If we allow our minds to be pinched, to be stingy, to be mean, we will get nothing in return, except like thoughts; for as we sow we reap.

We have a large number of very liberal subscribers, men and women, who spend their money liberally in the direction of scattering this Truth; and yet we have numbers, who never pay a cent and we never hear from them; they are simply worthless to themselves. I state this in kindness, but firmness that, if you want to receive the blessings that God has in store for you, you have to open up your hearts, get yourselves into line, or you will never receive anything. If the sunshine is necessary for your health, you must get into the sunshine. I want each subscriber to the News Letter to send a list for these books, and also those who can to send in money for the publication of more of these books, and let us send them out.

The cause of the Truth propaganda was never so prosperous as it is now. There never were so many coming into the knowledge of the Truth. It is like opening up of the sun of day, that radiates across the continent and across the world; everywhere we are receiving letters of encouragement; from Australia; from Japan, from far-off South Africa; and from other countries. All is encouraging; and all is going to show that God's work is being opened; the time is coming when the development of this new Truth must come to the world. Here is a world that is dying for the want of the Truth that makes them free, and it is for us, the salt of the earth, to give this God-saving, freedom-giving Truth to our fellows. Mind what I have taught you; I have demonstrated along every line successfully; if you sow liberally you will receive liberally. God will bless you in thousands of ways that you never think of. Open up your hearts, open up your purses, and throw this money into the publication of this book; let us send out fifty thousand copies at least.

Address all communications regarding the News Letter to me, or, the News Letter Publisher, Lock Box 374, Washington, D. C., U. S. A.  
Lovingly Yours,

*Oliver C. Sabin*

THE LETTER.

....., June

COL. O. C. SABIN,

WASHINGTON, D. C.,

DEAR SIR:—

I have thought I would write and ask you if you would book form the series of lectures delivered commencing with October 12, 1903, through that course of lectures, together with one on the Vibrating Treatment, and the Laying on of Hands. I think the lectures were complete, and the last one was published in the May News Letter. I will give you \$125.00 for 100 of these, no matter how small the volume at. I think they are the most concise, and the most complete statement of the essentials I ever saw or read, of the Truth. They have done me more good than any other I have read and reread them many times. I wish they were all gathered into one volume. There would be no telling what good would result.

It seems to me if you would call attention to this in the News Letter, you would get funds sufficient to cover the cost you started.

Let me hear what you think of this.

Sincerely yours,

(Signed,) .....



## MOLLIE MIDGET SERIES, NO. 3.

## TO MOTHERS TRUE AND DEAR:—

Please read these stories carefully and prayerfully, and then repeat them to your babes, in your own wise words. We will travel in the Wonderland with the children, to-night.

"Backward, turn backward, oh time, in thy flight,  
Make me a child again, just for to-night."

Over the arch-way leading into the Children's room, at the Smithsonian Institute, is inscribed this fitting motto: "Knowledge begins in Wonder." These Midget Stories are really not fairylore, but science-chats, just to make our ducklings *Wonder*, as they enter upon the great "Sea of Life."

Your Wonderer, I. H. N.,

M. M.

## MIDGETS DEAR:

Hello Central, give me number twenty-two, main please. "Hello"—"Hello back again"—"Isn't this fine to talk through a long distance 'phone? You're Miss Midget?" "Yes."—Well, we Colorado people know how hot it is in Washington, so we want you and your Midgets to come out here for a trip. Will you? We'll thank you—it's for fun, and learning, too. We'll send you a guide—be ready at any time. Thank you; is that all? Good bye—Good bye—there's a minute left; let's laugh it out. Ha! Ha!! Ha!!!"

Well I declare, that was a queer little voice, children; but we may expect surprises right along, now. What an idea for us to "go to Colorado, to cool off." Towards night a message came like this: "Your Midgets are great; we want to see them. They'll have to scratch their eyes open early in the morning, for Mrs. Lark will take charge of this excursion; she says she can't get good thoughts after the world wakes up. So be ready to start at sun-up, please. Yours for fun and learning, Colorado State Star."

The morning dawned, rosy and bright; Mrs. Lark came singing her sweetest song. But just then a dark cloud over-spread the sky and tiny rain drops pattered down. The childrens' faces clouded too; and tears rained down their little cheeks. Tut! Tut!! said Mrs. Lark, we must not look on

the dark side of things. "Every cloud has a silver lining," and "Behind this one the sun is shining." We must all learn early in life that "All things work together for good." Now, smile and say: "God doeth all things well." The children obeyed, when out came sun-beams from all directions. "There," said Mrs. Lark, "didn't I tell you?" But here comes our boat, or, rather our air ship. Come fairy folk, the procession is forming now. Out sped a little arch-shaped boat, loaded with gaily dressed fairies. Some wore red robes, others green, some yellow and purple, blue and orange and indigo. Yes, seven colors, said Mrs. Lark, as we counted; just the number of days in a week. Now, how could these fairies have dressed so prettily if the rain drops had not been their looking-glasses? Oh! you will see the wisdom of all things as you grow older. But is this our boat? No, the fairy rain-bow boat goes first.—(They heard about your flag story, Miss Mollie, and knew you liked gay colors; hear their little song):

We float, we float—

In our little bow-boat,

On nothing but clouds in the sky.

A sight, so bright—

And a promise of Light

We pledge to the world from on high.

Now, they will travel across the sky first. Mrs. Eagle says she should have been in the flag story—so she will go along next in line. Now, here comes your ship; it's perfectly safe and has been tested. It is better than a ballon—so have no fear. Are you ready now, Mr. Edison? Out came a beautiful air ship. We, jumping aboard with our lunches and wraps, sail away with the fairies, in the little bow-boat. As we near them a light suddenly darts from the sky, and a loud report follows. "Ah!" said Mrs. Lark, "hear the woods echo the thunder cloud voice, all the little cloud children are clapping their hands to welcome us." Our captain told Miss Molly something about "the currents" and dear little Ethel thought we would have some for lunch. "Where are we now, captain?" "On the top of Pike's Peak," said he, "see the snow?" We are thousands of feet high. Mrs. Snow crystal will talk to you; good bye. I am a snow star; I know the word you are looking for; it is hidden



in Almas'—a little boy's name. You will soon go down from here on a railroad. It is a cog-road, having wheels with little iron teeth; the iron is found in a mountain. I know many things and am found here all year 'round. Your children will always remember Mrs. Snow-Star, but I won't tell anything except a story about myself: I live in a house having six rooms; our homes are not heated like the Heavenly Stars. We are always called cold and icy; I wish I could change into another form, or travel, or do something. That is all I can say now." Poor little thing, said Almas, you are a pretty little snow drop; may I gather some of these snow flowers to take home to mother, please. Miss Mollie—(she didn't have the heart to say no,) and he gathered a great round snow ball and tied it up in his handkerchief; but, going down the side of the mountain, it melted and ran to join other little rain drops, which were to make a spring. It called back, "Thank you, Almas, for your kindness, your name is just the one for your, dear, because you are the *ONLY* one who thought of *Mother*." As we go down we talk about the Peak. It is covered with rocks or large boulders and the snow is not all over it; there is a house there and many travelers climb up the rugged mountain side—often traveling all night—to see the sun rise, as it seems to come up out of a great sea, the clouds are so thick around it. The sunsets are lovely, too. Ding-dong, ding-dong; puff-puff. We slow up to see beneath us a picture we shall never forget. Have you ever been up high—way above everybody? Higher by far, than Washington's Monument? We can scarcely catch our breath! Stretched out below us, looking like fairy pictures, framed, are farm lands and green fields where the cows are resting by little mountain streams, which sparkle in the sunlight. As we go on we pass fields where the corn is bowing good morning and the clover nods in the breeze. The alfalfa is greener than our clover carpets. We near Crystal Lake, on which the white water-lilies float. If you could only carry these cool beautiful water cups to our heated cities, how they would cheer the tired and weary; but we can write our picture-thoughts about them. Puff, puff, puff!—again we stop. We are going to walk part way down the mountain side to see the country. Stopping at the Englishman's Cottage" we get a royal welcome. Large shepherd's crooks are loan-

ed us for climbing; we see rocks, named Gog and Magog and many other curious ones. We go on, through nooks and dells, gathering highly colored wild flowers which we will press and study. Our legs are getting stiff, because we are going down a plank walk—we like soft earth better. Ah! here we are at last, at dear, old Manitou. A guide meets us, with what he calls "a train," but we never saw such a sight. It is composed of many little animals, (with large rabbit ears,) called burros. Across the back of several are strapped sacks, containing flour and things to eat; hanging on the backs of others are frying pans, tin cups, and I can't tell what all. These animals are all black and brown, except one white one, with the smallest feet imaginable. Her name is Trilby—"Trilby Tracht"—all the children wanted to ride on Trilby, but we only let the smallest ones. We have arrived at "Iron Springs," now. A lady has some sugar and lemon mixed; she stirs into this the iron water, which 'fizzes' all over the glass, just like soda water. How we laugh! Next we go to real "Soda Springs," bubbling right out of the ground; the iron water is the better, and is shipped in bottles all over the country. One man passed us with a bottle too tightly corked, the gas popped the cord out as high as his head. Every thing seems bubbling over with fun in Colorado! We now rode to the most curious spot of all. We saw one great rock almost falling over. One little girl said; "Oh! just see that rock standing on tip-toe!" It is called "The Balanced Rock" and grows that way. But what is this? Brownie land for sure. We have at last reached "Wonder-land." We wonder if "Alice" is here? We go through gates made of red rock, and see a whole field full of stone figures—a stone seal, a lion, many little church steeples, called "cathedral spires;" another looks exactly like an old woman, wearing a ruffled cap. She looks so natural, one of our little burros stopped to let her pass. The people call her "Old Mrs. Grundy." Our guide tells us this is not a kindergarten, but "The Garden of the Gods." We wish everybody could go there and see these funny rocks growing out of the ground, into all kinds of shapes. We camped here, cooking our dinner right out in the open air, and we never had such fun; we gathered the sticks for our stone stove, and washed the potatoes in the brook. Miss Mollie now told us a joke, and said "the currents" were not to

eat, but electric currents, which made our air ship sail along. We told her we could make her guess many things, when we went back to the Kindergarten. After dinner, our guide wanted us to hear a story; we all sat 'round in a half moon and this is what he told us:

MOLLIE MIDGET,  
KINDERGARTEN LANE, No. 22,  
SUNSHINE TOWN, FAIRYLAND.

### DEVELOPMENT OF A BEAUTIFUL CHARACTER.

Are you willing to comply with these rules in order to overcome all defects in your nature, for the purpose of gaining your peace of mind, as well as to improve your entire condition, that you may become individualized, free, and under the laws of progression, and finally to be able to maintain or always hold your attitude in a high standard?

Abstain wholly from pride, self-importance, vanity, jealousy, envy, irritability, hatred, recklessness, destructiveness, sadness, melancholy, peevishness, discontent, anxiety, fault-finding, condemning criticism, touchiness, curiosity, covetousness, selfishness, sloth, carelessness, gluttony, all arguments and contention, desires, indulgences, passions and habits of all kinds; the acquiring of useless knowledge, and interfering in the affairs of others, either by thought or action, except where a duty calls. Do not fail to do your duty, but while so doing, take care you do not overdo it.

Do not allow yourself to be entertained by your mind wandering into foolish fancies, speculations, preconceived ideas, theories, or opinions, or permit them to influence or govern your present better understanding. Do not brood over the past and have no anxiety as to the future. All these are destructive to life and character and create evil. They disturb all peace, happiness, and contentment—throw the mind out of equilibrium, causing man's whole beautiful nature to become distorted and forced to grow in a wrong channel, making him a false offspring of nature with all his sufferings and horrors, instead of the beautiful child the Creator intended, growing to full consciousness, wisdom or understanding—a complete life full of blessing.

You may be greatly assisted to the standard of progression by permitting free action of the nobler

qualities, such as Faith, Hope, Charity, Generosity, Patience, Endurance, Meekness, Sympathy, Forgiveness, Kindness, Forbearance, Love, Tenderness, and Good Will to All.

Calm your mind. Kill out desire. Live wholly in the present, always on guard, with a steady purpose to do right, submissive to God's will and guidance, and thus draw to you and make it possible to receive a greater assistance from the Master's Forces.

### DUE TO CHLOROFORM.

#### Woman Dies on Operating Table at Hospital.

The death of Lucy Morris, colored, at Freedman's Hospital, yesterday, occurred under circumstances which rendered it necessary to report the case to the coroner. Twelve years ago the woman came here from Virginia and has been employed at different homes as a domestic. She became ill and hospital treatment was deemed necessary. Her physician decided that she could get relief only by being operated upon, and the operation was to have been performed yesterday. Lucy was taken to the operating room, and about three minutes after chloroform was administered she died. Coroner Nevitt found that her death was due to the chloroform, and also that it was accidental. He gave the necessary death certificate and relatives will see to the interment of the body.—*From the "Evening Star," Washington, D. C.*

### SAVING OF SOULS.

Statistics show that it costs the Presbyterian church \$213 for every soul saved; the Congregationalists, \$279; the Baptists, \$50; and the Christians, Disciples of Christ, \$4.89. These statistics were presented by B. L. Smith, national secretary of the American Missionary Society. Dividing this cost up among the members of the churches mentioned the Presbyterians pay per member, \$1.13 per soul; the Congregationalists, \$1.06 per soul; the Baptists, 54 cents and the Christians, 7 cents. The inference follows that the Disciples work along more economical lines yet are more effective.—*New York Herald.*

## DENIALS AND AFFIRMATIONS.

JANE W. YARNALL.

The object of this brief contribution to the cause of TRUTH, to to explain to the doubter *some* of the reasons for the lack of success in efforts to demonstrate. We often hear it said that so and so had practiced the denials and affirmations, in cases of pain and disease, and that it *did no good*.

Why is it so? is the question. Lack of understanding is the short answer. To be more explicit, we will say, "The practice of denials and affirmations, *without benefit*, by those who have no understanding of the basic principles which make the practice effectual, has become a matter of common remark, thus giving the skeptic good cause for doubt of any practical good in the system of principles."

Many who have witnessed the beneficial effects of the metaphysical practice of healing disease, are more than willing to believe in it, and are sometimes eager to know the way to apply it, especially when some physical inharmony needs a better remedy than they find in medication. Some good, kind friend who is more zealous than wise will tell them perhaps, to deny the matter and affirm the opposite, without explaining the logical reasons for so doing, and as a matter of course, if the advice is followed, it fails to relieve.

The process is most absurd to one who is not informed as to the why and wherefore which makes it effectual. In face, it is a most ridiculous proceeding when viewed from the old way of thinking, and by those who know nothing of the law of Cause and Effect, and of the sound basis upon which the practice is established, and from that view-point has arisen all the opposition from doctors and clergymen. Every clergyman who has attempted to preach a sermon against the New Thought movement has betrayed the grossest of ignorance regarding it. The writer recalls an instance of a clergyman of the Episcopal church, who imagined that some of his parishioners were going straight to perdition by taking up the study and practice of these mighty Gospel Truths. He had no more conception of what it was than a babe unborn, but he felt that he must preach a sermon

against it anyway. The only arguments were from a new magazine found a formula for treatment, enthusiastic editor had displayed wisdom. He read to his audience denying the disease and denying causes for disease, without reading which gave the why and wherefore, so, of course, he made it seem given as a sample of the nonsense he warned his hearers to avoid. His course betrayed his ignorance of the impression he made upon his audience. To him appear so small and insignificant the attitude of his audience was of if not disgust, and he closed his abruptness and lack of finish that very last flicker of a very dim light space permitted, relate some very of clergymen to denounce these sciences, and in every instance a state of ignorance regarding it, but such effort has had the effect to station.

To return to the subject of "Denials." What we wish to elucidate of knowing *why* we make denials *what* we are to deny; also giving affirmations.

It would be hardly possible to ordinary intelligence, who would find discovered many mistaken ideas that have been cherished as truths, be false. What would be the nature of a discovery? A rejection of the and a denial of its genuineness; a individual so doing would have no with that error, and the effects (which may have been some discovered) would disappear if the rejection of Many of the erroneous ideas and race are so deeply rooted and minds of men that they become as their very being, in seeming, and experience will continue until such corrected. We read that "Eve Heavenly Father hath not planted up." The Heavenly Father never idea in the minds of men, there

idea, or belief, stands for rejection, by denial, which is the rooting up process.

THE HEAVENLY FATHER IS TRUTH ITSELF; and Truth *could not* plant error in the minds of men. Any conceptions in human consciousness that do not accord with Divine principle, stand for denial, because they are born of falsity. In other words, reject all that is contrary to Godliness. As Paul advised Timothy, "DENY ALL UNGODLINESS." To do so with concentration, and a sincere desire to entertain *only* true ideas and beliefs, will correct the false impressions that have been so deeply rooted and grounded in every soul, and establish a realization that Divine principle is omnipresent, always in action, and waiting recognition by every living soul. One who even *begins* to realize his oneness with Divinity, will soon discover the necessity of rejecting all the former mistaken ideas regarding the self, which he now clearly understands have brought only discord in his experience. Sickness, pain and misfortune are in every instance traceable to some mistaken idea or belief *some time* held in mind, or allowed to be reflected from other minds in error, as in the case of infants and irresponsible persons who are not supposed to guard against evil mental influences until instructed in the law that saves the soul from the pitfalls of ignorance.

The belief in an angry God is a dangerous pitfall, and has caused untold miseries in the world. If God could be angry, He would cease to be a God, and all who have taught the doctrine of a wrathful God have failed to see the impossibility of the God of Love descending to so human a passion as anger, or vengeance. Such teaching renders fear, and "*Fear hath torments.*" Fear is a negative state of mind that opens the door to every imaginable evil; but when the omnipresent spirit of love is realized, fear takes its departure and gives place to trustful peace. Fear must be denied as unGodly and powerless, before perfect peace can be established in the soul.

The denial of unGodly passions, emotions, occurrences, and evils, is not all we have to do to establish an enduring harmony in life; we must put something good and true in place of the evil and false we have put out by denial or rejection. We must *more than ever* hold ourselves positive to all evil, and receptive to all good, by claiming the omnipresent good as our inheritance, which we should

not realize as ours unless we made the claim. Every claim must be made with acknowledgment of the one omnipresent source of supply. No matter what the need may be, the supply is always at hand, and will be manifest if we open the door by confidential trust. The first acknowledgment and claim for one just beginning to understand the law should be LIFE. God is my life. Notice that all the evils you have denied are death dealing forces, and you have banished them from your consciousness, therefore, you are ready to claim life, ETERNAL LIFE. You have denied sickness and all that leads to sickness, so you are ready to claim health, UNFAILING HEALTH. You have rejected weakness and you claim strength; strength of mind and strength of body; also strength of character. Such affirmations should follow every denial *immediately*. As you empty yourself of error, there should no vacuum be left, but the vacuum must be filled by the most comforting affirmations of good. Why do we deny evil? Because only the good is true. Why do we deny the reality of disease? Because God is health, and God is omnipresent. Thus you give yourself a reason for what would otherwise seem absurd and ridiculous, as it does to those who judge all things by external evidence.

Now, we are fully aware of the fact that many of the readers of the News Letter will say "*There is nothing new in all this explanation.*" It may not be new to *you* nor *you*, nor *you*; but I am convinced from the numerous questions that come to me from readers of the News Letter, that there are scores of struggling students of the New Thought, who are like all of us were in the early days of this teaching. We wanted something more definite in expression; something so simplifical that it could not mystify the student. Such has been the aim of the writer of this article; more in answer to the questions propounded through correspondence, than otherwise, and we send it forth trusting it may not miss the mark it is aimed at.

Sunday School Teacher—"Harry, can you tell me why the lions didn't eat Daniel?"

Harry—"I guess it was 'cause they didn't know how good he was."—*Buffalo Evening News.*



## LOST.

(WRITTEN FOR THE NEWS LETTER.)

One day while passing down the street,  
The gayest crowd I chanced to meet;  
One was a bright and fair-haired Miss  
Whom all the little boys called "Sis."

Three jolly lads were by her side,  
Her brothers, two; and one named Clyde;  
Her tiny hands were full of toys,—  
She would not give them to the boys,

Who begged to help her on her way.  
But she would only smile and say:—  
"Boys are not careful like the girls,"  
And then she'd shake her saucy curls.

Hark! What's the matter!—all that noise  
Is surely not the talk 'bout toys?  
No, no, the darling-precious child,  
Has dropped her box—her screams are wild.

Scattered around on every side  
Are beads of glass—bright colors dyed—  
The red and blue and green and white;  
The little one is all a-fright.

Her friends, indeed;—she counts them then—  
Dear brothers, Clyde and gentlemen.  
For, bending lowly on their knees,  
The men the scattered treasures seize.

God saw them, as I do this day,  
Helping the helpless on their way.  
May blessings fall upon that head  
Whose heart is Love and pride is dead.

The child is soothed—her jewels found—  
But one is lost upon the ground.  
'Twas trampled 'neath some hurrying feet;  
Some passer by, will one day meet

This child, or others who will say:  
"You made me lose my bead that day;  
'Cause you could not stop so long  
And help—when all was going wrong."

And so it is my little dears,  
When angel eyes are filled with tears,  
'Cause words they scatter from  
Are pushed aside for by and by.

And sometimes just a little thought  
A kindly look, a good work wrought  
Will bring to life, a long-lost voice  
Which, in the still small voice

August

## WHO ARE THE REAL F

Never in the history of the world  
Such an awakening of the dormant  
in man, as there has been in the present  
other period of history can be compared  
the results of this spiritual wave  
over the whole world, will be realized  
in a harvest of richness surpassing  
the Indies; for the wealth given  
yond all price. More of those out-  
called unbelievers, have been touched  
truth and awaken into new life,  
the church, and, as of old, the  
those in authority would persecute  
leaders of the New Thought  
dared and had the power to do it  
themselves.

But, thanks be to that wise  
rules the affairs of men, as well  
we live in an age of tolerance;  
every man has a right to his  
every subject, with the privilege  
opinion without being in danger  
being burned at the stake. Those  
the New Science, are not afraid  
by discussion—they know that  
nerable, and that they stand up  
hence they are not only not afraid  
but are anxious and willing to  
honest inquirer and investigator  
Thought and explain to them their  
belief.

Being searchers after light, they  
have their errors shown up, (if  
for they would gain more than  
them to be in error. In the real

tion, Truth is eternal, unchangeable law. We know these laws by our own observation, and experience and that of others; and this knowing, or knowledge we call science,—because this demonstration proves them to be true.

Whatever is, is Truth, whether it be a man, stone, world, or God; or a law of gravitation, or law of healing. How do we know that a thing exists or not? In the physical world, by our physical senses and in the spiritual realm, by our spiritual senses. A person who has never visited the city of Pekin, China, or heard of it, does not know that it exists. It is nothing to him or her, but it exists just the same, and many persons have visited that city and written descriptions of it, so that we have some knowledge of the place, even though it comes to us second handed. Before America was discovered and made known to the world by Columbus, it was unknown; yet it was a great, big solemn fact all the time, although learned men, theologians and scholars declared the impossibility of such a country existing as Columbus described on his return. They convinced themselves and others that the world was flat, and all there was, was the countries then known.

What these illustrations are intended to carry is, that whatever exists, exists whether it is known or has come into the consciousness of man or not, and that no man's dictum nor that of any number of men can change the Truth. Those who build upon the rock of Truth, need not fear the torrents of abuse and ridicule that may be heaped upon them. They know why they believe, because the Truth has come into their consciousness, and it is as clear and as certain to them as any of the things which they have seen with their eyes. There are many who claim to be followers of Christ and believers in His doctrine, who defame and make light of the Christian Scientists, who say that they are neither christian nor scientific, and anti-Christ. Christ said: (St. John, 15, 7:8,) "If ye abide in Me, and My works abide in you, ask whatsoever ye will, and it shall be done unto you." He also said that certain signs should follow those who believe. (St. Mark 16, 17,) "In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Now,

these professed believers of Christ do not really believe in his words, for if they did, they would have the signs following, which Christ said should follow those who believe. The word abide, means to live with or stay; and so we know they do not abide in Christ or Truth, nor do His words live in them, or else their prayers which they ask in the name of Christ, would be answered. A man who really believes a thing to be true, will put it to a test so as to find out for sure whether it is true or not. The only way to know whether a principle is true or not, is to try it, and if the demonstration follows, then we know, and must believe that the principle is right—and that is what the real believers in the science that Christ taught do. They believe that the words of Christ are the Truth, and the demonstrations of healing and their signs which have followed these believers, prove that they do really so believe. They may not be able to do all the things at present, that Christ said they should, but as they demonstrate Truth after Truth, their faith is perfected into knowledge, and the time must come when they shall do as they were told they could. Either this is true, or the Master spake falsely.

There is only one way by which they can get around these statements and that is by saying that Christ meant that his apostles should do these things, but none besides them. And this is the argument that is brought forward by those who seek to discredit the present day believers of the truths Christ taught. If this is the truth, then Christ's life and messages to the world were in vain and we might as well close the Bible and keep it closed. What greater folly or foolishness could there be than to say that Christ's message was to a chosen few only? No; Christ's message was to all the world, for all humanity; for in His last prayer He said: "Neither for these only do I pray, but for *them also that believe on Me through their word*; that they may be all one; even as Thou, Father, art in Me, and I in Thee; that they also may be in Us; that the world may believe that Thou didst send Me." If there is any truth at all in Christ's message to the world, it is for all mankind—that is, for all those who can perceive the Truth of His teachings, and make them a living, abiding thing in their lives. If He taught any truths they were universal, elementary truths, and if He performed mira-



cles, or did things which were beyond the power and ken of those present, it was because He knew the law and they did not. Therefore, He said: "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto the Father, (John 14, 12.) He said this because He understood that the laws by which He performed the miracles were universal, and could be put in force by anyone who understood them, and, moreover, He must have thought and known that in the years to come there must be some who would attain to the knowledge which He had attained.

The laws which govern the universe and all that is within it, are spiritual laws, and can only be understood by those whose eyes have been opened—by those who study and knock at the door of knowledge—to these it is given to know the truth, which frees from the old and erroneous ideas which have bound and made captive the whole world for ages past. To them the door is opened and they are given dominion and power. They believe the truths that Christ uttered, and prove their belief by putting into practice His teachings.

His words abide in them, and they grow in grace and beauty. They manifest health and wholeness and radiate love and harmony, thus demonstrating that they are the real believers in the teachings of the One who was sent to show the way to eternal life.

The real unbelievers, are those who make long prayers and read the Scriptures, without any idea of ever having their prayers answered; and without any idea of the true spiritual meaning of Christ's words.—*J. G. Wait.*

### THE CHRISTIAN'S OPPORTUNITY.

A novelist relates of one of his characters that when he walked over his estates he carried acorns in his pockets, and when he came to a bare spot he would plant one of them, so the dreary place might be brightened. We are forever coming upon human lives, which, by reason of sorrow, are left bare and empty. If we carry always a heart full of love and cheer, we may drop the living seeds into these sad and lonely places, thus changing desert spots into bits of lovely gardens.

### IF WE HAD BUT A DAY.

We would fill the hours with the sweetest things,  
If we had but a day;  
We would drink alone at the purest springs.  
In our upward way.

We should love with a life time's love in an hour,  
If the hours were few;  
We should rest, not dreams, but for fresher power  
TO BE and TO DO.

We should guide our wayward and wearied wills  
By the clearest light;  
We should keep our eyes on the Heavenly hills,  
If they lay in sight.

We should trample the pride and discontent  
Beneath our feet;  
We should take whatever a good God sent,  
With trust complete.

We should waste no moments in weak regret,  
If the days were but one;  
If what we remember and what we forget  
Went out with the sun.

We should be from our clamorous selves set free,  
To work or to pray,  
And be what the Father would have us to be,  
If we had but a day."

—*Mary Lowe Dickinson.*

We should resist gravitation, moral, mental and physical. Do not let your body sag downward, or your mind, or your character. All old persons who permit themselves to be old, have old bodies that are slowly being dragged downward; their thoughts are also heavy and slow; they tend to their manifestations. Their tendencies may be move in grooves and to feebly repeat themselves in overcome by taking thought about them; sit erect in your chair; when you stand, lift yourself to your full height; when you speak, let your voice possess volume and energy; when you think, think freshly and away from routine. Never believe you are a back number.

## CONCENTRATION AND DEMONSTRATION.

This is not a new subject of study, but a better understanding of the law, under which we are all living and working, gives it an importance that it has not heretofore received, except by those who have sought to know the underlying law of success in life. Concentration is the law of success. The first thing for us to do is to realize that we are living in a world law and not chance obtains. We have taken too much for granted, and have thought that we had nothing to do with the ordering of the affairs of life, our part being merely to enjoy or suffer, as the case may be, thankful that matters were well with us, or grateful that they were no worse. But a better understanding reveals life to us in a new light, and places man in a new relation to it. We have looked upon the experiences that people are getting from the use of their powers, and have said: "That is life," and in many instances, "It is not worth the living." We have believed sin, sickness and trouble the inevitable lot of mankind, and that very little, if any responsibility lay at our own door for what came to us.

But is that true? No. We now see that an angry God, or an all-powerful devil has had nothing to do with the trouble the world has suffered. Our subject is Concentration and Demonstration, and I will ask, "What has the race been concentrating its attention upon for ages?" I do not believe in holding up the negative side of life for perusal, but it serves here as the most perfect object lesson upon the subject before us, so I will trespass a little and presume upon its willingness to be held up for inspection. So I will ask, "What has the race been concentrating upon for ages? the goodness of God? the beauty and grandeur of the image and likeness of God? the goodness of man? the privilege and pleasure and satisfaction, as well as the responsibility of living?" Not to any great extent. We all know what has been the stream of silent, as well as spoken, thought that has flowed forth for ages. Some selfish aspect of existence has filled the thoughts of men continually, and that has been concentration, and the demonstration has been the evil with which the world seems to be filled. Every disease named in the medical books is the result of ages of steadfast selfish thinking. Every woe that

wears upon the souls of the men and women about us in the answering cry of the criticism, the condemnation and curses that have been sent forth upon the works of creation. If you send forth your word of condemnation upon bird or beast, or upon herb or rock, upon the insensate things about your home, like the stove or the chairs, or upon your clothes, or upon the so-called villain that lies in the country jail for murder, that word goes forth and rests with its tale of woe, its unmerited curse, upon some weak soul who knows no better than to believe in evil, and you will need then to organize societies like the Home Mission bands, the Little Sisters of the Poor, the charity hospitals, and the like, to go and alleviate the suffering, care for the debilitated and provide for the families of the inebriate.

That is what man has been concentrating upon for ages. His curses have fallen on every side, and I do not mean the so-called profanity of the low and vulgar alone, but the criticism and condemnation of anything by the so-called good, refined and intelligent portion of society. Criticism is withering, condemnation is blighting. It is spoken of this man or that woman, of this or that thing, but who can tell where it will fall? Perhaps upon yourself only, and you wonder why you are no wiser, no happier; but fall it will, somewhere. Look about you and you will see the concentrated thought and speech of the ages demonstrated, but the picture is not one to delight the eye, so we who can see beyond the veil will look it away.

But in spite of all the ages of concentration on sin, sickness, evil, the power of the devil, and the fear of hell, the buoyancy and hope, the brightness and cheer, the aspiration and faith, the belief in eternal good on the part of the children, have succeeded in saving Christendom from the tomb it insisted upon digging for itself. The parents and the ministry have had in mind a constant looking forward for judgment, dreading some evil, fearing some punishment. The children have disregarded all that and fixed their steadfast attention, with a lively expectation, upon some aspect of good, and thus they have kept the race in a continual state of wonder, where the kingdom of Heaven is, over yonder or right here in the little child. (Mark 10:15.) If the children only knew that they do not have to take up the parents' burdens where they lay them

down, the world would quickly come out into the broad, bright, shining light of God's love and know that there is no evil, but that all is good.

The first thing for us to recognize is that God is Law and God is All. So we are living under law. People often ask, when they begin to learn of this new doctrine, if they can learn to prophesy. I say, yes; with an exactness that would startle you, perhaps, if you were to know it, for whatsoever you concentrate your attention upon, you may prophesy, will come forth. The evil that the world experiences has not come forth unbidden, for the Creator pronounced the verdict of "Good" upon all. That is true because every man creates or makes his own world. He accepts things as they seem to be, and falls in and makes his life conform to appearances, or he has the privilege of ascending to his Father, as Jesus has done, which is a state of mind where evil is unknown.

Now, that is why we are all learning about concentration. We feel that we need to create a new world for ourselves, and we know that we have to understand the law of creation. We find it to be a law of Mind action, thinking, because we are spiritual beings, and all creation is spiritual. "Whatsoever a man soweth (believes, thinks, speaks,) that shall he also reap." Man has seemed to find the world created, and has believed that, since he did not appear to have had any hand in creating it, he was not responsible for it. But a better knowledge reveals to him the truth that each one is responsible for his condition, and for much, probably, that does not seem to attach to him now. A knowledge of that responsibility reveals the way out. It is the law that has brought man where he is. Then the law must extricate him, and it will. The Law is Good. If by thinking and believing evil I bring upon myself unpleasant conditions, thinking and believing good will get me out of those conditions, and bring me the good I so much desire.

Now comes the application of the law. We must be able to distinguish between the real and the unreal. We have had enough of that which was unreal because not good, so we will set to work to study the real. We must study the good we desire. We must have a firm foundation for our work, so we must know the imperishable nature and omnipresence of Good. Then fix the attention steadfastly upon bringing it forth. If good is real, evil is

unreal. Then we must not stop to quarrel with evil on our way to realize good. Let go of it entirely. Declare that there is no evil, and know it. Jesus said, "Resist not evil." James says, "Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." That is, resist your inclination to believe that there is another power than Good, and immediately turn your attention to some aspect of Good. Turn your back upon evil, know it not, and steadfastly behold—Good.

The musician concentrates upon music many hours each day with great earnestness. The artist concentrates upon his profession day and night. The lawyer concentrates upon law. The doctor wishes there only was some little bit of law or certainty to concentrate upon; working under no law or certain knowledge, he has to have the privilege of killing people without being amenable to the law. The doctor alone of all the people in the community has the right to kill people, and he is so selfish that he wants a monopoly upon the business. He is so supremely egotistical and important, as a result of his privilege, that he will not even let people die without his written permit. And the legislature gives him the authority he demands. That is demonstration for you. The minister concentrates upon the insecurity of life, the nearness of the devil, and the too often far-away-ness of God. The undertaker follows on the heels of the doctor, as a sort of complement to him, and the minister, and concentrates upon the grave. Each has his lesson for us. Concentration is the law of success. Whatever you concentrate upon you will draw about you.

Jesus said, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself." Is that hard? It ought not to be, for that is the law of good. That will fill our lives with good, for the Lord thy God is the law of thy good, and thy neighbor's welfare is thine own. Know that there is no evil, and then fasten your attention upon the statement, "All is Good." Hold fast to that day after day, night after night, till evil fades from before your sight. Sickness is good, for it is the law driving out the beliefs of evil that health may come forth. Every manifestation is good, because the law is behind it, demonstrating good. There is nothing but good to

demonstrate, and it must be demonstrated right here, but to demonstrate to the consciousness it must be believed in and thought about, talked about, written about, and beheld everywhere. Demonstration is always along the same lines as the concentration, but it does not always appear quickly. How long do the artists and the musician concentrate upon their life work, before they bring forth the measure of success that satisfies them? Is their work to be compared with that of proving health and many other aspects of the Good?

What we need is understanding, redeemed imagination, faith, and we can bring forth whatsoever we will. "To him that believeth all things are possible." "In due season ye shall reap, if ye faint not (do not give up)." "Be ye steadfast, unmovable, always abounding in the work of the Lord," that is, in demonstrating the law of good.

—*Cassius A. Shafer, in Unity.*

## TWENTIETH CENTURY COMMON SENSE.

Progress is the by-word of the age. In the sciences and the arts, in philosophy and religion, in education and literature, there is a general improvement and development. And, strange as it may seem, it is the much-abused commercialism that has been the stepping-stone to these aspirations.

Not until commerce offered its inducements to invention, did the latter bloom and flower into the wondrous mechanism of the present day. Not until the promises of material rewards were sufficiently great to induce the devotion and concentration of a lifetime, did invention assume a prominent position. It was the growing commercial necessity and value of appliances that inspired the desire and demand which fruited in the inventive genius of the age.

With the spread of commerce, and the increasing supremacy of the commercial classes, all the arts and sciences that could be used as feeders to the newly awakened spirit of the day were brought into requisition and notice. The demand was for time-saving, toil-saving and space-saving machinery; for appliances that simplified and unified; for economical methods in agriculture, manufacture and commerce.

It was the commercial spirit that bred the steam-

engine, the locomotive, the telegraph, the telephone, the general use of electric power, the phonograph and the thousand and one inventions that have already become articles of necessity as well as convenience. What were ridiculed as impossibilities but a few years since are to-day in general use as indispensable utilities.

As a result of this specially stimulated growth and development, of invention alone commercial lines, the social thought was largely diverted from its accustomed grooves by the newly acquired knowledge of natural principles, and the newly formulated expressions of the Laws of Nature. If these were to be accepted—and they could not be ignored, and would not be overthrown—it was obvious that there must be a progressive movement all along the line.

The arts received a new stimulus, the authority of the old schools was challenged and disputed, different motives and methods were introduced, and Nature was more directly appealed to.

The literature of the day was awakened to the dominance of the new regime. New ideals, broader conceptions and wider generalizations were introduced and popularized; fresh lines of information and investigation were broached, larger interests and sympathies were appealed to, and literature became the handmaid of commerce.

The spirit of change, of progress, and of development became contagious. It soon ran riot along all lines of thought and action that could be diverted into commercial channels. So greatly was the advantage of this new impulse recognized, that it brought about a complete reformation in business methods and ideals.

The centres that defiantly withstood this new spirit of growth were those whose foundations rested in tradition and authority, and who worshipped precedent and convention. The professions met the challenge by the appeal to authority, by general denunciation, and by fostering feeling and prejudice.

But progress was in the air, and the atmosphere generated by progressive thought unconsciously affected even those who were disposed consciously to revile and abuse what they disdained even to investigate. The legal profession soon capitulated. It invented a few "legal fictions" that served to disguise the change of front. But the latent humor

of it saved the situation, and the new allies were gladly received into the fold.

The medical profession still continued in a very dubious frame of mind. To accept the new ideas seemed to threaten its annihilation. So it kicked, and squirmed, and made most strenuous objections. The clerical profession was even more disturbed, and such of its ecclesiastical weapons as had survived the process of degeneration and atrophy, were brought into full operation. But Middle Age weapons could make no serious impression upon the modern intrenchments they were directed against.

After a while, the motive of necessity gradually brought about the perception that the new could not dispense with the old, that it was only through the development of the old that the new could come into being, that the old could absorb or appreciate to advantage the elements of the new, that the introduction of the new really meant a greater vitality for the old, and that it brought with it a feature of co-operation to temper the prevailing mania of competition.

The introduction of new methods of physical and mental action had induced and provoked the perturbation and disturbance that are ever incident to change; but that period is evidently approaching a termination. There seems to be a general disposition to regard the new conceptions as fundamental and necessary, and a general and increasing desire to unite in building the social structure along lines that will symmetrically represent the newly acquired wisdom of the age.

It is this sympathetic direction of thought that is leading to a greater harmony among the contrasting social forces, and assisting toward a general social progress that will follow the lines of a more equitable distribution. Such a condition of society is now in course of evolution. The individual who, in his development, anticipates this social trend, through the co-ordinate and harmonious development of his faculties, is the one who has reached an understanding of the Common Sense of the Twentieth Century.—*From Common Sense.*

This is a fundamental law—a truth

Wherethrough the Race its surest strength achieves—

A charm that pledges man immortal youth—  
*The body is but as the mind believes.*

## LOVE WAKES THE

The Soul is silent in the dull  
And misty sluggishness of  
It lies amid the sunniest skies,  
All careless of the bliss that's  
It scarcely breathes, though air  
It bruises feet on stone and  
It closes eyes to pleasant paths;  
Creates for itself the pains of

While yet beneath fear-palsied  
Lies fount of life with gener  
Whene'er it lifts its thoughts fr  
It sees the skies with brillian  
Once it inhales, with Freedom's  
The Love-life that's around it  
It knows itself an angel then—  
There's resurrection from the

For dead is Soul till Love is born  
'Tis Freedom gives the Soul i  
When Love becomes the King o  
It makes an Eden-home of ea  
'Till Love is born, Man cannot  
The serpent wars the dove wi  
Love exiles both and Man come  
From matrix where he long h

Love makes Man! 'Till Love is  
The brute is master and the S  
Struggling to find its heritage,  
Mounts through that struggle  
The Soul repressed gives brute t  
Expressed, Love gives the em  
God prisoned himself within the  
But Love bids God as Man cor  
—Henry Harrison Brown

## ALL IS GOOD.

"ALL is good" only to us as w  
through knowledge all evil; that  
longer distinguish between good an  
have realized the Divine within us  
others. We can then with perfec  
All is good. Then the very words a  
thrill with the power of truth.  
realization is attained the statement



to one as true; way deep down in the heart there is doubt; this must be overcome, outgrown, in fact. It is resultant of the growth of the soul. To tell a man whose own spirit has not enlightened him, if he has a starving family, that he is rich, that he has everything, that all is good, he will not believe you, and with justice, since he does not perceive this truth; you do not relieve him thus of his suffering. Provide food for his physical needs first, since they are the most real to him. The best way in which to do this is to get work for him. He will then be in a fitter condition to learn concerning the spirit. Once he becomes convinced that his suffering is good for him, that he is to learn therefrom some needed lesson, half the battle is won, and he will "grow in grace," which is nothing more nor less than growing in wisdom. No one is in such a condition but that it is good for him to be there, for justice is the law of the universe. As long as one does not acknowledge this he will stay just in that condition; the spirit keeps him there till he learns his lesson. The moment we in our heart acknowledge this truth the clouds break, and the Divine Light shines in the darkness of the human, our condition changes since our attitude of mind changes; but each soul must prove it for itself.

When we fully believe we know, and when we know we realize, and when we have realized we will express on all planes just what we are, and have all that belongs to us and all we truly desire. We do express psychically, mentally, morally and physically just what we have realized, as much of the Divine Life as we have made our own.

Man must learn to go within himself; he has been going to external sources long enough; let him reverse the direction, let him take counsel from the inner and heed and live up to the truth that comes to him from within.

If he lives up to his highest ideal, that is, up to what in his innermost self has been revealed to him he is on the right track, even if this road does not appeal to another. When will we learn that each must develop from his own state of soul? There are all grades of soul growth, or else there could be no variety of expression. If we had true sympathy with one another we would understand one another and we would know that the Divine Life was expressing itself in the only way that the individualized spirit possibly could manifest, just what was a

necessary means to its further development.

Love is the keynote to all knowledge. Love is the mother mind or intelligence; where love prompts an act it is always wise, for intuition is the blossom and inspiration the fruit of love. We must not, however, confound the lower forms of revelation or promptings with the higher. What the spirit revealed to the soul at one stage of its growth may not be applicable to the needs of the soul at another stage of its development. To illustrate: At one stage of progression the man who is struck strikes back as if refraining to do so were merely a sign of cowardice, and the opportunity is thus given him to overcome it. The inner spirit would then prompt him to strike, but with further soul growth this same man, having no cowardice in his nature, but with expanded knowledge, more wisdom, he is removed from the temptations of the flesh; he will not gratify those desires that belong to the animal man, and not the Divinely human man. The expressions of the soul would certainly vary at these different periods of growth; his body, his mentality, his soul, all would show the result of his increased wisdom. Therefore, if a man would strike back, in any sense, that is, retaliate when the spirit within prompted him to do otherwise, he would not be living up to his highest ideal, but to a lower one that he had outgrown, but indulging in selfishness he listens to the voices and obeys the passional man; thus he sins and he must suffer the consequences. If he repeatedly "sins" in this way he degenerates and verily becomes Satan the adversary, because he is averse to the promptings of his own spirit. The spirit is always right, that is, true to its own degree of development, and obedience to it is never productive of evil; only when its promptings are misused or abused does evil result. The object of life is to adjust all the expressions of the spirit into perfect harmony with itself; then we are living according to the law. In our ignorance and blindness we are ever trying to "convert" the world by doing violence to the unchangeable, immutable laws of Infinite Spirit, not that we can succeed in overthrowing Divine Law, but we can postpone its course.

We are not here to make other souls grow in our mold or matrix, and when we interfere the result is not growth, but only a smudging of the Divine Idea; we blur the pattern, as it were, by our clumsy,



imprudent work, "fools entering where angels fear to tread." That does not mean that we cannot or should not teach or help others, far from it; but we should have wisdom enough to perceive the Divine Idea, the pattern; then we may take hold of the loose and entangled threads and teach how it may be worked out with this color, or that texture so as to bring it nearer perfection; but that it is a very different affair from casting away the already started pattern, or bunglingly pulling out what has been laboriously wrought by the spirit, and setting up our pattern for a model, declaring to some other soul so and so must you weave, *my* pattern alone is the true and beautiful one.

To teach that all patterns are Divine and must be worked out from within the soul, directing the soul to its own inner possibilities, to arouse these latent faculties into action, that is *real* help, and the only kind of help we can give.

Blessed, indeed, are they who realize that all is good and such will never arbitrarily declare that they have a monopoly of Truth, and that their particular way is the Path. Instead, they know by loving sympathy that all expressions are the outcome of the workings of the Divine Life becoming individualized.—*M. A. Watson, in Magazine of Mysteries.*

### THE NATURE OF MAN.

Man was formed for joy, not sorrow; happiness, not grief; dominion, not servitude; freedom, not bondage.

Every power he possesses is expressed by a law of perfection. His every desire rises from and to the Source of his creation.

His body is complete, perfect; nothing ever conceived and built so artistic and harmonious. Every muscle, nerve and corpuscle of blood are attuned to one vibrating chord; a rhythmic overture of life pulsing from the Heart of God.

A temple of incomparable beauty is the body of man; an instrument of magical powers, in which lie a tuneful unity of harmony.

An image of eternal Energy and Intelligence; an emanation from absolute perfection. A manifestation of "Primary Cause," he is an expression of all the potencies of the Exact and Incorruptible.

In him are stored all the possibilities of intellectual and physical energy and accomplishment.

In him is vested the power of the multitude, In him is the exaltation of matter, the mysterious link between two (or more) realms of existence.

Springing from the "Head of Jove," he is not generated, but created—not animal, but lesser God; limited only in harmonious accord with the character of his connection with, and sojourn in, "a far country."

An inhabitant of all the spheres, he is forever a forerunner of God's eternal purpose, a prophet of His Immanence.

He is the medium between the Absolute One and the work of His hands. The mystery of the earthly and mortal man is after the mystery of the Supernal and Immortal One.

Even in his littleness man is great. For his Source is the Illimitable.

In the revelation of creation and the manifesting of nature or the forming of God's thoughts in the substance of the 'world of body,' the circles of the sea and earth were formed and the foundations of material expressions were laid, and the law of growth and generation established, and the blessings of fruitfulness and multiplication became operative; there was the necessity of a Ruler "for the whole earth," and man was manifested in the likeness and image of his Manifestor.

"A creature of a more exalted kind  
Was wanting, and then man was design'd;  
Conscious of thought, of more capacious breast,  
For empire form'd and fit to rule the rest."

Then why call this evidence of an Infinite Intelligence, at any time or any degree of his development, a "failure," "incapable," "vile," or "mean?"

Man can never become bankrupt, no matter what the appearances to the shortened view of the mortal lens.

Who is fitted in his development to hold the scales of that equity which seeks from the light of a divine heart the "rights of humanity" and perceives beyond the wayward flesh the first perfection of the Soul?

Why, with the larger vision, continue to call this wonderful world, "clothed with the sun" and adorned with the stars, and hemmed about with

the seas, "a vale of tears," "a valley of woe," and a "shadow of death," when all that we know surely of beauty, of goodness, of friendship and love, we have gained right here in the midst of what looks to be imperfection and uncleanness?

Call it the "Flaming Sword," or the "Bridge of a Single Hair," if you will, but praise it for all its glory, its richness, its tenderness, its generosity, and all its evidence of power; but above all, its inhabitant, who, is accoutred to enjoy all its fruitfulness and supply.

In all the spheres of light there cannot surely be surpassed the joy of motherhood, when, after the travail, her baby is laid upon her beating heart. That thrill of unutterable ecstasy must be the mortal reflection of God's own heart-beat when He saw that His work was good, in that great day of creation. All the vibrations of Paradise, all the meanings and feelings of divinity, are mingled in this one supreme and rapturous moment.

Is it a dolorous world that could produce evidence of such celestial bliss?

In all the spheres of light could there be greater love than man for woman and woman for man, or parental love; or love of man for his brother for whom he so often lays down his life?

The love that man feels for all that is beneath him, all that is above him, springs from the perfection that is within him, out of the Divinity, in whose likeness and image he was created.

Each and all are under the dews of the "Hidden Influence," and drink each and all their full measure of the "Cup of Glory."

There is immeasurable joy and happiness that is never weighed nor measured, felicity and gladness of which there is no account rendered.

In every line of life there are deeds done, and tender ministrations and loving kindness, which show forth this ever-existent love, silently going forth from hearts to those who, but for these, would be left without succor and salvation. The tides of the Invisible bearing the record.

Is it that a man has greater capacity for suffering than for happiness, that he makes so much more of it than he does of his joys and the sweetness of his life? I think not; but that all this "grumbling and fear" are bad habits of thought which have grown by what they have fed upon, until a special kind of virtue has been claimed for it, a religious

fanaticism which assumes the lugubrious attitude as expressive of righteousness.

This is a sunny dwelling-place of the soul, this earth of ours. Blessed with twelve hours of sunshine, then twelve hours of wonderful moonlight, and a gorgeous blazonry of twinkling gems that wind down the firmament in ways of living light.

Beauty palpitating from sea and sky; deep calling unto deep from the unfathomable spaces and the incomprehensible distances; the enthroned majesty of the mountains; the grave tenderness of the hills purple with the valley mists and the shadows of the after-glow; the serene simplicity of grace in every curving branch of tree and bush; the melody of natural sounds that never cease vibrating, but return at intervals all through the years and link us with the blessed days of our youth, every sense appeased.

Nature knows no dissatisfaction nor discontent; nor do the creatures of her elements find fatal suffering in their lives, nor express in disorder their antagonism to God's love and the perfection of their limitations.

"I think I would turn and live with the animals,  
They are so placid and self-contained."

The higher in the scale of being, the nobler they become; the nearer man they approach, the more confirmed their intelligence.

"Nature never did betray  
The heart that loved her; 'tis her privilege  
Through all the years of this life, to lead  
From joy to joy; for she so can inform  
The mind that is within us, so impress  
With quietness and beauty, and so feed  
With lofty thoughts, that neither evil tongues,  
Rash judgments, nor the sneers of selfish men  
Shall e'er prevail against us, or disturb  
Our cheerful faith that all which we behold  
Is full of blessings."

The duty of each soul embodied in flesh is to cultivate a habit of praise, of gratitude, of appreciation, of all that he finds not only external to himself, but his internal gifts; for by this he grows and fulfills his highest destiny. As we learn to appreciate so do we begin to acquire and take on a

finer likeness to the Original and First Appearance for the true man.

As an old writer has said: "We receive externally some perfection from other things, and so it behooves all men to view the best that lies about them."

The greatest rest and satisfaction come only when we have grown large enough to perceive, above all the littlenesses which beset all men, the glory, the honor of living this life here and realizing its greatness.

We gain satisfaction when we are true to our best instincts; when we develop our moral courage, without which we are but wisps of straw in character; when we live the simplest; when we learn to feel the joy there is to be found in the natural places—the woods, the fields—and become acquainted with our little relatives there; when we enjoy the converse of an intelligent man or woman—a good book written by a wise person; when we can forget ourselves in living for some one else; but above all, when we can develop the knowledge and realization of our birthright to Perfection, to Joy, to Dominion, and to Freedom. To understand the import of our presence and manifestation on this blessed planet of earth.

This "complete Temple"—not only for our own residence, but for our Maker's manifestation also.

"Man is the sun of the world—more than the real sun. The fire of his wonderful heart is the only light and heat worth gauge or measure. Where he is, are the tropics; where he is not, the ice-world."—*Mrs. James French-King.*

A spiritual man is never lazy. He is untiring. He is always active and doing something for the good of the Whole—doing his part, and not shirking and dodging any present duty. Activity of mind and body makes tremendous health vibrations. The Spirit never sleeps and never dreams "dreams of the air."

When we love fervently, deeply, broadly and persistently, we are universal lovers and are filled with hope, courage, strength, power, optimism and charm—personal magnetism. Tone and dignity of character are the natural qualities of a lover of the great ALL.

## THINGS YOU LEAVE UNDONE.

It isn't the things you do, dear;  
It's the things you leave undone,  
Which gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts tonight.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say;  
The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had no time nor thought for,  
With troubles enough of your own.

The little acts of kindness,  
So easily out of mind;  
Those chances to be angels  
Which every one may find—  
They came in night and silence—  
Each chill, reproachful wraith—  
When hope is faint and flagging  
And a blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great;  
So suffer our great compassion  
That tarries until too late;  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bit of heartache  
At the setting of the sun.  
—*Margaret Sangster, in Phila. Inquirer.*

## SUGGESTION.

THE NEED OF THE DAY.—What we need to-day, to-morrow, and the next day, is manly men and womanly women. Nothing else will do.

Young man, let your highest earthly aspirations be to be a man.

Young woman, let your highest ideal be to become a womanly woman.—*Patrick J. Sweeney, in Chat.*

## A UNIVERSE OF LOVE:

The Universe, God, All That Is, is a Perfect Whole, a Complete Harmony. In each and every part and portion of the Universe is immanent the perfect harmony of the Whole. Creation is eternal, and has neither beginning nor ending. Through its process of exchange or transformation, creation is seen as an evolutionary development; and its progress is denoted by a constantly increasing individual consciousness of the universal perfection and harmony.

A Perfect Whole and a Perfect Harmony necessarily must be a Unit; animated by One Impulse, impelled by One Purpose, and permeated with One Principle. In the nature of things, this Impulse, this Purpose and this Principle must be beneficent and benignant. It is impossible to conceive of a self-destructive Creative Principle, or one that is a malevolent beneficence.

Because the Universe is all-inclusive, creation necessarily is a matter of exchange or transformation. And as Perfection inheres throughout the Universe, all growth or development is concerned with and confined to, the conversion of unconscious harmonies into the domain of consciousness. So far as it may be understood or comprehended by any of its forms, life is a matter of consciousness entirely. And the forms of life's manifestations that have appeared successively in the world's history have shown a continuously widening consciousness.

The lower the form of life, the less intense and fewer its conscious correspondences with the other world. Each advance in life's manifestation denotes a larger conscious environment, a keener perception and deeper realization of its meaning. Thus life becomes more and more universal in its sympathies, and unfolds to the consciousness of a greater degree of the universal harmonies, and therefore a greater variety of their manifestations.

There is no Principle of Evil, no immanent evil, no inherent malevolence. Life, and all of its manifestations, are governed by the Principle of Attraction; which, while it brings together what have affinity for each other, at the same time incidentally and necessarily keeps apart what are lacking in that degree of sympathy. No two manifestations can come together except as they mutually

attract each other. Whatever comes to one has been attracted by himself to himself, and its coming attests a beneficent intent and furthers a beneficent purpose. It is an opportunity; but what immediate benefit one shall derive from it is determined by one's attitude of mind as measured by his understanding.

Understood rightly, evil is an interpretation of good. What is already good is to be made better. The *conception* of evil only is to be eliminated, but not in the sense of a voluntary expulsion of effects or manifestations. With the acquisition of wisdom, the problem of ignorance is solved completely. All so-called evils are opportunities for self-development. They are not misfortunes, and are disagreeable only as one makes them so. In any experience, there is more sweet than bitter, if one but extracts its wisdom.

All so-called evil, pain and penalty, discord and disease, are ways and means whereby the Soul unfolds to a more expanded consciousness of its inherent beauties and harmonies. Physically, man is disposed to accept appearances as finalities, and to regard the material as all-important permanent cause. Spiritually, he perceives appearances as temporary manifestations; he discerns them as comparatively unimportant; temporary results. Experience plays the principle role in the development of this spiritual perception, and it is through pain and suffering, or what are regarded at the time as misfortune, sorrow and misery, that peace and happiness are attained.

Man has not descended from the Gods. There has been no descent, no fall. The law of life is progress. Life has developed in consciousness continually, until it has reached its present highest point in physical form on the human plane. There is nothing to be regretted or deplored in the whole of the journey. Every step was not only necessary, but beneficially essential. Not only is there an infinite past, but also an infinite future. A vista of Eternal Progress opens before one.

As one attains a higher wisdom and comes to greater conscious correspondence with universal harmonies, the pains and discords of experience are removed from the material of physical plane. For as one is attuned to his environment, the consciousness rises above a recognition of physical disease, which therefore ceases to manifest. The moral,

intellectual and physical faculties and functions become beautifully responsive to each other, and they vibrate in unison. This insures an integrity of thought and action, and a harmony of life with which physical disease has no correspondence.

This Universe is one of Love. It is bound and held together by ties of inherent harmony and correspondence, and by inherent desire and interest. It is dependent upon a universal community of service. There is no acquisition except as the result of relinquishment. Nothing is received except as an equivalent of what is given. Each manifestation follows its strongest desire, and in the direction where it is most reciprocated, for the line of least resistance is always that of the greatest attraction.

The universal currents of activity are in perfect accord, and from the universal viewpoint constitute a Perfect Harmony. From any point of view less than the universal, there is apparent discord and inharmony. Here and there notes, and even whole chords, seem to be missing from what essentially is a Symphony of Life. The isolated individual viewpoint leads to the consideration and treatment of a part as though it were the Whole, and consequently to a judgment of the Whole based upon a misconception of the part. The part necessarily is incomplete, and this condition is attributed mistakenly and erroneously to the Whole. The Whole is never lacking in completeness.

No part or portion of the Universe is separated or separate from other parts. No part or portion of the process of development is a distinct entity. Perceptive and proportion are distorted to the extent that any part is considered out of relation to the other parts. Each manifestation and each activity is understood completely, only as its relations with other manifestations and activities are discerned fully.

In the grand mosaic of the Universe, each atom occupies a particular place and answers a special purpose. So does each individual, and so does each experience it encounters. From the isolated viewpoint the inherent harmony of the part must fail to be recognized, in more or less degree. Viewed in its relation to other atoms, manifestations and experiences, the harmony of the Whole is discerned and recognized in the part.

This is a Universe of purpose, therefore of Necessity. Its principles are immutable, universal

and exact. Its Purpose is the individual happiness that is attendant upon growth of development, and inevitably it moves to the beneficent accomplishment of its Purpose, despite all protests. Whether one would have it so or not, it confers its bounties. It takes the line of least resistance always, and uses no more force or persuasion than the occasion demands. Its patience is inexhaustible. Any of its lessons may be absorbed when first offered, or acceptance be deferred for ages. What Infinite Wisdom regards as necessary and appropriate to the individual is continued to be offered until acceptance is secured.

The Universe is one of Love! Its love may not be evident always on the surface, which is the domain of limitation essentially, but it responds ever to the wisdom that seeks the throbbing, universal heart. The Universe mirrors back the picture presented to it; it reflects the likeness that appears before it. Greet it with joy, and its refrain is joyous. Speak kindly to it, and it echoes a sympathetic greeting. Sing to it a love song, and it carols back a tender, loving response!—*Engine Del Mar, in Magazine of Mysteries.*

### RULE OF THREE.

Three things to govern.....	Temper, Tongue and Conduct.
Three things to love.....	Courage, Gen- tleness, and Af- fection.
Three things to avoid.....	Cruelty, Arro- gance, and In- gratitude.
Three things to delight in.....	Frankness Freedom, and Beauty.
Three things to wish for.....	Health, Friends, and a Cheerful Spirit.
Three things to respect.....	Honor, Country and Home.
Three things to think about..	Life, Love, and Eternity.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

## THE FLOWER.

How fresh, O Lord, how sweet and clean  
 Are Thy returns! Even as the flowers in spring;  
 To which, besides their own demean,  
 The late-past frosts tributes of pleasure bring.  
 Grief melts away  
 Like snow in May,  
 As if there were no such cold things.

Who could have thought my shriveled heart  
 Could have recovered greenness? It was gone  
 Quite underground; as flowers depart  
 To see their mother-root, when they have blown;  
 Where they together  
 All the hard weather,  
 Dead to the world, keep house unknown.

\* \* \* \* \*

And now in age I bud again,  
 After so many deaths I live and write;  
 I once more smell the dew and rain,  
 And relish versing; O, my only light,  
 It cannot be  
 That I am he  
 On whom Thy tempest fell at night.

These are Thy wonders, Lord of love,  
 To make us see we are but flowers that glide;  
 Which, when we once can find and prove,  
 Thou hast a garden for us, where to bide.  
 Who would be more,  
 Swelling through store,  
 Forfeit their Paradise by their pride.

*George Herbert.*

## WHY DO WE GROW OLD?

Live in the spirit if you wish to keep youthful. We age mainly through our methods of thought. If our desires are high and our aims noble we are from that moment gathering to ourselves unlimited strength, beauty, youth and harmony—in all our mental, spiritual and physical relations. The following thoughtful article from the pen of a clever writer is well worth taking seriously. "If life is in the unseen and the spiritual," writes Dr. W. P. Phelon, in the *Universal Republic*, "then perpetual youth must lie there also, because youth is simply life at its highest and best in manifestation, in

proportion to the fullness of the comprehension of spiritual things. Can it be true that man need not grow old while in the earth-life? Suppose there are two lads starting out in life; one recognizes only fealty to the physical and sensual; the other lifts his thought beyond the vale. As they develop and grow into maturity they continue the cycle of causation which came to them in their younger years. The physical, like the camera, reflects from itself whatever conditions they place themselves in relative to their everyday lives.

"The most stupid of us would not fail to perceive; the one who looked only to physical weakness would reflect as he gathered. The hunger satisfied, only to be hungry again; the thirst quaffing the liquid that does not slack the appetite; the scenes of physical pleasure that die in their complexion, hardly leaving a memory behind them. The continued reiteration of the lesson of the physical teaches the weakness of the universe. At forty, to all appearances, the body has become as one four-score and ten, aged and decrepit—and why? Because he has drawn age and decrepitude with every breath. There has not been perhaps one idea of the power which holds strength and the forces of the universe in its head; not a single thought of the higher intelligence from which proceed light and life; but constantly has there been a dwelling in the caves of gloom and discordant vibration, the resultant of the inharmonious operation in manifestation of all physical conditions.

"On the other hand, the one has meditated on the. One who has all knowledge, wisdom and power, gathers from moment to moment an inflow of strength, by which the boundless Temple of the Whole is sustained and helped up. Is it, then, any wonder that when he approaches middle age there is no bowing of the body, no aging of his features? But as he passes, decrepitude flees from him, and he constantly renews his youth. Instead of becoming older he becomes younger, and as his face is always set toward the source of light, the Light that is not on the land nor sea, illuminates his features, shines from his eyes, echoes from his speech, and becomes the aura surrounding him, making all those with whom he comes in contact better.

"It is a fact that they who live in the spirit have no need to grow old in the physical, but when the time shall come for them to lay aside the physical



instrument, it is in their power to put from them a body as strong, as vigorous and as ready for the world's work as it was at the highest point of maturity. They who live in the spirit have no cause or reason to grow old. In proportion, then, as they follow out this principle, they can receive that which will be of the utmost benefit to their lives. While this is true in the whole, it is also true, as you will perceive, relative to the thought, whether from the physical or spiritual plane, whether it is loaded with impurities and grossness or purity and wisdom, for whatever is incorporated into the conditions of formation will appear with its respective effect.

"There may be pure physical thoughts, but they are not so strong nor life-giving as pure spiritual thoughts. The pure spiritual thought is the highest conception by which man triumphs over his environments.

"Let me beseech you to always think up. There is no danger of your forgetting to think down. When it comes to the directing of the mental workings toward the sunlight of truth, then the difference is like the mole burrowing in the earth and the flying of the eagle, whose broad wings bear him on and upward toward the sun, to receive the best and highest that is offered to man for his choice.

"Choose ye this day whether ye will be bond-servants of the physical, or most noble masters of the spiritual.

"Peace from the Highest, and from the Brotherhood of the Spiritual."

"What were you doing in church before service, John?"

"I was making sure that the parson's sermon would be listened to."

"Ah, you were advising the parson to make it more interesting?"

"No; I was letting the flies in so they would keep the congregation awake."—*Clipped.*

#### WORDS WORTH BELIEVING.

Words carry little weight without a life back of them; what would have been the use of Andrew saying to his brother, Simon Peter: "We have found the Christ," if Andrew had not been a man of moral integrity; a man whose life was bent for

good, a man of good deeds? Had Andrew been selfish—his life spent in eating and drinking and love of mere worldly lusts and pleasures—his words would have had no meaning to Peter. We must live the life, to have our words potent for good. We may say we love our neighbor as ourselves; we may call ourselves Christians, but we ask: what does love do for the one it calls neighbor? Love makes our happiness, and the absence of it destroys all contentment and peace.

But Love does not come to us unbidden; it must be won by noble deeds, by acts of kindness, gentle words, pleasing smiles, unselfish devotion, helpfulness. We owe respect to those who are truthful, honest, sincere. We give love to those of kindred minds whom we trust implicitly, and who are as ready to lavish affection as to receive it.

We cannot love the nature that is filled with selfish lusts, petulance, parsimony, ill-temper. Mutual love means mutual helpfulness; it brings with it the greatest boon of life. We read so much about kind thoughts in our New Thought literature, but about deeds we hear but little; see less. If we have love and good will, we have to spare, and giving may increase our share. Virtue and knowledge are a glorious twain, the more they give the more they gain.

If we would have our words potent, we must give life, good will, and broadcast our seed. Some may fall on uncongenial ground, where stones may stay its coming into light of day. Be not discouraged, some may find congenial soil, refreshing dew, ripening shower, to bring to life the beauteous flower, to glad the eye and fill the soul with glad surprise.

Live thou the life and thy words have power. What the world lacks is sincerity, honesty, unselfish love; a love that is not tainted with lust and greed for gold. We must put our creed into our deed to make the stubborn natures feel the glory, the delight of knowledge used upright. The peace of the nations of the earth will not be won by war, but by living the life of good deeds, not words and creeds, but—deeds.—*Mary J. Healy.*

Doctor—Did those pink pills I left for little Willie seem to do him any good?

Mrs. B.—Yes, indeed, doctor. He's been a-sittin' up in bed all day, a-playin' marbles with them.

## PRACTICABILITY OF DIVINE PRINCIPLE.

The beginning of this century is especially remarkable for the universal diffusion of ideas and miscellaneous knowledge.

Those things which were the rarest achievements of famous savants half a century ago are the common, matter-of-course text book possessions of our school children to-day. Human knowledge has almost reached its apotheosis, by means of the printing press, among the civilized nations. Therefore, mankind is gropingly, and with much misgiving and hesitation, preparing to take the next upward step towards real, or spiritual, knowledge. And the first and greatest stumbling block to overcome in the new order of things is the inability, or rather the reluctance, of the average man to think for himself. For it is an undeniable fact that the people have so long had their thinking done for them that the faculty of real analytical synthetic meditation has become more or less atrophied by disuse. The average man distrusts the conclusions of his own mind, and waits to hear the fiat of some other personality, from whom he has been accustomed to receive his inspiration and "ideas." By this means nations and races are kept in subjugation to the powers of evil. By this means doubt, distrust, envy, malice, sectionalism and all the emotions and passions which create strife, discord and want among men are sowed and fruitified. Thus men are led to doubt themselves and have no faith in others; and being thus divided each against his neighbor the error finds it a simple task to set up its kingdom and establish its own government among men, and so render earth, that might be Heaven, the only real hell in the universe; for it must be borne in mind that mental slavery involves and controls all other forms of servitude.

In order to be free from any form of bondage, we must labor and struggle for spiritual understanding. We must learn to apply abstract Truth to common, every day affairs. If it will solve one problem it will solve all.

The true metaphysician knows that there is nothing supremely great in existence, and nothing really little. All is one grand miracle and Principle—Divine Law. Love and Truth—is the magic wand, the immutable, omnipotent force by which the wonders of God are performed. Many men are begin-

ning to understand the absoluteness of Principle, but they have as yet to learn the utter simplicity of its application to week-day life. Thus there are many who have read the News Letter with interest and faith. But it has never occurred to them to put into practice or to make a concrete application in their personal affairs of the lessons which we have striven to inculcate. They have looked upon these lessons as a sort of intellectual dissipation or pleasure, which might perhaps, be realized on the physical plane some day in the far distant and indefinite future. They have never understood the statement of the Master: "The kingdom of Heaven is within you." They have looked for it on some other planet, in some other age, in some other way than through themselves. And so, of course, they have missed it altogether. They have said, when these things were pointed out to them: "But this is too good to be true! How are we to bring it about? It can not be practical in this age. It is a beautiful dream, but it is hopeless to think of realizing it in practical every day twentieth century life."

Is it? Think a moment. Do you, reader, desire the coming of the kingdom that is prophesied? Do you desire the inauguration of that time when there shall be real peace on earth, good will among men; and when each man's hand shall no longer be against his neighbor, but all shall live in love and plenty? Of course you do! Well, so does your neighbor and his neighbor, and all the rest of us. Then let us have it.—*Albert S. Dulin.*

"Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, 'Twas sweet to live;  
Somebody said, 'I'm glad to give;  
Somebody fought a valiant fight;  
Somebody lived to shield the right.  
Was that somebody you?"

He who is truly rich can give out the last dime in hand daily, and know that he is all right, and that he will meet every obligation. Money is something that, spiritually and truthfully speaking, we all possess equally. To prove this we must first know its truth, then claim it for ourselves.



## BUT IF WE KNEW.

If we but knew what in the future dwells,  
 If we could read the story of our years,  
 If we could say at once all sad farewells,  
 And banish from our hearts all doubt and fears;  
 We need not in the valleys blindly grope,  
 Our hearts from pain could be at rest,  
 We'd lay aside all care and only hope  
 For what is best.

If we but knew—if we could say  
 That we had known the story of a day,  
 If we could only feel that when we pray  
 The gloom and sorrow vanishes away;  
 Then all the clouds that floated in the sky,  
 The night that settled deep upon our soul,  
 The fears and doubts that linger nigh  
 We could control. —*Wm. Felter.*

## LOVE.

Thoughts have life and are of themselves entities.  
 We divide them into two classes—the wheat and  
 the tares—or, in other words, harmonious and dis-  
 cordant, and they bear fruit after their kind.

Men have not and do not yet understand the  
 power of thought, and that it is in and through our  
 thinking that we overcome the world. Jesus, teach-  
 ing as no other man ever taught, aims straight at  
 this point; as John has it, lays His axe at the root  
 of the tree.

Listen! Ye have heard that it has been said,  
 "Love thy neighbor and hate thine enemy, but I  
 say unto you *love* your enemies."

Love is harmony; hate, discord. "Whosoever is  
 angry with his brother is in danger of the judg-  
 ment." Not the judgment of God or Jesus, the  
 Christ, for He says judge no man, and that the  
 Father judges no man, but the result of the angry  
 thought is *sure* to be discordant. It is the heart  
 we are to purify. It is the pure in heart that see  
 God. We are not only to see Him, but to be like  
 Him, manifesting that we are the children of God.  
 The thoughts we breathe in and out take form and  
 reveal themselves. There is nothing hidden that  
 shall not be revealed. Is it any wonder, with our  
 discordant thinking, that Jesus said: "Ye are of  
 your father, the devil, and the lusts of him will ye

do, for he is a liar and the father  
 cometh from above is above all."

Good thoughts come from good  
 and if we think good things we move  
 perfection which is in Him and  
 children. This, then, is the goal  
 striving, the pearl of great price—  
 everything, "the kingdom of  
 preached and every man presseth  
 pel of which we are not worthy  
 all for its sake and the Master's  
 keynote of harmony. Let us love  
 with that love that loves enemies,  
 Him who prayed, "Father, forgi  
 know not what they do.—*E. H. M.*

## HER SECRET.

We occasionally meet a woman  
 as beautiful as the bloom of youth  
 how it has come about—what her  
 are a few of the reasons:

She knew how to forget disagree-  
 She kept her nerves well in hand  
 them on no one.

She mastered the art of saying  
 (She did not expect too much from  
 She made whatever work came  
 She retained her illusions and  
 the world wicked and unkind.

She relieved the miserable and  
 the sorrowful.

She never forgot that kind words  
 cost nothing, but are priceless treasures  
 couraged.

She did unto others as she would  
 now that old age has come to her  
 halo of white hair about her head  
 considered. This is the secret of  
 happy one.

"Live for something, have a

And that purpose keep in view  
 Drifting like a helpless vessel

Thou canst ne'er to life be  
 Half the wreck's that strewed

If some star had been their  
 Might have long been riding

But they drifted with the

## WHERE IS HEAVEN.

Herbert Spencer says that the force discerned as thought and emotion within is manifested as motion without, which is but another statement of "thoughts are things." By this we mean that every idea held in mind sets up conditions, which in due process are expressed in forms. This law is now universally accepted by practical metaphysicians, and when understandingly applied, it is the key that unlocks all the mysteries of science and religion.

With this key can we unlock the kingdom of Heaven? Certainly. Peter, (faith in the power of Spirit,) caught sight of the Creative idea, Christ, in Jesus, (I AM Identity,) and the keys were then and there delivered to him, with the admission of the universal Truth that whatsoever he affirmed in earth should be affirmed in Heaven, and whatsoever he denied in earth should be denied in Heaven. Earth is here plainly stated to be the base of operations.

Then where is Heaven? It cannot be far away if it is so easily reached by the Word of Faith. It is wherever God is, because He dwells in it; in other words, He manifests through it.

What is Heaven, then? It is the substance side of God. "God is Spirit," said Jesus. Spirit has no boundary lines—it is everywhere. Spirit manifests itself through a medium like unto itself, an everywhere present, all potential, pure substance. This substance is the "Kingdom of God." It is the basis of His creative processes, and through its plastic potency is brought forth the visible universe. As essence, it is Heaven; as form, it is earth. Thought breathes upon it and it is transformed into living organisms. It is the matrix in which thought makes its conditions Heavenly, earthly or hellish. It is subject to the *I Am* impulse of worm and man and archangel, according to the comprehension of the Law under which it moves. In its innocence and purity it is the "Lamb of God," but when polluted by the lusts of man it is "slain from the foundation of the world." Jesus redeemed and purified it in his ascended body, and established for our race a substantial life into which all may come who will take advantage of His way. As he said, "I go to prepare a place for you."

As all places are the reflections of ideas established in mind, Jesus first laid a foundation in the men-

tal realm for that new condition, or "kingdom," which he is making manifest for the race. He not only established those generative ideas in his own consciousness, but in the minds of His disciples as well, "that where I am there ye may be also."

"If I ascend up into Heaven, thou art there; if I make My bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—*Unity*.

I have also had my difficult labors, and conflicts, as well as Hercules; I have conquered pleasures, I have conquered riches, I have conquered ambition; I have studied cowardice and flattery; neither fear nor intemperance can control me; grief and anger are afraid of me, and fly away from me. These are the victories for which I am crowned, not by Eurytheus, but as being master of myself. . . . But, oh! you unwise and unlearned; teach us first what God is, that so you may be believed in accusing me of impiety; tell us where God is. Is He shut up within the walls of temples? Is this your piety to place God in the dark, or to make Him a stone God? O you unskilled! know you not that God is not made with hands, and hath no basis or fulcrum to stand upon, nor can He be enclosed within the walls of any temple; the whole world, variegated with plants, animals and snares, being His temple? . . . . . Am I impious, O Euthycles, who know what God is? is there no God without altars? or are stones the only witnesses of Him? No, His own works give testimony to Him; and principally the Sun; night and day beareth witness to Him; the earth, bringing forth fruits, declares Him; the circle of the Moon is a Heavenly testimony of Him.—*Heraclitus, 510 B. C.*

## THE MASTER WORD.

The master-word whereby the stars resplendent move,

The master-word that shall our soul's salvation prove,

The master-word whose spell the seal of death once clove,

Is Love.

—*Susie M. Best.*



## MAKING THE MOST OF LIFE.

They who live longest do not necessarily make the most of life. Long life is desirable provided the years are all filled with that which is good. But an empty life cannot be redeemed from vanity by length of days. A life filled with good fruit is better than a long life. Jesus, who made more of life than any other, did not live long. His life was cut short by violence while He was yet a young man. A life poured out in blood for the sake of righteousness is far better spent than one which has been carefully guarded and preserved even down to old age at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some think there is nothing better in the world than to have what they call a good time. They count that day lost which does not bring them some social delight or worldly gratification. But all wise men agree that the mere pleasure should be sacrificed to some higher good. They who live in pleasure are dead while they live. Jesus, whose life was a perfect model, never ran after pleasure. We do not know that He ever sought it for a moment. It was His meat and drink to do His Father's will and finish the work which was given Him to do. The joy of a good conscience and the approval of the Heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not always make the most of life. Money is not to be despised or thrown away. Money is a means of great good when properly used. But "a man's life consisteth not in the abundance of the things which he possesseth." A millionaire may live a narrow and unsatisfactory life. His millions will be a millstone about his neck unless they are used for some good purpose in the world. It is better far to be rich in good works, rich in faith, rich toward God, rich in character, than to be rich in gold and silver.

It is thought by some that learning is the thing that makes life rich and grand. But one may be learned without making much of life. Learning is a good thing. The study of science affords wonderful satisfaction. Few things contribute more to the enrichment of life than a well-stored and well-

disciplined mind. But knowledge is not the principle things. Some are stronger without learning than others. Jesus was not a learned man according to the standards of this world; yet what streams of wisdom proceeded from His enlightened mouth and spake, such streams of wisdom proceeded from His enlightened mouth. His learned enemies said: "What wisdom have these things, never having learned?" John were unlearned fishermen, yet they made the world richer by their wisdom. Jesus was not a learned man according to the standards of this world, yet what streams of wisdom did so much as he to enlighten the world with wisdom that cometh from above, the wisdom of this world. It is not the philosopher, that lives that life which is not the philosopher, but the Christ, the light of the world. It is not the good man, that makes the most of life. *Advocate.*

God is the uncaused and eternal cause. Man, until he has reached perfect oneness with the blessed God—can only see and comprehend the chain reaching Godward." Non-attached beings, can have a vision of God. In a while all souls reach a conception of God, perfect bliss and perfect freedom. Such is the eternal Involution and Evolution. Non-attached, purified and freed from dualism, man becomes more than man, with the great eternal and uncaused causes. One of the best aids to freedom and eternal bliss now, is the Scientific Religion of Spiritism, the guidance of the inner man—the Christ within each soul. Try to realize that *You* is God. You are an eternal Spirit. God is love within you. LOOK WITHIN.

Worry is the first-born child of a strong family resemblance to the Fear family as you would vermin—get rid of the old ones and have chance to have progeny.—*Atkin*

## MENTAL ATMOSPHERE.

Guard the atmosphere that envelopes you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive, we control the currents and suffer such only to enter our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enervates and discourages. Each sound thrummed upon the great Harp of Life—the jangling voices of the street, the whirr of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of the earth—emits a vibration that polarizes the forces which constitute and quicken the essence of our beings. Shun those influences that deplete, welcome those that conserve. Avoid the Growler and the Grumbler, as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whomsoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path. Cultivate whatsoever inspires confidence and courage and spreads confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee what belittles and demeans you as you would the fangs of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of Nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong, cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day, vibrating with electric energy.—*Rev. Henry Frank, in Metaphysical Magazine.*

Truth is All Powerful; it is infallible, Almighty. I am affluent in health, in happiness, in success.

## PERSEVERANCE AND PERSISTENCE MEAN SUCCESS.

Whatever we earnestly aspire to will be ultimately attained. Earnest souls persistently aspire to know God's Plan, that they may know exactly what to do for the good of the Whole.

Perseverance and Persistence in a faithful and cheerful mood in any one line brings certain realization.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. But said the little German, "I will find it."

Though a poor lad, slaving at work until bedtime, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood.

In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe.

A few years ago the stores of gold, silver, and bronze, dug out of the palace of the Trojan king, were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schliemann, at his own expense, and by his own amazing enterprise, gave the discovery to the world.

Think of it. A poor lad, learning languages, making money, spending seven years or more in far-away deserts, sustained through a lifetime by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and God, if we can find "Glory, honor, immortality, and eternal life," is it not worth while for the sake of these imperishable possessions, to summon up our uttermost resolution, and to pursue our aim with diligence through the swift years of our mortal pilgrimage? "They do it for a corruptible crown, but we for an incorruptible." Do it with thy might.



## KEEP SWEET.

SMILE in your mirror and it smiles back at you; look pleasantly at the world and it reflects your good-nature looks; cultivate a warm feeling toward all men and they radiate and give back the warmth. Deal justly. Trade on broad principles. Be not too jealous of your *rights*. The world—mankind—soon discovers where it is well treated and trades there.

Be loyal to your clerks and they will return it in loyalty. Trade on board lines, buy of broad people, treat the public generally and success is sure to come—a success that is worth the winning and keeping and cherishing. Be exacting, carping, looking out carefully for your little rights, and sure as the sun shines the world will have its eye on you, watching you in a way that you do not care to be watched.

Keep sweet and move on.—*Batten's Wedge*.

## THE NEW THEOLOGY.

"We hear much of what is called the New Theology. It is not a thing to fear. In that which is generally designated by that name I think we ought thoroughly to believe. It seems to me as if the Christian world to-day were entering upon a movement, nay, had already entered upon and gone far in a movement, which is certainly to be not less profound and full of meaning than the great Protestant Reformation of three centuries ago. The final meeting of the movement is the nearness of the soul of God to the soul of man, and of the soul of man to God. If man is really growing nearer to God, not farther away from God, every advancing age must have a new theology.—*Philips Brooks*.

God be praised! I have never met one man whose eyes did not charm me with the reflective light of the eternal living soul within—the omnipresent God *within*—I have met thousands upon thousands of so-called "saints" and "sinners." To me *all* men are eternal children of our blessed All Father. Again, God be praised!—*The Blissful Prophet*.

## A PURPOSE.

"Have a purpose in life and stick to it. The boy gets the apple that climbs the tree. Be sure you're right—that the purpose is worth your effort, that to win is just the thing, and then stick. Live plain, be honest and work hard. Steady work and plain food will keep a man in the path of rectitude when sermons fail, and contribute not a little to his success. The brain cannot do its best work when sprinkled with the ashes of a desolute, ill-directed life. Be sure you're right, then stick.—*Dr. Abbott*.

We are not "sent into the world" to take on and struggle with and overcome all the human beliefs and opinions that are seemingly in the world. We are here to bear witness of the Truth. Our personal, bodily presence bears witness of the Truth of our being. We are here because God is here, and our work is to do the works of God. We miss the mark of our high calling in Christ and as Christ, when we think "we are sent here" to deal with error. The truth is, we in our being are God expressing Himself; so each one can say: I am here always and expressing myself perfectly; I am bearing witness of the Truth without ceasing.

The way to do a thing is to go and do it. If there is a particularly disagreeable task before you, begin with that, and so save yourself several hours of dread, aside from having it done the sooner. The men who have succeeded in life have been able to turn the spare moments, which most of us frivel away, into productive work of thought.

Even in one's hours of relaxation one often meets with an idea, in reading or conversation, which would be valuable if stored away. Instead it is often forgotten. Make note of it in your mind at the time, put it on paper at the first opportunity.—*Swett*.

"All is of God that is or is to be and God is good." All that He has created was and is good. In the plan of God everything is designed for some good use. Evil is the perversion of good. Solomon said: "As he thinketh in his heart, so is he." And it is possible to read the mind of man, because he gives expression to his thoughts in and upon the body.

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# WASHINGTON NEWS LETTER



GOD IS LOVE.  
GOD IS GOOD.  
GOD IS ALL IN ALL.



BLESSED ARE THE PURE IN  
HEART FOR THEY SHALL  
SEE GOD.

UNCHAIN THE TRUTH. IT SHALL BE FREE.



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# Washington News Letter

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NO. 12.

## LECTURE.—*Jesus Christ Our Leader.*

By Bishop Oliver C. Sabin, before a Class in Higher Metaphysics, in Washington, D. C., June 29, 1903.

The idea exists very generally that Higher Metaphysics is nothing more than a re-vamping, we may call it, of the Oriental religions of the long distant past; and, for the purpose of showing to our students everywhere that this is not true, I have thought it well to take up a few of the more important of these so-called leaders of the long ago, and tell something of their tenets, and compare them with the followers of Jesus Christ, whose followers we are.

The first character that I will mention, and one perhaps, that we will hear of more often than any other, is BRAHM, meaning in Hindu, "Earnest, intense prayer;" but now understood as it has been for centuries, to represent the name of the Eternal, Self-Existent Being that we know as GOD, AUM, JEHOVAH, I AM THAT I AM. Brahm is the God worshiped by that people. Brahmanism is the name given in the Institutions of Manou, the Vedas, and a very few other writings.

The world is perpetually revolving; everything goes in cycles. So far as we are permitted to glimpse into that 'way distant past when Brahmanism was supposed to have been established in India by the Aryans, this religion was filled with much purity and simplicity, and had a tendency to uplift mankind and bring him nearer to the God within. These Aryans in the lapse of centuries became classified into cliques. They called the first clique, or the upper caste, spokesmen, or the men who talk with their mouths. The second were the class represented by the arm, or, the power of the sword. The third class was represented by the thigh, and were called Vaisyas, (pronounced Visay). The last class represented by the foot, were the men who labored. The first three were the dominant classes;

and those in the fourth class were the laborers and the slaves.

When the Aryans came into India, so far as history permits us to even guess, they enslaved the natives of that country. These Aryans came from the great nursery of nations on the central steppes of Asia. They were strong; they were vigorous, coming from a rigorous climate; the conquering of the natives was a very easy matter. They ran over the fertile plains in that salubrious climate and soon were the conquerors of India. They enslaved the people, thus making them into what they termed this fourth class, or laborers; the ones that were on the ground; the ones that were trampled on.

Again, these classes were intensified by this first class entering into what was termed, or what we might term, a system of priesthood. They made ecclesiasticism has attempted to control the state sult was the same as it has ever been, whenever ecclesiasticism has attempted to control the state and the people through their priesthood, and through forms of religion.

I say that the world is repeating itself. It is supposed that these Brahmins existed in the zenith of their glory something like five thousand years before Christ; but the entire history of all of these countries, and what they did, is mostly lost, with the exception, that here and there stones have been unearthed, and the hieroglyphics upon them have been read; and these stones have given back to man some of the history of the mighty nations.

Ecclesiasticism caused ignorance; ignorance cruelty; cruelty disintegration; and instead of being one great combination, as we have reason to believe they were, they divided the people into thousands of what we might term patriarchal families; and the next history we have of this civilization, we read in the lives of Abraham, Confucius, Zoroaster, Pythagoras, and along a line of so-called philosophers.

Something about 624 years before Christ another man was born in India, who has been handed



down the annals of time, nearer in the footsteps of Jesus Christ than any other who had gone before. His name was Gautama Buddha, or Boodha. The exact date of his birth is not known. The best authorities place it about 624 years before Christ; others give it at a thousand; others fifteen hundred; and others two thousand years before Christ, all going to prove my assertion regarding the dark ages which existed prior to this renaissance of philosophy, as we may call it, when Confucius and his compeers came onto the stage.

This Buddha, so tradition and history tell us, was the son of a king; and this king had determined to prevent his son from knowing anything about evil, sickness, sin or death. He built for him a magnificent palace; and after a very severe test the priest selected him a wife. He lived in the palace with perfect happiness for a while; but the under kings commenced to demur and said that he was kept in hiding all the time, which would destroy the state; that his position was such that he must be out and train his armies; and be ready, when his father passed on, to hold up and defend his kingdom. They put him through many wonderful tests, and tradition tells us that he was equal to all of them, until finally he not only proved himself the greatest warrior, and the most successful man with arms of every kind and character in the kingdom, but he was of finished intellect, and in many other ways was the superior of any one who had gone before. History and tradition tell us that he had many wonders connected with his life which was in common with the character of Jesus Christ. Some of these traditions claim that at his birth there were earthquakes, the sun, moon and stars stood still, the angels sang, etc., the dead were raised. But he finally showed his humanity by marrying 40,000 wives, with 80,000 concubines thrown in.

Tradition tells us farther, in regard to this man that he became disgusted, as did Solomon of old, when he could hold up his hand and say "All is vanity, vanity and vexation of spirit." At about thirty years of age, he concluded that he would go out into the world alone and see it. He was led to this by meeting a hermit. He went into his garden and there met an old man, supposed to be the first old man he ever saw. He asked him who he was and what he was, and the old man explained to him why people grow old. In another of his sec-

ret journeys, he met a man diseased with leprosy, and this disease was described to him, and he was told how the human family became diseased, and disintegrated, and finally went down to death. He left this palace clandestinely and went to the mountains, and there lived for a number of years in the most abject poverty, alone; but when he finally emerged therefrom he was a philosopher, filled with divine knowledge. It is true that Guatama Buddha has given to the world many sayings which stand on a parallel with those of Moses, and of Jesus; but in all of his religion and morality and his philosophy, there was the one thing lacking—it was lacking in Brahmanism as well—and that was LOVE—the Divine Love taught by Our Saviour.

As we come down the world's history farther, we find the history of Confucius. He lived near the same time of Guatama. Confucius was not a religionist; he had no religion; but he taught a system of morals. The Chinaman who believes in the doctrines of Confucius has no idea of a future existence. He was taught by the philosophy of Confucius, first, to be absolutely and strictly honest; Second, to love and obey your parents; Third, to be loyal to the king and state. These are the great cardinal principles upon which the so-called religion of Confucius is based. After the death of Confucius the king of China saw that it was a philosophy that tended to make the people loyal to the crown, so they deified him; and, throughout that vast empire and also in many other Oriental countries, especially in Japan, Confucius has many worshipers. But there is not the highest thought of religion in this worship, as we understand religion. Confucius had no thought of love, no thought of pity, no thought of mercy; and that is why it is nothing uncommon in that benighted country to see hundreds of people decapitated at one execution. Cruelty in the extreme is practiced by the State.

If a person becomes dishonest, and fails to make right for his misdeeds, his family is called on, and if it be so that the united financial ability of the family cannot make the wrong right, the whole family are taken out and decapitated. This has a tendency to make a very great clannishness among relatives; they have a tendency to watch over their cousins, second cousins, and their uncles and aunts,

to see that they are tracking along the lines of integrity.—This is the law in all China to-day.

Zoroaster was a Persian. The time that he lived is also in dispute. Some say he lived along about the time of Confucius and Buddha; others date him before, some going back as far as five thousand years; but the truth is that nobody knows.

He was the founder of the religion known as the Magian, which afterwards degenerated into what we know in ancient mythology as sun worship, that of the magicians and astrologers. They were the classes who were in force when Nebuchadnezzar had his dream, and they were called on to give an interpretation, which they failed to do, when Daniel, the Jewish captive, had to be brought forth.

This damnable religion has been the curse of every country that it ever touched. In all the doctrines of Zoroaster, as they come down to us, there is not one redeeming ray; but it has taught the blackness and darkness of the brotherhood of the shadow—in other words, Magic, Black Magic. It is this thought that overrun Persia, Chaldea, Assyria, and Egypt, and has brought their people down. The people of those countries to-day are drunk with malicious mental thought, injected into them by virtue of their priests, their dogmas and their practices. The average believer in this Magian religion is worthless as a laborer; he is worthless as a citizen; he is worthless as a child of God, because he is no good on earth, to himself nor anybody around him. His country suffers as by the blight of the hand of God Almighty, as though it had been swept with the besom of destruction.

The next character whom I deem worthy in this connection is Socrates, the Grecian philosopher. Socrates was the son of a sculptor living in Athens. There he learned his trade, the trade of his father, and followed that art for a good many years. He had a very large fund of what we might term extraordinary intellectuality and strong common sense. A rich man of that city gave Socrates money wherewith he could buy books and go to school and become educated in all of the learning which was then known in that center of intelligence.

There is much misunderstanding regarding the character of Socrates. I can remember, when I was a boy, reading in the life of Socrates, of how he drank his cup of hemlock, and of his beautiful conversations with his students, while being poison-

ed till my face would be bathed with tears. But when you come to understand and know the life of Socrates, it is but little wonder when we take into consideration human motives as known in the World of Carnal Mind that he was executed, for Socrates from the time that he went into his life as a public teacher his more than cynical tongue lashed without mercy; and his mind, which was sharper than a two edged sword, deemed proper and worthy to be attacked.

In personal appearance he was a sloven, going through the streets month in and month out, year in and year out. Bare footed, hatless, he oftentimes went. This uncouth, undressed, cynical, intellectual giant, castigated as it were everybody that came in his way, doing it in such a way that he threw ridicule upon those who sought to overwhelm his arguments and made them the laughing stock of the town. So much and so true was this that Socrates became to a very large class of people, notably the Epicureans, their deadly enemy, and they were his. The feeling of resentment became so strong that finally he was tried, convicted and executed by being forced to drink the deadly hemlock, these very enemies sitting as judge and jury.

There is another incident in Socrates' life I think well worthy of mention. A beautiful lady of fashion, Xantippe by name, fell in love with Socrates' extraordinary ability and married him. I presume upon the theory that familiarity breeds contempt, her reverence for this gentleman, Socrates, became very slight indeed. She became so indignant at him that she lost no occasion to sting him with her tongue, abusing him in every conceivable way, so much so, that the word Xantippe has become a world-wide nickname for any woman who is a common scold. In reality the woman has my sympathy. She was married to a man who was a brute from a physical standpoint, and one that cared nothing for her feelings, nor for anybody's else.

Notwithstanding this somewhat cynical picture that I have drawn to you of Socrates, he had another and a brighter side. Socrates, of those whom we know outside of the Bible, was the first philosopher to discern the immortality of the soul. It was Socrates who taught a purer system of morals, more uplifting to the world, than anything that had ever gone before. And if you will read his sayings as handed down to us by Plato, you will



find in Socrates' thoughts much that has a tendency to uplift mankind, and make all better, brighter and wiser. Socrates never wrote, but his student Plato has given to the world copious extracts of his philosophy, and of what he taught; and also in turn, Plato's student Aristotle, has written out and given us other branches along the same thought.

This I believe comprises all that is worthy of note of the so-called ancient philosophers who taught what we are pleased to term religion. Take out the doctrines of Guatama Buddha, and the moral philosophy of Socrates, and the history of the early Brahmans, and you have a world that is blank from what we term a moral standpoint; but the fulness of time did come when the little stone as prophesied by Daniel was hewn from the mountains without hands, and it came forth rolling on and on until the doctrines of Jesus Christ, whose disciples we claim to be, are filling the earth. He came teaching the doctrines of LOVE, LOVE GOD AND LOVE YOUR BROTHER. He came teaching the FATHERHOOD OF GOD and the BROTHERHOOD OF MAN. He came teaching the doctrine of the golden rule, that whatsoever ye would that men should do to you, do ye so to them. He came teaching the doctrine, TO DO RIGHT FOR THE SAKE OF THE RIGHT and TO DO GOOD FOR THE SAKE OF THE GOOD, and the beautiful gifts of God Almighty shall be handed down to the children of God. It is in His path we follow; it is His teachings that we are teaching; it is His philosophy that we are exemplifying; and if we will be as He was, and do as He did, we will walk upon the water; we will overcome the laws of gravitation; and finally we will be gathered in the clouds of glory, and go forth forever among the spiritualized hosts which belong to the children of God. That is the doctrine we are teaching; we are teaching no heathenism; nor no so-called occultism that holds its anchors in the roots of by-gone barbarism; but we have the living Christ, the Son of the living God, in whom we live, move and have our being.

"Earth's crammed with Heaven,  
And every common bush afire with God,  
But only he who sees takes off his shoes."

—Lowell.

## LECTURE.—*Understanding and Belief.*

Delivered by Elder Albert S. Dulin, before the Evangelical Christian Science Church, Sunday afternoon, June 28, 1903.

It has been said that knowledge is power. It is true. Omniscience is necessarily all power. Man's goal is to acquire knowledge, universal knowledge, omniscience; not pleasure nor gain. These are men's teachers; and for that reason I want to talk to you, a short time this afternoon, upon knowledge and understanding; and faith and belief. I want you to clearly draw the distinction in your own thought between the two. Knowledge and understanding is that which we have acquired, or that which we know; can be demonstrated. Faith and belief is that indefinite state of mind that is based on sentiment and reason. It may be true; it may be false. But understanding and knowledge is based upon reason and experience. When we find some one who knows a little more than we do, we assume that he has been learning. That is true; and those who know more of Truth than we do, know more of the laws of the Soul; know more of God.

We do not create anything in reality; mortal mind creates unreality; we only discover that which already exists. God being eternal life, omnipotence, omniscience, we only commence to learn and discover something of God and His eternal creation. The man or the woman who is slowly lifting the veil of knowledge is learning something of God. Those upon whom it rests thick and heavy, are densely ignorant, I care not how much they have acquired of what they term book learning. True knowledge is of the soul; and as it always existed, it is our problem to discover that which is, and not that which is to be. God being eternal, man being the image and likeness of God, is eternal also. He never had a beginning, and can never have an ending. But because we fail to perceive that, or to understand it, we jump to the mortal conclusion that our existence here is but a fading and vanishing dream. As we discover the Truth we become one with that Truth; as we commence to understand life, we commence to understand the laws of life; as we commence to understand God, we commence to understand the nature of God; and as we commence to understand that which is eternal, so do we



commence to understand that we ourselves are immortal and eternal.

Evangelical Christian Science declares positively and proves absolutely the Divinity of man, and it proves it by the nature of man himself. To know Truth it declares that you must first understand your own nature, you come into at-one-ment with the nature of your Creator, God; and that understanding brings you in tune with the music of the spheres, and gives you the consciousness of universal life, of universal law, of cause, and of effect. It teaches you that the cause of any given effect is determined by the effect alone; and that if you desire to know anything, all that is necessary is to know the laws that govern your being, because the laws that govern you are universal laws and apply to the universe as a whole; and by the knowledge of that law, or laws, you can gaze upon any given thing, and you will know its nature and from whence it came. So it is that it declares that all Truth is universal, eternal, omnipotent, omniscient and that all of the manifested universe is but the outward expression of that Truth.

All Truth comes from God; all Truth is within; all effects are without. No inventor ever created a thing in his life. An ideal presents itself to our thought; we perceive in the universal panorama of the Unseen that which has an existence. All the inventor had was the ideal, and it was his problem to work out the invention and give it to man. All that any of us have is our ideal; all that you know comes from within; and you never know, nor never can know a thing worth knowing, unless you obtain it from that Universal Unseen Cause, the Mind of God. Therefore, all Truth and all knowledge, and all power and all wisdom and all dominion, are in that Unseen Mind of the Creator; and as we discern and understand and learn that Truth, we come in contact with all knowledge, all wisdom, and all power. It is a perfectly scientific proposition, devoid of any chance whatever. All that we deem mortal mind, the human sense of things, is developed from faith founded upon error, that obtains its information from the outside, and reasons from its observations to certain conclusions, which are invariably wrong.

What we call mortal mind is in reality ignorance of God; it is the ignorance of the universal laws of life; it is ignorance of man's own power to discern

the Truth of things. Mortal mind dwells in a temple of fictions. It burns incense upon the altar of its own delusions; it tries to ape universal Truth without any conception or idea of its own nature, its own existence; and, predicated upon this ignorance, it creates governments among men, ecclesiasticisms and a thousand and one other things that lead men to their own undoing. There is not a thing that was ever made to manifest by mortal mind that is not in itself self-destructive and the reason of this is the fact that, not knowing the real cause of creation, it builds upon a foundation of sand. That which is built upon Divinity, or the Mind of God, Truth, is eternal as the heavens, and nothing can scatter it, and it cannot vanish away. That which is built upon man's conception of these things, is but the temporal and a passing.

So we say that the law of mortality is sickness, sin and death. The law of God is universal, eternal life, and man's lack of the understanding of that and lack of the realization of it in his own consciousness make him pass through the valley of the shadow of death.

Know that, in you, God has created all the potentialities of His child! that He has endowed you with eternal life; that He has given you powers that you do not comprehend now, but that nevertheless are latent in you; and the understanding of these powers and the laws that govern your being, and that alone will lead you along the path that means eternal conscious life. You are immortal, your true real self, your soul; but physically, in the condition you are in to-day you will never know what immortality is in your present body, unless you commence to understand yourself. There is but one way to understand it, and that is first to know the law of Love; then to think it; then to observe it; then you discover these things, you become acquainted with the Truth that I have endeavored to present.

Our pleasures and our sufferings are the means that bring us, sometimes, consciously into the recognition of these powers. Every great man of great woman that ever lived became great by what we might term hard knocks. They had experience. Many of us have suffered poverty; many of us have been through many different forms of suffering; and I never knew a human being burdened with a weight of woe, and who struggled from be-



neath it that did not come out a little nearer to the goal.

Mortal mind puffs us up with pride; it thinks itself as something; but suffering destroys the illusion. These hard knocks act upon us like the blows of a hammer on flint; they bring the Divine fire out from its hidden source. Your problem and my problem is to discover the source of that fire, and become one with it. Apathy will never help us along, but work and labor, sacrifice and service, sorrow and suffering, are the only things that have a tendency to make the mortal transform itself into the immortal image and likeness of Divine truth and love.

We know this to be true, because the greatest world-movers, the spiritual giants; those who have transformed conditions and brought about new epochs; the instruments of God to elevate men, they have been titanic laborers; they have suffered almost every humiliation and shame. So I say unto you, shrink not when these things come upon you; but thank God, as Paul says, for they are bringing you a little nearer to the recognition of your true self, which is Divine.

To know the Truth will make you free; to know yourself as the child of God, brother or sister of the Master, of Nazareth, that is immortally. To realize it, not to hear me say it, for you to say it, or for someone else to say it; but, to attain it, you must give up every mortal delusion that humanity suffers from, and know that suffering and sorrow come alone from mortal mind delusions; and it is the breaking of these idols of humanity, the casting aside of mortal ignorance and superstitions, that is the cause of your sufferings. Your soul never suffered; it cannot suffer, because it is perfect as its Father in Heaven is perfect. Do not worry and think that you have a harder time in the world than any one else. We have all thought that in our time. We have all believed that our sorrows, our sickness, our troubles were greater than we could bear. They are not. This hammer of universal Truth is eternally striking you; it is beating the creature into the image and likeness of God; and it is occasionally bringing out that from within; the sparks of Divinity that manifest themselves in humanitarian action. God worketh in you and through you that you may know that it is He. He teaches you by the only methods by which you can

be taught; and that is by suffering illusions until you get so tired of them that you are willing to give up the mortal self. When you accept the Divine fact of your existence, the acceptance of that fact unreservedly and wholly and unqualifiedly, your fears, your sorrows, as Jesus said, are turned into peace like a dove, will settle upon your soul. There is no sorrow, no griefs; only the suffering from the suffering of others.

It is the recognition of this greater truth that makes man as he really is, the perfect creature. It cures all disease by metaphysical means. When a person commences to sympathize with suffering and says "I feel so sorry for you, brother, or my poor sister; the pain you are in, the trouble you have is terrible;" that person is not a patient any good, no matter how good he may be. You must look through the suffering to the background that is not perceived by the senses, but is discerned by the spirit. The spirit sees the perfect child of God, the perfect attributes of love, wisdom, power, and which shows that that child of God can have no sickness; that that child is not a victim of the slave of the delusion. That recognition of itself, without suffering, heals the sick and makes the soul happy. This is knowledge and understanding, faith and belief.

To obtain the greatest results in this world, immortality, we must learn to work. We must understand that psychic work without proper guidance is more waste of time and energy; and when you understand the source of all power, and that you can have a reality to you, your labor, your efforts are concentrated; and that you make results in a voluntary way, a accomplishment, because you understand the law of non-resistance, the law of the universe was in Christ Jesus; you conserve your energies; you use them for the things which they can be used and should be used. The effort you make in that direction is not in fantastic dreams and fairy tales; but in practical results here and now, in the physical, and makes you a power in your community and in the world.

The potency of Divine Wisdom can never be defeated, side-tracked, or stopped. In its presence every false argument, every fear, every other proposition that may be presented from the standpoint of the human sense of things, the mortal sense of things, must of necessity vanish in the presence of Truth. As Bishop Sabin has told you frequently, the healing of the sick is a mere incident of this work; but it is necessarily the process by which you evolve, as it were, to the understanding of your own Divinity, of your own nature. You commence to perceive the Unseen Cause, and to discover the great universe that is hidden from the senses, the domain of the eternal realities; as you commence to help others; and as you give as freely as you have received, so does your consciousness unfold into the larger realizations of Divine Truth; and it for that reason that Jesus said "No man cometh unto the Father but by Me."

There are a great many philosophies; there are a great many forms of ethical teaching; there are a great many religious systems, there are a great many methods of trying to reach one common goal, which is our destiny; yet any of them that does not teach the law of service and the unity of all life in God, and the healing of the sick, is not the system or philosophy from which to obtain Divine Wisdom and understanding; it is defective; for it is by this experience and understanding that you come to know the vital Truth, the real Truth; and it is the only way the Truth can be known.

There are a great many people who have developed many powers within themselves. I have known of men who were able to precipitate what we might term, or some might term, the astral body. When they were in one place they would appear in another. I have known this to be done; but that does not indicate that there was any spirituality there. It simply proved some of the powers that are latent in man. The true spiritual human being does not have to do any of these things that mystify ignorance, that confuse people and satisfy curiosity; but, on the contrary, the true spiritual being follows the example of the Christ; and does not attempt to do anything unnatural or for mere curiosity's sake.

You will notice also that Jesus taught no other philosophy. He taught His disciples to go into all the world and preach the gospel and heal the sick;

that was in substance His whole command. Had He said "Go and exhibit to the world some of these phenomena," they might probably have done so; but He did not teach them anything of the kind; He taught them to do good works, to help others, to obey the law and let the phenomena take care of themselves and not to violate the law to satisfy the credulity of ignorance; and He never did it Himself.

The Pharisees came to Him and said, "Master, give us a sign;" He gave them no sign. Any time that you find people saying, "Lo here, or lo, there;" this is the only way to knowledge and wisdom and understanding, and the kingdom of Heaven; and in an effort to prove their claim, show you some fakir's trick, that may be very astonishing to you, know you that you are not in a way to learn much of the Divine nature of man. And it is this knowledge that is the only power.

The true disciples of Christ and the knowing ones, you will never find going around parading their knowledge or their wisdom to anyone; but, you will find them working for their fellow man, many of them unknown to the world; but nevertheless, they are doing these things; they are the real spiritual human beings; they are the real children of God.

Jesus proved the Divinity of man by obeying the law; and you can understand your Divine nature only by following Him and doing likewise.

As this is the last Sunday for two months that we will meet, I want to say for the benefit of those of you who have been attending these meetings, try to work out your own destiny in the next two months. Take unto yourself the idea and hold to it, that you are the perfect expression of the Divine mind; that you are a spiritual being, endowed with the attributes of your Creator; with all wisdom and all power, and all understanding and that these are your birthrights. Think this, day and night; affirm it at all times, and under all conditions; have no other mind; and I tell you what I think the story you will all have to tell when you return here in September: It will be that your labor was easy; that you accomplished ten times as much as you have done under other conditions; that that which seemed hard to you became easy; that your environments, if disagreeable, have become changed; that your avocation, whatever it may be; or your busi-



ness, if honorable and fair, whatever it may be, instead of becoming demoralized and destroyed, became prosperous, for that is the law. Take it with you; think it; live it; love your neighbor as yourself; and these results will follow you from now into all eternity. You will by this course obtain Divine knowledge and spiritual understanding and you will then have but little use for blind faith and belief. For you will know yourself the Truth that makes you free.

### LOVE IS THE ONLY FORCE.

"Though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—I Corinthians, xiii, 1, 8.

The Christian is the only man who has a programme for himself or the world. This programme was announced by Christ when He said "Love the Lord, thy God, with all thy heart, mind and strength, and thy neighbor as thyself," or in the Golden Rule, "Do unto others as you would have others do unto you." This is the programme that Christ gave to the world by which man was to work out his destiny. We find the heathen and infidel plodding through the world without any definite idea as to where man came from, as to what he is doing now, and no idea as to the future. All men outside of Christianity are groping their way in darkness; in other words, they are drifting with the tide of events without chart or compass.

In the writings of the most noted infidels we find that the burden of their entire work has been to demolish the programme of the Christian without giving in its place anything upon which to base an intelligent mode of action for life. The Christian knows from whence he came, he knows his Father, he has something to do in the present and a bright and everlasting hope for the future. And to this cause can be traced the success of all nations that profess Christianity, and whose laws have embodied in them the Sermon on the Mount and the Golden Rule. Philosophers and prophets have set forth creeds as sound and logical from a moral standpoint as that of Christ, but in the application and in their execution they have lacked one great element of strength. They have lacked the force which binds men together and makes them brothers. They all lack that element of cement which makes one great, grand family of mankind, claiming allegiance to one great Father. This element of force lacking in all these heathen philosophies and religions is LOVE.

The experience of the world is that all governments, all religions, all philosophies not based upon this element of love have crumbled and gone to dust. The success of our own government of these United States, whose Declaration of Independence declares that all men are created equal, and which sentiment is incorporated in our organic law, the Constitution of these United States, is a demonstration of the power of love even though carried out to a limited extent.

All things in all times have been transitory and have passed away, except those things that have been the outgrowth of faith, hope and love. Paul said in First Corinthians, as just read, that all these other things pass away, but he says, "now abideth hope, faith and love, these three, but the greatest of these is LOVE." Paul says again that "Love never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." In the history of the world we have had prophets inspired of God whose prophecies have been a guide and a beacon light to the world, but their prophecies have been fulfilled and they have passed away. In times past it was a great thing to be able to speak in many tongues, but that accomplishment and the usefulness of it has passed away. A

schoolboy, 15 years of age, of the present age, knows as much as Sir Isaac Newton did. All the knowledge of the past has been surpassed by something greater and better, so Paul's statement is literally true. Paul says that love, the greatest of all things, abideth forever. We find in our everyday experience that love has the same force and effect that it had the day that man was created. Then this thing that is greater than all other things, the greatest force in all the universe of God, should be known and appreciated by all God's children. The question then arises, What is love? It has been written about, philosophers have analyzed and poets sung of this thing we call love, all have experienced its beneficent benefits and have found it the one thing needful in all the affairs of mankind. The most comprehensive definition that we can give is this: "Love is God made manifest in action—God in operation." Wherever we find love there we find God. When a certain man was going from Jerusalem to Jericho, he fell among thieves and was wounded and robbed and left for dead. The priest passed by on the other side and the Levite only gave him a glance, but when the good Samaritan came along with love in him, God in operation, he took pity on him, bound up his wounds, took him to an inn and had him cared for. That was God at work.

This thing of love is a universal thing. It does not only apply to the human family, but we find that this same God principle is in the fowls of the air and beasts of the field. Among fowls we find a great attachment for each other, especially for their own young. The same thing is shown among the beasts of the fields, and this is nothing more nor less than this universal love which God has placed everywhere and in everything, and where we see good being done, promoted and pushed on by this force of love, we can say there is God in operation—God at work.

This thing of love is a passport into all society. You may go into the slums of London or of New York, or in other great cities all over the world, and there you will find frail women with this force of love behind them and in them, associating with the most desperate conditions of mankind. They are given entrance, they are welcomed into the most squalid conditions and treated with kindness, and listened to in a way and in a manner that

would not be accorded any one else on earth. Why? Simply because they have a passport, and this passport is love. We find good men and good women in the jungles of Africa, in the hidden places of China, in the forests of India, in the swamps of South America and Mexico,, and the only passport they have that takes them into the houses, into the governments, and into the hearts of these people is LOVE, and when we, as children of God, wish to enter any place, wish to enter anybody's heart, there is no letter of introduction, there is nothing that we can have that will pass us so readily and so effectually as love.

— It is not only a passport, but it is a coin that passes current in all God's universe. With this coin you can purchase an entrance into the darkest dungeon where criminals are chained. With this coin you can enter the palaces and courts of kings and princes. I know a man, and have heard him preach quite a number of times, who has been around the world three or four times. He has preached to the people of all lands and countries, and he never takes gold nor silver, nor scrip; the only coin he has with which to pay his passage, for his food, his raiment, is Love. This power of Love in his heart that he carries with him, this Love for his fellowman, so attracts the hearts and consciousness of those with whom he comes in contact that they only have to be informed that he needs money for transportation, food, and raiment, and it is furnished. This proves the principle that Love begets Love. There is one beautiful thing about this coin of Love and that is it can not be counterfeited. It has been attempted time and time again. We have in this city, and in all other cities, united charities and various other charities to administer to the poor and needy. These organizations, as a general thing, are supported by the wealthy, most of whom have thousands of other people employed upon a wage so meagre that they are not able to live decently. They work long hours, with no time for recreation and improvement. The rich men, for the sake of easing their consciences, will contribute from the wages they have taken from their employees and have it doled out to them by some organized charity, and people call this Love. It is an attempt at counterfeiting. It is so recognized by God and man. We find in this city, and in most of the other large cities, that about one-tenth of the people



attend churches while the other nine-tenths do not, because they have discovered that there is a counterfeit Love in circulation, and that the churches, in a great many instances, are undertaking to pass this counterfeit upon them for the genuine coin. But it will not pass, and the sooner the different denominations discover the fact that they can not pass this counterfeit upon the people and call it real Love the sooner they will discover the trouble that keeps people away from worship on Sunday. It is the one great fact that makes clear the reason why the Church does not take the world for God; they are trying to pass counterfeit Love on mankind, and they have absolutely, and will continue in all times, to fail to make it current. The Scribes and the Pharisees were at the very same business when Christ came into the world, and He said, "Woe unto ye hypocrites," and He exposed their counterfeits and condemned the counterfeiters.

This Love is also a magnet that attracts to itself all other bodies. You may take a piece of steel and rub it against a piece of loadstone and it will become magnetized. Rub it against another magnet and it becomes charged with the same attractive force and then attracts all other bodies. So it is with love. When we rub up against a man or woman who is magnetized with this God force, this love, we ourselves are powerless to resist the force, and we at once become attracted and magnetized and go out and attract others. When Christ was on earth and was being pursued by His enemies, Peter pulled out his sword and smote off the ear of the servant of the High Priest. Christ seeing it, rebuked Peter and said: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword," and Christ straightway healed the ear of the servant, showing plainly that Christ did not intend to establish a temporal kingdom on this earth that would ever have to be defended by guns, swords and spears; but the kingdom that He proposed to establish and did establish should have no other defense, should have no other fortifications, should have no further guns or armament than this one force of love. When they spat in His face and when they assaulted Him, the only thing He did was to love them; and even when nailed to the cross the last prayer He ever prayed was an exercise of this same force of love when He

said, "Father, forgive them, for they know not what they do."

In looking over the histories of the world we find that all the great institutions that have been in existence and are to-day in existence for man's good and happiness are founded upon this one principle of Love. Every institution that God Himself, through Jesus Christ, has instituted upon earth was based upon this one principle. The ordinance of matrimony was instituted by God Himself, and this institution has for its foundation nothing but love. This institution of matrimony is the cornerstone in the structure of society that has brought about our present civilization. I remember the first time I ever came to Washington City the idea occurred to me, Where is the Government, and where is the power that makes this Government? I went to the Capitol and saw both houses of Congress, and after looking them over I said, "It is not here." I went to the Supreme Court room and I looked upon the solemn faces of the Judges, and I said, "It is not here." I went to the White House and shook hands with the President and looked upon the beauties of that old mansion, and I said, "It is not here." I went to the Navy Yard and all the other public buildings, and I said, "It is not in any of these." And then I began to study, in order to answer my own question, "Where is the power that runs this great Government of ours?" And after studying the question over, I was carried back to the old farm house in the country. Then in my imagination I walked through the beautiful grove to the flower yard and into this splendid old castle, and there I found the old gray-headed father and mother who had been united for years in the holy bonds of wedlock, and around them a family of splendid boys and girls. On a table hard by was an old family Bible with pages which were worn and brown and old and stained with finger prints and the tears of years. In this castle this old Bible was used daily. At bedtime, before they retired, a chapter was read and a prayer offered to Almighty God, the great God of Love. When I saw this I said, "It is here that the power upon which rests all the institutions of our government is to be found. Here is the power that has guided us for an hundred years, through all wars, through all droughts and through all floods; here is the power that has reared all churches, that has sent forth all the mis-

sionaries; here is the power and the force upon which is founded all the institutions that accomplish any good."

Then we can recognize to some small degree the wisdom of God in founding this institution of matrimony and founding it upon the one principle, LOVE.

It is a lesson to us, that whenever we undertake to do anything, whether it is to found a business enterprise or whether it is to found a church, as we are now doing, the only sure and steadfast way is to found it upon this everlasting principle of love. When we do that we have God pledged to us, we have all good in the universe pledged to us, we have all power pledged to us, to make it a success; and this love that this Reform Christian Church must be founded upon is a love that does not extend only to our own little group or to our own families, but it must be a love that extends to our enemies, that extends to those who spitefully use us and say all manner of evil things about us. The only way that we can successfully found this church is to found it under these conditions and along these lines. We can never overcome our enemies, we can never overcome those who seek to do us harm, except we overcome them with love and kindness. We must forget to strike back when they strike at us.

In analyzing this principle of love, we find it composed of the following ingredients: Patience, Generosity, Courtesy, Good Temper, Guilelessness, Kindness, Humility, Unselfishness and Sincerity. I have no time to go into a full discussion of each of these ingredients, but to simply name them is sufficient to fasten the mind of every thinker. When we find a man who is not generous, who is impatient, who is not courteous and polite; when we find a man or a woman who is continually flying into a rage, allowing his temper to get away with him, a man who is brutal and unkind, a man who is haughty and stuck up, a man who lives in a little circle which includes "Me and my wife, my son John and his wife, we four and no more," and who is continually parading himself as being a child of God and at the same time doing things that stamp him as absolutely insincere, then we know that he does not possess these ingredients that make up love, that he has no love in him. "By their fruits shall ye know them."

Any man or woman whose purpose in life, whose

plans and specifications are all based upon this thing of love, can heal the sick, can cast out devils, can overcome all evil, because Christ said "If ye love me and keep My commandments ye shall not only do the things that I do, but ye shall do greater things." Are you weak, brother? Are you ignorant? Are you a slave to your temper? Do you find it impossible to do unto others as you would that they should do unto you? Do you find that you can not heal yourself of all the ailments that afflict you, and that you not only fail to heal yourself but that you are powerless to heal your brother? Then your life is not founded upon this power, LOVE; you are not depending upon LOVE as a force, a power that will overcome all obstacles. Then let each and all of us reconstruct our foundations, reconstruct all our plans for life. Let us all rewrite our programme, and let us base all simply upon this force of LOVE. When we have done this we are regenerated, we are born again. We are born into God's kingdom, we are His children.

### MY SYMPHONY.

Listen! I am thy thought.  
Give entrance—or I come unsought—  
I carry perfume of the flowers,  
I sing the changes of the hours,  
I peer through eyes of king or slave,  
I hold the keys beyond the grave,  
To hearts of snow, to hands of crime—  
It matters not, I sing each chime.

Listen! within a fountain clear,  
Which hath no path, yet ever near—  
Where fairy sprites are sporting fair—  
Who never breathe the outer air,  
Will bear your message like a bird,  
Will speak each low and tender word,  
Will wipe the tear almost unseen,  
Will weave the dream that hath not been,  
And bring at last Life's grand Ideal,  
Out in the highway of the Real.

—Abbie Walker Gould.

Thou God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them.—*Enripides*.



## MONEY GETTING.

Our Savior told us that in order to enter the Kingdom of Heaven we must be born again, and in the continuation of this subject of prayer this afternoon, I will speak something of this new birth, for without that you are simply powerless.

This new birth is something which does not come through the intellectual part of our body and our minds, but it comes through God. It is something which I can not give you, but is something which you can obtain for yourself by prayer to God. You must thoroughly understand the theory of metaphysical healing; you must understand all the different departments of prayer but unless this truth has sunk into your consciousness and given you the perfect understanding that you are God's perfect child, living in God, all that knowledge is naught. You can obtain this new birth for yourself by asking God to give it to you, and God alone can do it. Remember when I say this I do not desire to intimate that God makes any special provision for you, but in your seeking, asking and knocking, you bring yourself within the zone, so to speak, of that Divine influence. In other words, you come out from the cellar and walk in the sunshine, and the sun shines on you and blesses you. If I have tried to teach anything it has been that God does work by His natural law in everything. I do not believe there ever was any such thing as a miracle ever occurring, that is, as we used to understand miracles. Everything which God does, He does in accordance with fixed and immutable laws, without change and without variation from the never was to the never was; laws fixed and immutable never to be changed and cannot be. In order for us to obtain these blessings from God Almighty we must place ourselves in touch, or in tune, with the Infinite Power. If we want the sunshine we must walk in it, we must place ourselves where it can strike us. If we want God's blessings we must ask, and we must place ourselves in harmony.

Jesus says, "Seek, knock and ask, and you shall get the blessings," and unless you do you never get them. You go to God with perfect sincerity in your heart, knowing when you ask you shall receive; yea, you will know more—when you come to the true knowledge you will know that you have it before you ask, but at first you can not understand

this. I am talking now to you who have not this new birth. Go to God in prayer; ask for spiritual understanding, spiritual wisdom, love, that the love of God be shed over you: ask, knowing that you will receive, and God will give it to you abundantly. Later on, when you have had this new birth, you will ask knowing that you have it already even before you ask.

I have felt it my duty to give these primary thoughts before going further into this subject of prayer because I want each and every one of you to understand that God alone, working in you and through you, is what gives you power. This power of God Almighty's love, working in you and through you, is the power which heals the sick. It is in answer to that prayer of Love which the Great Jehovah hears and heads. This law of healing as well as the law of Salvation works by perfect and exact rules, as much as any other part of God's creation, and if you have the perfect understanding and perfect faith you will always have the perfect reply. There is no such thing as failure. The only reason we ever fail is because we lack the proper understanding; our lacking of this perfect faith, the perfect faith which Jesus tells us would move a mountain, but it becomes stronger and stronger, and by and by when we come into the perfect understanding we can move mountains and raise the dead. The time is coming, and is not far distant, when sin, sickness and death will be banished, and we will walk with God and walk with man at our pleasure. That is the outcome of this Christian Science thought, so-called; it is the bringing of us back to where we were before our parents were whipped from the Garden; bringing us back into the realm of eternal love where God is with us, of us and taking care of us, visible to us, and we see Him as He is.

The subject which I promised last Sunday afternoon to take up this afternoon is the question of money, the prayer which obtains money. The passage of Scripture which I read to you, the last ten verses of the sixth chapter of Matthew, gave the perfect rule how to obtain God's blessing as we walk through this vale and shadow of so-called death. Jesus, laying down the proposition, argues the case and gives us the remedy. He starts us by saying we cannot serve God and Mammon. St. Paul tells us in another place that "The love of

money is the root of all evil." I sometimes thought that Paul did not always know what he was talking about. If we are right there never was any evil, and if there is evil I think there are some evils money is not the root of, but it may have been in His day. But let that be as it may; Jesus has laid down the perfect rule and perfect answer. You can not serve God and serve Mammon at one and the same time. If you are working and striving for dollars and cents, it blots out, so to speak, the spiritual thought, and you are nothing more nor less than a piece of mortal mind, groveling with mortal minds on this mortal mind sphere. Mortal mind cannot serve the Divine because one is directly the opposite to the other. God is Spirit, God is All; therefore, we must serve all, serve Spirit as we are His image and likeness; but on the other hand, if we drift to this material thought and make this money grabbing our aim we do not succeed. We are told, and we also know, that a great many people succeed in getting money abundantly who do not try to serve God. That is true, but does their money do them any good? Has any person ever gotten any money not in accordance with God's Divine Law that that money ever did them any good? It is nothing but permitting the spirit to grasp, grasp, grasp to dwell in their consciousness, and the idea that any person who loves money, and works for money's sake, can have happiness is a farce. They never have it and never can, for there never was a rich person who placed his confidence in his riches, his pleasure in his riches, who had any happiness; never. You cannot find a case in all your experience where they did. Therefore, to be utterly rich, to be utterly blessed, you must place yourself in the position where God made you and you have all; for He created us with all power and dominion, endowed us with power over the earth, the sea and all that in them are.

Now mind you, if we appropriate that gift, realize that gift as ours, we have all, and when you pray for money as you have the perfect right to do, as I will teach you later on, you not only pray with realization and understanding that you will have it, but you pray with the realization and understanding that you have it now. Why? Because God gave it to you, and all there was. He gave you perfect dominion and it is yours, and when you come to the realization of that thought and that prayer all you

have to do is to thank God and reach out and take it, for the money will pour in to you.

Now, if you are serving Mammon, keep this thought in your mind all the time, that you cannot serve God and Mammon at one and the same time. If you want the money for the sake of money, money does not come; but if you want money for legitimate necessities of life and the comforts and elegancies of life, you are entitled to everything. If you want it for the purpose of scattering God's truth broadcast over the world; if you are wanting it for the purpose of helping your fellow-men, then money is the legitimate instrument to forward God's propaganda of His Truth in this world, and you are entitled to it. When the Savior was asked for money He did not have any. He told His disciples to go and cast their nets into the sea, and to take the money out of the mouth of the first fish they caught and pay the people. Money is yours for the asking, it is only a question of what do you want to do with it. If you are seeking money for selfish purposes—what I mean by selfish purposes is for the love of money, to be great in this world, to be rich in this world, to be a materially-minded grandee, so to speak—you will not get the money, not a cent of it; but if you ask for money for your legitimate purposes, for the purpose of the gratification of your own proper desires, you are entitled to it.

Did you ever think how beautiful God made everything? The little verses I read to you about the lilies, how beautiful they were. You take God's entire creation, everywhere, and see how beautiful it is. He made man as beautiful as anything else He ever made, and the only reason why we are not all beautiful is because of these mortal mind fears which have been dragging the race down, down, down. I can remember when I was a boy living in a State far west from here, that a woman who wore a finger ring or an earring, or a bonnet with flowers in it, was criticized, and I know my own mother was much criticized because she would not wear what they called sunbonnets to church. Women must disfigure themselves in order to be religious; that is, disfigure themselves in their plainness. How absurd that was. There is nothing too pretty for you, there is nothing too good for you. You ask God to beautify you and he will give you beauty as well as He will give you health. He will give you money, He will supply you with



all the necessities of life in every department you want, He will make you powerful and strong so you can go out and help spread His truth and do His work, and all you have to do to obtain these blessings is to keep yourself in tune with the Infinite. Keep yourself close with God, keep your heart pure towards God.

Jesus tells us further on in these verses that we should not worry. Do not worry about what you are going to have to eat. Do not worry about what you are going to wear. That was a beautiful scientific thought. Why? Because you have everything and why should you worry? Everything is yours now. Why should you worry because you have not got more. All you have to do is to realize what you are and what you have. Do not worry. Look at the birds; God feeds them. Look at the lilies of the field, how beautiful they are. God made them, and for you, His child; He will do more for, than He does to the birds and the lilies if you will only ask and trust. He tells us what to do. He says "Seek ye first the kingdom of God and its righteousness and all these things will be added unto you." How many of us understand what that means? I used to think, if I thought anything about it, and I presume I did, that when we came to die if we had more good things put to the credit side of the ledger than we had of the evil things we would be permitted to walk through the golden gate and get into the Kingdom of Heaven and stay there, and then we would receive the blessings.

In other words, it was a condition we were in, where we had to die to win, and then we had to win under great trials and troubles. Here was an adversary who had charge of a broad road, and most everybody was going that road, and only the few who went the narrow road had any show of getting into this Heaven. Now, that is not right. That is not Heaven at all, and Heaven is not there. Jesus tells us where Heaven is. The Kingdom of Heaven is within you. Seek ye first the Kingdom of God and its righteousness. Now, where are you going to seek? God is Omnipresent Good; we live, move and have our being in God. God lives in Heaven, He lives in the Kingdom of Heaven. Now, where are you going to seek? You seek within your own consciousness for the Kingdom of Heaven, because we are told it is there. Seek ye first the Kingdom

of God and its righteousness, which means seek ye the Kingdom of God and its Righteousness, and all is yours. It means exactly as I told you this afternoon in the introduction; it brings you within line of the new birth; it brings you where God Almighty's sun shines down upon you, into your consciousness, and when you get there, you not only have all, but you have always had it, and you come to the realization that God is your All, your supply, and all you have to do is to reach out your hand and take it.

I am going to give you a little personal experience here. I had been losing money for over five years every day, and by accident I came into this Christian Science Thought. I had been studying it perhaps for ten or twelve months when this incident occurred. It seemed as though my business affairs were continually going back and I would be left without a dollar. I spoke to the lady who was treating me and told her I had had some trouble with my business affairs which I thought, perhaps, was the cause of my not be so well. She asked me why I did not go to God for help in my business. The idea had never occurred to me. I inquired how it could be done, and she told me. I gave myself a treatment that night and also the next morning. There had been a contract hanging up between two or three gentlemen and myself for about six weeks. They thought they had me in a corner and I got so I would not talk to them about it. Perhaps there had been a month in which I had said nothing about the contract as I had determined not to move from my position. They came to me that morning, about 10 o'clock, and told me that they had a conversation and had considered my proposition and believed I was right, and if I would make up the papers they would sign them and that would close the contract. The papers were made and signed before 12 o'clock that day. Ever since that day I have made money, and have asked God every day for assistance to do His work, and for help in my business affairs, and I never worry about them any more than if they never existed. One time I was going to have quite a number of bills to pay. I did not know it because I paid no attention to such things, and my son, who had charge of the business at the office, said nothing to me about it, but his mother spoke to me of it at breakfast. I asked my son how much it was, and he said some-

thing over six hundred dollars. "Well," I said, "I suppose you will pay it." He said he did not have any money. I asked how much he had, and he told me he had nine dollars and sixty-five cents. I said, "You will get the money out of the morning mail." His mother spoke, and said: "Suppose you do not get it in the mail?" I said it was a case where I did not suppose anything about it, the money will come. Well, she said: "Suppose he does not get it?" Well, I said: "If he does not I will go out and kick a brick out of the sidewalk and it will turn to greenbacks and he will pay the bills." He paid the bills that day, and that evening had over a hundred dollars in bank. God Almighty never fails us. If you want money, want to buy anything, do it, but do not go around pinching and seeing how mean you can be and how much you can rob.

A man came to me a few days ago and said to me: "You are paying too much for everything, I will take your business and relieve you of everything and save my own salary and help you very much." I told him I did not want his salary saved; I am not trying to pinch anybody; I wanted everybody who works for me to make money, and that was the end of the conversation.

There is nothing so sure as that which we sow we shall reap. If you are mean and parsimonious, pinching after money, it will always be given you in parsimonious amounts. Bob Ingersoll never spoke a truer thing in his life than when he said: "If you have but a dollar spend it like a king." Do not pinch when you go to buy anything. If you go into a store to buy a dress, do not get the meanest stuff in the store; there is nothing too good for you in the world. I do not mind paying fifty dollars for a coat any more than I used to mind paying ten or fifteen dollars. I do not think anything about it. God furnishes me money for everything I need. He will furnish it, and He will furnish it to you or to anyone who seeks the Kingdom of God and its righteousness within themselves.

See that your heart is pure, see that God is within you; see that you have an open hand for your fellow-men, and God Almighty will give you resources. He gives. It is a constant giving and comes all the time, and you must let it go. Do not hoard, do not worship money, worship God Almighty, worship the Kingdom of Right, Good, and its

Righteousness, and all good there is shall be added unto you.

Now, I find this afternoon that I can not close this subject entirely. We are going to have a musical treat, and my time is about up. I will ask you to come next Sunday afternoon and we will continue this subject of prayer until we get through. There is a great deal in this subject of prayer which has not yet been touched upon, but let me impress this thought upon your minds, everyone of you. Ask God Almighty from the sincere, innermost resources of your heart to give you wisdom, to give you spiritual understanding, to fill your hearts with Love; Love for God, and Love for your fellow, and you will be seeking the Kingdom of Good and its righteousness, and God will bless you and give you plenty. God bless you all.

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### THE HIGHER RELIGION.

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The Higher Religion, which is called by many the "New Thought," makes its followers very bright, cheerful, happy, prosperous, healthy and long-lived.

Any religion that will make one blue, morbid and unhappy ought to be shunned.

The New Thought shows how to be perfectly healthy, wealthy, and happy Now.

It is not sinful to have perfect health.

It is not sinful to acquire wealth.

It is not sinful to be joyous and happy.

It is not sinful to be fearless.

It is not sinful for one to realize that he is not a worm of the dust.

Read this magazine regularly and get out of the Old Thought.

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### GOOD CHEER.

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Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

'Till in Heaven the deed appears—

Pass it on.



## QUIZ MEETING.

Evangelical Christian Science Church, Wednesday evening, March 11, 1903.

Question.—Why should the sick be anointed with oil, according to the Bible?

R. B. Hazard.—You might ask, "Why do we pray for the sick?" I do not know; it is simply a command. I remember, about seven years ago, I was at the house of a certain lady, who had a blind child. Something said to me as plainly as I hear now, "You go and pray for that child." I was not in the thought as I am now, studying it for the perfect understanding, how to heal the sick, and I could not understand why I should go and anoint that child with oil. James said for the elders to pray over the sick one, anointing him with oil in the name of the Lord. No human being told me to do that. I prayed over that child and anointed it with oil in the name of the Lord, and I asked the Lord to give sight to that child that had been born blind. In about two weeks after that the mother met me, praising God that I had been to her house. She said, "My little girl, the other day, picked up a pin off the floor and brought it to me. She can see well."

This is simply one of God's principles laid down. It is not for us to know why we should do it; it is simply for the exercise of our faith to see if we will follow the commands. I did that simply because I felt moved to do it, and the result was that the child received its sight. The only reason I can see why we should anoint with oil, is simply that it is God's command to do so. James says, "If there is any sick among you, let them call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." I think it is because we are told to anoint him in the name of the Lord.

Bishop Sabin.—You do not have to anoint with oil; it is not the command. It is not given out by the apostles. I have a slight difference of opinion with my brother. The apostle James said call the elders of the church, and let them anoint the sick one with oil and pray over him. That is the only place that I know of where such a statement is made.

When Peter and John were going into the temple, a man asked alms of them. Peter said, "Look on us." The man's attention was directed to them. He said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." He did not tell him "to go away and I will pour some oil on your head." He spoke the word and it was done. Jesus Christ never anointed anybody with oil so far as we have any record. Mind you, I am not saying that you shall not anoint with oil, but that to anoint with oil is a rule laid down by Jesus Christ is not true. It is not a command, only that you shall call the elders of the church, and they shall anoint their heads with oil and pray for them.

Why I am taking this position that anointing is not necessary, there is a large class of people in this country known as faith healers, a devout and Godly class of people, who make it a practice absolutely in all cases to anoint with oil and pray for the anointed and they have some wonderful healings.

Now, in the healing mentioned by our brother, here, the oil had nothing to do with it. It was the prayer of faith, which amounted to the understanding, that made that healing of that child. We heal cases all over the world, all the time, and we never anoint with oil, never think of it; it is not necessary, but it does not do any harm. If people want to anoint, all right; but is not the command; it is not the rule. The thought that heals the sick, is the realization of the Truth that the so-called sick are the perfect children of God, living, moving and having thier beings in God; are perfect, and cannot be sick. If you make that realization, and if you make it perfectly, you heal the sick. You can anoint with oil, or not; the oil has no healing effect; it is the understanding that heals.

Now, when the nobleman was told to go and bathe himself seven times in the river Jordan, in order to get rid of his leprosy, it was not the river Jordan that had anything to do with the healing. The waters of any other stream that he might have gone to would have been as efficacious, but he had to do that in order to show that he was a believer, that he had faith, that he was willing to do as he was commanded. If the universal command was that you have to have oil on your head before you can be healed, you would have to have it.

Jesus Christ laid His hands on multitudes and

healed them. He did not use any oil, and they were healed. They brought the sick ones into the street in order that the shadow of Peter passing by might go over them and they were healed. There was no oil about it. If the patient, or the sick one can have faith in this God healing I know it accelerates or hastens the healing very much; but oftentimes persons are healed who apparently have no faith. They cannot have faith, unless there is some reason for it. Take my case, I had no faith, I did not believe but I was curious; I wanted to know. I told the healer I first went to, "If it is necessary for me to believe in your doctrine, I cannot receive any benefit." I did not believe it; I wanted to test it; I was healed in fifteen minutes. After I was healed a few times, I began to have faith. You cannot force your mind to believe; it is an impossibility; you cannot force your mind to believe any more than you can force water to run up hill. You can believe only as you are convinced. When you have convinced the intelligent man, you have to go further and let it take hold of the soul and regenerate the whole man. Then when you have got that, you can not be made sick.

A. S. Dulin.—Those who believe that the oil will do any good towards the healing, let them use it. The law of healing is given and is plain. Speak the word and thy servant shall be healed. Again, God is spirit, and must be worshipped in spirit and in Truth. The Spirit doeth the work.

Question.—Is there any matter?

A. S. Dulin.—The human intellect, or the senses declare that there is matter, but the Divine Mind recognizes no matter, as such.

Question.—Can the sick be healed without denying the existence of matter? Why not?

Bishop Sabin.—I suppose those questions are both put together. The questioner evidently did not believe in matter, or he would not have said, "Why not?" It looks to the mortal mind, the objective mind that is controlled by the five senses, the height of absurdity to say that there is "no such thing as matter." I was reading the writing of a very prominent profound philosopher, profound in his own estimation, last night; and when he got on to this statement, that these so-called metaphysical healers deny the existence of matter, he said the proposition was so absurd that it did not need a

word of contradiction. It did not to the mortal mind; the mind that is governed by the five senses, need any contradiction. But that mind that is governed by the five senses is always a fool, and almost always a liar, and nearly always void of honesty. It is that part of the human mind that is controlled by what we term the passions, or senses; it is unreal, untrue itself, always untrue, never tells the truth; never senses the Truth; and if you believe in that you cannot heal the sick. It is carnal mind. There is no person on the face of the earth who can heal the sick through Divine Methods, who acknowledges the existence of matter; none. Such can hypnotize people and make them think they are well, and oftentimes cure them of the immediate ailment; but, as the Savior says about the unclean spirit being cast out of the man, and walking through dry places, seeking rest, and finding none, and returning and finding his house empty and garnished, then going and taking to himself seven more spirits more wicked than himself; and they entering in and dwelling there; the last state of that man is worse than the first. Any person who is healed by hypnotic methods is infinitely worse off than with the disease. The only possible use of hypnotism is to destroy this so-called material mind in surgical operations. But this making of seances, hypnotizing this one and that one, and showing them off, is a crime against human nature, and it ought to be prohibited by law, because there is nothing so destructive to the human mind as hypnotism.

You can heal the sick through what they term spiritualism. I do not know how they do it, but it is said that they do, and I credit the reports.

For the uninitiated, or those who are not studied in this thought, the fact that there is no matter is the most difficult thing for them to understand. I know when I first had this thought broached to me, I said how absurd it was, because, if we are taught anything in our physical philosophies, it is that there is no such thing as the destruction of one particle of matter. You can change its form, but you can't destroy it; and you cannot destroy that which we call matter. But what we call matter is not matter at all. It is but the spiritual manifestation of what we call God's creative power. Take the whole world and what do you find? You find man created in the image and likeness of God. God is



life, God is motion, and all life is motion, and everything that is from God and of God is in motion. The earth while on its axis, it goes around the sun upon its orbits, the sun even moves; everything moves. The very rock in its centre is in motion, the diamond is in motion, and all creation is but the manifestation of God's creative power, a spiritual manifestation of a spiritual source; and when we come to say that this is matter or that is matter, we are miscalling it. Take the human body. It is supposed that the human body changes its form once in every eleven months. Be that as it may, it changes. It is supposed that the bone changes once in seven years. Be that as it may, we know that there is a constant change going on. We know that if we bruise our finger nail, it is but a short time until it has grown out again; the old nail has passed out. It is so with the body. In the beginning, creation filled you full, and passed on. Like the river, which is coursing on to the sea; the feeding of it came from the original source, and that is all there is of anything. It is simply passing. God Almighty's spiritual power does pass, so you may call it. Take it in that light, it is matter, in that sense matter is a substance, for it is so-called matter, but it is nothing more nor less than the spiritual manifestation of God's creative power. That is what it is. There is no matter, and those who believe this way can heal the sick; and those who believe in the reality of matter cannot heal anything.

A. S. Dulin.—I have a thought which I think will explain this. It is the sense of the thing which we want. To the carnal senses matter is matter and will remain matter. To the spiritual intelligence, or the spiritualized thought, it is the spiritual substance of God.

Question.—Our Savior said that we should receive His religion without money and without price, and, so far as we know, His healing was always free. That being true, I ask why the Christian Science healers have to be paid for their healing?

Bishop Sabin.—Our time is short and I suppose I had better answer that. The Savior said that the workman is worthy of his meat. When He sent His disciples out He told them to take neither silver nor gold, nor brass in their purses, but they were to live on their business. Now, no Christian Science healer, who can heal the sick, charges for

the healing. If he does he cannot heal the sick. But they charge for the time they use in the work. Now, you take the Scientists in this town, that belong to this church; there is quite a large class of them, and many of them do nothing in the world but heal the sick. That is their entire business. Now, how absurd would be the thought that these people must work for nothing! It is so absurd. If you will take it into practice, you will find this to be true, that where you take cases for nothing and treat them for nothing, it almost invariably makes enemies of those who receive the healing; and, unless they are honest and pay what they should pay, they cannot receive any benefit. This healing of the sick is reciprocal. God is the Healer, and God's gift is free, but my time or your time, or anybody else's time does not belong to Tom, Dick and Harry, who has a mind to ask for it.

I suppose that I have taught in the city of Washington more than a thousand students, more than a thousand students, and the best students I have ever had, or have seen in the work, are those students who paid their tuition. I never asked any of them for a cent, but they were to pay ten dollars apiece; and the best students I have ever known are the ones who did pay, and the utterly worthless students are those who got it for nothing. It was come easy, go easy; worthless; that was all. Take any of these people who will come to us with this or that disease, and they who do not believe it is right to pay you cannot heal them.

There is another class of people that you cannot heal. They make up their minds to take the treatment, and if they receive any benefit they will pay and if they do not receive any benefit they will not pay. The result is that they never receive any benefit, and they never pay the healer afterwards, because they have succeeded in beating him. That is a fact, and you might as well see these things as they are.

If the person that wrote that question was of the opinion that these people ought to be treated free. I ask such people who are the healer's going to live? What right have they to my time or your time without paying for it? Is that carrying out the golden rule? If persons are poor and cannot pay, God forbid that this Truth should be withheld from them; but the person who can pay and won't pay, won't receive any benefit, and you can't heal him.

But, according to my experience, and that of a great number that I have talked with throughout the country, you have to do right in order to obtain right. You have to apply the old maxim in equity, "To get justice you must do justice." If it is justice for my sister here to pay her rent, take care of her children and pay all of her expenses and work for me for nothing, then of course I have a right to ask her to devote her life to me; but, everybody knows that there is no justice in it. If I have the money, I must pay what her time is reasonably worth; and, if I do not pay, I do not receive any blessing. That is the experience of nearly every healer.

Mr. A. W. Taltamus.—I want to say just one word on this subject. Those of us who devote our time to the healing of the sick, those who separate, —and it can be done,—the preaching of the gospel from the practice of healing the sick, have every right to charge for the time used in healing the sick, every right to charge. But the time will come and it is not very far off, when those who are healed will not only be glad to pay, but will sell all to give to those who are healing. They will sell their shoes and socks for their brother in Christ and for humanity. The time is coming, mark my word.

Fear, worry, anxiety, malice, jealousy, covetousness, discontent and hate as well as a guilty conscience are likely to disturb the soundness of one's slumbers. Make up your mind to do your duty and then let come what may, you are not going to be troubled about it. Decide absolutely that worry is useless and harmful, and that you can do your work more efficiently without it. To worry is like drawing a loaded wagon whose axles are creaking for oil. Don't carry your business to bed with you. When you have anything to do, fix a time for doing it, and concentrate the mind upon it and accomplish it. Don't be sending scattering thoughts about it during the hours devoted to sleep. Learn the lesson absolutely that nothing in the universe can harm the man who is doing what is right.—*Osteopathic World*.

Language was given to us that we might say pleasant things to each other.—*Boyce*.

## WHY WE HEAL IN THE NAME OF CHRIST.

ALBERT S. DULIN.

The system of Divine Healing as practiced and taught by the Evangelical Christian Science Church differs in one essential from all other systems of metaphysical therapeutics. This essential is the insistence on and the doing of all things in and through the name of Jesus Christ. The question is often asked by students of other schools, why we use the name of Christ, when cures have resulted by other systems that do not use His name? In other words is the name of Christ necessary; would not the healing force operate as well without as with the name? This question could be answered in both the positive and negative, and both answers would be partially or wholly correct, according to the standing and spiritual perception consciously possessed by the one to whom the query was addressed.

Wisdom is justified of her own, and she has a way of presenting all Truth and spiritual knowledge so that both the wise and the foolish though looking in opposite directions, and from different points of view, obtain the same result, reach the same conclusion, and finally come to understand that each one differed only in the methods employed and the instruments used. The wise one employs the best methods and uses the best instruments he or she can obtain. The foolish use any methods that come to hand, and because of this lack of judgment, analysis and discrimination, they progress much slower, become tangled in psychic currents that they do not understand and cannot control, until finally, through suffering and disappointment, they come to learn the full meaning of the words of Jesus when he said, "No man cometh to the Father but by Me."

The collective consciousness of our Christian civilization, as well as the religious philosophy of all religious people, is founded upon the spiritual, moral and ethical teachings of Jesus. We are living in the greatest civilized age in the history of the world. And the spirit and energy of this civilization is the direct result and outgrowth of the Truth that Jesus taught and demonstrated.

Other spiritual teachers have taught many great



truths, and applied them to the needs of different races, at different times during the history of human progress. But to the Christian mind the teaching and philosophy of Jesus transcends that of any of His predecessors. His control over the forces of nature, His demonstration over the power of death and the sublime and immortal idealism that He unfolded and proved a reality, instead of a dream, are all associated in the conscious or subconscious mind of every individual who was born in a Christian community, as being the works and wisdom of God Himself. Here is the most patent and tremendous force in Christendom. To speak to error in the name of Christ, and realize the thought you transmit, carries with it the sum total spiritual force of Christianity, as well as the moral power and health giving vibrations and inspiration that are associated with and cluster around the life and works of the gentle and God-like man of Nazareth. There is no word or name in the universe that appeals to the average Christian mind and conscience with half the force and power as that of Christ. To the Christian this name is the embodiment of all love, power, wisdom, harmony, health and majesty. It symbolizes the Divine nature and real perfection of all of God's beautiful children, and awakens in the sick and sinful, the latent and dormant spiritual powers of health and harmony inherent in every human being.

Peter realized the Spirit of Christ and understanding its potency fastened his eyes upon a man who was lame from his birth and cried: "In the name of Jesus of Nazareth, rise up and walk," and the man did as he was told and became whole. He also declared to the Jews "that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by Him does this man stand here before you, whole."

"This is the stone which was set at nought of your builders, which has become the head of the corner."

"Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved."

God's idea of the perfect man was manifested in Jesus, and the name Jesus is the counterpart of majesty and perfection. Every Christian ideal has its root and draws its sustenance from the name of Jesus. All Christian phenomena draw their mani-

festing power from this example and philosophy. Thus the name of Jesus symbolizes everything that means any thing in Christianity, and is therefore the natural word or name to use when invoking power over the forces of nature that He controlled.

Jesus declared, "the words I speak unto you they are spirit and they are life." And again, "Heaven and earth shall pass away but My words shall not pass away." From this it is evident that all He declared was and is true. His words carried with them the force of eternal life. He also declared that we should heal the sick in His name, etc.

Now, this use of this "Name" may seem very absurd and foolish to those who are wise in their own conceit, but that does not alter the fact that the mighty works He declares we would do, are being done in His name.

Jesus' name is used because He commanded us to use it, as well as for the reasons I have given, and no student who does not use it in the healing of sin and sickness, can understand its force and healing power. Those who do use this name in the spirit and understanding, are doing many mighty works every day.

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When we cease thinking of ourselves meanly we shall cease to be mean in our actions. When we truly believe that we are the children of the king, then we shall grow king-like in soul. When we really know our Divine heritage we shall strive to be worthy of so great a blessing.

We grow like the image we make of ourselves. Tell a boy continuously that he is a sneak and a liar and he will become such—at least, unless he is great enough to himself to repel your suggestions. Think of yourself as a worm of the dust and you are liable to wriggle in the filth. Think of yourself as an heir to the kingdom and you will carry yourself as a man by right Divine.

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We must understand that there is a rational basis to "Christian Science" a basis found among the principles of psychology. It is our duty to sift out these values from the chaff. Whatever there is serviceable and practicable about these systems, should be added to our own equipment, giving their real values a dignity which they sometimes lose by being associated with false methods.—Philip H. Keyser, in *Colorado Medical Journal*.

## WHAT IS INFIDELITY.

JANE W. YARNALL.

Webster has defined infidelity to mean a disbelief in the Scriptures, in Divine revelation, and in Christianity, as a Divine institution.

Orthodox Christianity places any "free thinker," unbeliever, skeptic or agnostic, in the same class.

To THEM all are infidels. Now, the agnostic is honest in the admission that he does not know; and he will neither affirm nor deny the existence of a Supreme Being; nor will he accept the dogmatic assertion of any one who claims to know, whether he be a religionist or atheist.

Every shade of disloyalty to orthodoxy has been labeled infidelity. One may have a character of acknowledged integrity and moral excellence; he may have all the virtues of a spotless character; it all counts for nothing if he is an unbeliever in the commonly accepted creeds and dogmas called orthodoxy. Free thinking is the crime of all crimes in the eyes of modern religionists, but people will *think* and *reason* in spite of all the condemnation and ostracism that intolerance can invent.

The views of thinking people are broadening, and the world is fast becoming a *free thinking* world. Even many of the clergy have been heard to say that creeds and dogmas have had their day. The eyes of society are being opened to see why so much indifference is manifest toward the churches, among the soundest reasoning minds in nearly every community, where people are educated to keep in touch with the progressive thought of the age. The time has passed that intelligent men and women will submit to dictation in the matter of religious belief and opinion; knowing that it is just and right for every one to claim the freedom to reason and think for himself; and that it is wise to do so in a way that will command respect, and silence the senseless condemnation and criticism so freely heaped upon those who dare to deviate from the traditional ruts established by priestcraft. That this is a progressive age no one can deny; and every candid soul will admit the need of reform in matters religious, as well as in other matters. The spirit of progress is apparent in every phase of human experience, and in every line of human endeavor, unless we may except the strictly sectarian

religious bodies, where the minds are fettered by tradition and held in bondage by human authority, never daring to step outside of prescribed limits in the way of investigation of principles that promise more of Godliness, as well as profit *here and now*.

It has been said that "The *cause* of Christianity has suffered more from the misconceptions and misrepresentations of its professed followers, than it has from its opposers." That is not saying that the true spirit of Christianity is wrong, but that it needs proper interpretation. Many seem oblivious of the fact that true aspiration to know will awaken that inward monitor, which never deceives; and which, when awakened, never submits to have a veto place upon the freedom to consult that oracle within, rather than depend upon the opinions of men in authority. That oracle within is always reliable, and all we have to do is to *awaken* it, *consult* it and *trust* it. The Christ said: "*The kingdom of God is within you*," and that monitor within should be allowed to rule in your kingdom; but we need to be sure we have awakened it **TRULY**.

When the gospel of Christ is taught in its simplicity and purity there will be more visible and permanent manifestation of its influence for good. One fruitful cause for skepticism is in the spasmodic character of much that is considered religious. It lacks permanence because it is very largely a play upon the emotions, rather than a deep conviction of truth that is based upon Divine Principle. That emotional, spasmodic religion bears fruit after its kind; and the good it *seems* to do for a time lacks the sturdy quality that a mere scientific study of principles would give; therefore, the lack of confidence in the method is but natural. There are many sides to the question, all of which help to prove the decay of what has been considered orthodox, and increased the skepticism which they are often pleased to label infidelity. Fidelity to principle, (though it may not agree with accepted tenets,) cannot be properly classed as infidelity.

Fifty years ago it required more courage than the average man possessed, to openly declare his honest convictions, if they happened to disagree with the dogmas then so universally considered orthodox. To be orthodox was considered a sufficient passport into Heaven—the *orthodox Heaven*, where the streets were supposed to be paved with actual gold, and the gates were studded with dia-



monds and precious gems, and the angelic bands were playing on *real golden harps*, etc. It is no misstatement to say *such* has been the orthodox conception of Heaven; and it was popularly considered the correct thing to be orthodox. Refer to your dictionary and you will find the word orthodox means that which is correct, or, sound in doctrine. It is unnecessary to specify the many items of creed and dogma that could never be proved correct or sound, and yet they are considered orthodox. To prove an idea, a doctrine or statement correct or sound, we have to go back to first principles and study the law of expression. Cause and effect must agree. Effects are the expression of causes on every plane, without exception. Knowledge of true principles and the law of expression will silence all controversy which is always unprofitable, and rarely ends harmoniously. The hunger and thirst after the right way has brought the knowledge to thousands, and is bringing it to thousands more. The unsatisfied longing of souls to know the truth of BEING, and the way of life, has been the means of giving a great impetus to the study of Divine principle along Metaphysical lines; and whether we call it religion, philosophy or Science, it makes no difference; it is truth we want, and by understanding that truth is God, we find it is God we want.

Nature has endowed every living soul with those three phases or means of enlightenment, the Philosophical, the Scientific and Religious.

The Philosophical is that phase of conscious mind that reasons wholly from an intellectual stand-point, before the intuitive perceptions are awakened, and yet there may be a very clear intellectual perception as to how principles work, and by pursuing a correct line of reasoning one finds he can prove his line of reasoning sufficiently to call it scientific. He has reached the scientific stage of philosophical reasons, based upon truth and as truth is God, and religion is what unites us *consciously* to God, he finds Philosophy, Science and Religion inseparable. It is the very nature of the human soul to be religious; not as religion has been taught and understood perhaps; but the aspiration to know the way of life, and the reaching out for that which will satisfy the aspiration is common to every soul, even when there is no conscious recognition of the character of the desire, or reason for

the unrest. Satisfaction is never realized while one follows the mistaken ways that are marked out by the superstition and false theologies which have *too long* been allowed to check and smother our highest aspirations. The one who is called an infidel has the same desires and aspirations that others have and while his conceptions of God and eternity may not be the same, he believes in life, in truth, in love, in wisdom, etc., and in so believing, he believes in God, whether he knows it or not.

He loves peace, joy, power, intelligence, etc., and in so doing he loves God, whether he knows it or not. With this view of the subject we find there are no infidels, no atheists, but a great increase of **FREE THINKERS**. Regarding Agnosticism, we are bound to respect the honesty of the agnostic who is willing to admit he does not know, rather than the egotist, who claims to know what is so often proved to be false. It is not those who make the loudest claims and the greatest display of egotism who have the genuine knowledge; not by any means; but the quiet, unpretending soul that is given to much silent meditation is the one who moves the spirit of wisdom which imparts the actual knowledge in which there is no mistake. The genuine hunger and thirst for righteous knowledge are what open the door to the full blaze of glory which reveals things which are hidden from the more sordid souls who dwell too largely in externals. To seek **FIRST** the kingdom of God and His righteousness, is to be assured of all needed external objects. What we have said regarding the mistaken ideas of so-called orthodoxy we have not said in the spirit of condemnation, *not at all*; but, with the hope that readers of this article may see the need of looking at both sides of the question as to who is loyal to principle, and who needs to correct false ways of judging. "*By their fruits ye shall know them.*" Let us understand that a full acknowledgment of the Fatherhood of God, and the Brotherhood of Man, by all Christendom would do away with all skepticism and divisions; and inaugurate a reign of peace and goodwill; and in the brotherly love that constitutes true religion, (*acceptable to all*), there will be no Jew, no Greek, no Pagan and no Infidel or Agnostic, but all one in the knowledge of one Father and one Brotherhood.

It is to that end that a movement has recently been inaugurated here in Chicago, by which an ef-

fort is being made to establish a sentiment of unity between the various branches of "New Thought" advocates, including the teachers, the various centers and groups of workers, the publishers of literature all over the land and the various organized bodies. It is already decided to hold a convention here in October, at which we trust that a lasting sentiment of unity and Brotherly Love may be established in perfect harmony.

### "I CAN AND I WILL."

"I Can and I Will!" Have you ever said these words to yourself with a firm conviction that you were speaking the truth—with the strong feeling that needed no other proof. If so, you then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of Life, sounded by the Real Self. You caught a momentary glimpse of the Inner Light—heard a stray note of the Song of the Soul—were conscious for the moment of yourself. And in that moment of ecstasy you knew that untold power and possibilities were yours. You felt that you were in touch with all Strength, Power, Knowledge, Happiness and Peace. You felt that you were equal to any task—capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you Recognized the Truth.

If you fail to feel the "I Can and I Will" vibrations within you, start to-day, and say "I Can and I Will"—think "I Can and I Will"—Act "I Can and I Will" and get the vibrations started in motion. Remember that as the one note of the violin if constantly sounded, will cause the mighty bridge to vibrate in unison, so will one positive thought, held constantly, manifest itself both in yourself, others and things. So begin sounding the note to-day—this very moment. Sound it constantly. Let it forth, a clear, glad, joyous note—a note of Faith—a note of coming Victory. Sound it over and over again, and soon you will be conscious that the vibrations have commenced and that the mighty structure of your being is quivering and vibrating to the keynote:—"I CAN AND I WILL."—*William Walker Atkinson, in Suggestion.*

### ASK, SEEK, KNOCK.

"For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Luke, xi, 10.

In the 9th of the preceding verses of this chapter we find that we are commanded to ask, we are commanded to seek, and we are commanded to knock. With this command comes the emphatic promise that if we do ask we shall receive, and if we do seek we shall find, and if we knock it shall be opened unto us. The beauty of this promise is its universality. It says "for every one." That means that the promise is made for all of God's children alike. God has created everything that is necessary to make man happy and good. He has placed it all at our disposal, and he has made no favorites. He is no respecter of persons, and what is for me is for you and for all of us. This healing truth that God has given us, that purifies us in body and mind and brings forth truly His image and likeness is for you and for all of us just in the same proportion.

In considering this subject we will state it a little different from what it is stated in the Scripture text and make it read, "seek, ask, knock," bringing, the "seek" first, and we shall discuss it in this order; and when we begin to consider the question it brings us at once to the subject of prayer, and the first question that arises is, "What shall we seek, and of the things that we seek first?" It is very comforting for us as God's children to know that He has not left us in the dark at all on this very point, for Christ when on earth teaching us the way, plainly enlightened us on this very point, when he said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."—Matthew vi, 33.

Then the first thing we are to seek is the kingdom of God and His righteousness. Where are we to seek and how are we to seek it? is the important question that confronts us as Christians. Christ, a little further on, in reply to a question, said that the kingdom of Heaven is within you. Then there is the point that is most essential for us to first seek. It is something that He had thoroughly understood belongs to all Christians, because it is vital to our Christian growth and power. The Kingdom of



Heaven, then, should not be conceived as something to be attained after death. It is not something that is away off yonder in some spirit land where only spirits inhabit, but it is right here to be enjoyed by us to-day. The Master says that to-day is the day of salvation. It is our business to seek the Kingdom of God and His righteousness within ourselves now, appropriate it day by day. We are commanded to be perfect as our Father in Heaven is perfect, and if we are not living up to that command it is our own fault. We should bring sunshine and happiness at every step. Our lives should be consecrated to God and His service in such a way that perfect harmony would reign about us at all times. The point at which we should begin to seek is our own thoughts. In our thoughts originate everything, whether it be good or whether it be bad. All heinous crimes of every description, murder, theft, robbery, and all such things, first originate in the thought of some man, and is afterwards manifested in his actions. So it is with everything that is good. Every university, every college, every church, every library, was first created in some good man's thoughts, and was afterwards made manifest in its crystalization.

At this very point we find that Christianity, as taught by the Christian Scientist, has a great advantage of Christianity as taught by other churches, because they look at things from a standpoint of effect, instead of from a standpoint of cause, and they are continually putting plasters and salves and lotions upon external things that they see with their eyes, thereby endeavoring to remedy the evils that exist. They try to blot out murder by hanging the criminal; they build penitentiaries in which to put the thief, that they may prevent stealing; they have prisons in which to put robbers, that they may stop robbery, all of which is a false system of reform. If the world would go to work and teach men to think right, teach men never to allow evil thoughts to be harbored in their minds, never allow for one instant anything to have lodgment in the mind that they would not like to see manifested in their own behalf or in the behalf of others; this is the fountain-head and this is the point at which all reforms begin, and the result is actions pure and right. Consequently there is nothing manifest in the life of the person who has pure thoughts, except that which is good and right and honest; and when

we have gone to work and purified our thought so that we never allow any kind of evil thought to have lodgment in our minds, then there is nothing going on or at work in us or about us except the kingdom of God—the kingdom of God is absolutely established in us. Christ perfectly understood this point when He told us to first seek the kingdom of God. You have got to seek it by making your motives pure. The cause for everything that you do must be a holy cause, then the effect will be pure and good.

The second thing that we are commanded to do is to ask, and after we are commanded to ask we are given the promise by the Master. The promise is that we shall receive that for which we ask. I wish to emphasize just in this connection the fact that the word "if" is absolutely blotted out of the Christian Science vocabulary.

Some people when they go to pray, pray without any understanding. Hence they get no answers to their prayers. They will pray, and they wind up the prayer by saying: "Lord, give us this if it be in accordance with Thy will. When people go to pray they should understand what God's will is, and when they have made that prayer they should make it with the absolute knowledge that it is God's will, and that He will surely give that for which they have asked. Then the essential thing to know just in this connection is what shall we ask, and how shall we ask it, and when are we to ask it.

In Christ's teaching He has left us the Truth along this line, and He has given us all that is necessary to make us understand just what we should ask for when we pray. We know that when God created us He created us in His image and likeness and gave us dominion over all things. Everything that He created was good, and it was created for man. If it is not man's to use and appropriate why did God give him dominion over it? Then it is absolutely certain that in our asking we have a perfect right to ask, and at the same time to know that it is in conformity with God's will that we ask for everything that we want that is Good, and there can be no doubt as to what is Good, because everything that God created is Good. We have a perfect right to ask for wisdom; we have a perfect right to ask for health; we have a perfect right to ask for plenty of money; we have a right

to ask for everything that produces harmony in our lives and in the lives of our friends and neighbors; and when we are asking for any of these things that are Good with an unselfish motive, we are absolutely sure, we know, without the shadow of doubt, that what we are asking for is in accordance with God's will. Christ taught us that we are the children of our Heavenly Father, that Christ, himself, is our elder brother, and that we have an inheritance with Him, undefiled and incorruptible, and that fadeth not away.

Now, what was Christ's birthright, what did He have, what did He enjoy? When we have settled that question then we know exactly what our birthright is. Christ had perfection, He had perfect wisdom, He had perfect health, He had perfect contentment, He had perfect happiness, He had plenty of everything that He wanted, and above and beyond all He was in absolute harmony with the Father; had the power to cast out devils, open the eyes of the blind, unstop the ears of the deaf and raise the dead to life. Then we are justifiable in asking for all the things that Christ enjoyed. Before His ascension He told us that we should not only do things that He did, but that we should do greater things. He also left us this positive assurance when He commissioned His disciples and sent them out to preach the gospel and heal the sick. He said unto them, "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

This leaves no doubt in our minds at all as to what we shall ask for.

Now how are we going to ask for it? This question is just as easily and just as logically answered as the above. In the first place Christ tells us that all these things must be asked for in His name, for there is no other name given under Heaven or among men whereby we must be saved. He also tells us that we must ask in faith, believing. We must ask in faith believing that we have that for which we ask before we ask for it. Then how to ask is very plain. To ask in the name of Jesus Christ having perfect faith that we shall receive that for which we ask.

The question then arises when shall we ask,

which question is just as easily answered as the other two. The Scriptures tell us that we should pray without ceasing. Until I came in Christian Science and learned who God was and what my relation was to Him and His will concerning me, I never knew what it meant to pray without ceasing; but since I have come into the knowledge of these things it is easy, it is a real pleasure to pray without ceasing. The poet Montgomery in his beautiful hymn said:

Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast,  
Prayer is the heaving of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near."

All of these things can be done constantly and without intermission. Our sub-conscious minds can be so filled with good thoughts and good desires, and good intentions that we can pray while we are asleep and be in constant communion with the Heavenly Father. God has given us the power to think, this thought power, which enables us to commune direct with Him; and when we are thinking good thoughts of ourselves and our neighbors and of our neighbors' business, we are in direct communion with God. This communion with Him is nothing but prayer. Then if our thoughts are right, and we know that our thoughts have no intermission, that our mind, either consciously or sub-consciously is at work all the time, and by having this thought of ours in communion with the Father we are by this means in a state of unceasing prayer; and when we have come to this point we have power at the throne, all inharmony will flee from our presence; sickness, trouble and poverty, disaster and everything of the kind will be banished from us and we will be perfect as God intended that we should be. He will be in His kingdom; we will be able to do His work.

Those who are not acquainted with Christian Science methods, and with Christian Science life, can readily see from what I have said that when we have attained to this perfection and purity that God hears our prayers, because we pray in conformity



to his will with a faith that accepts no denial. Consequently, in answer to our prayers the sick are healed, all inharmony driven out, and the kingdom of God established, which is perfect harmony.

Now, we come to the third division of our subject, which is "knock." If there be misery, if there be trouble, if there be sickness, if there be poverty, if there be anything that produces inharmony, knock at the door of God's great heart of love, and it will be opened to us and all wisdom and understanding will be given to us.

This is God's promise. The thing that seems to trouble the christian world a great deal is the mystery of prayer. The door seems to be locked to their consciousness; there seems to be at all times a lingering doubt of the answer that keeps them from exercising the faith that is absolute, and if this door can be opened so that men can enter within the veil and commune with God face to face, this mystery will all disappear and everything will become sure and certain. I have talked with people who have been devoted christians all their lives, who have faith in prayer and in God, yet they have told me of this lingering doubt or something that kept them from laying hold of God with perfect assurance. Then the door at which we shall knock is at this door of mystery, and if we will continually knock on that, that door will be opened unto us and we will receive the light which is surely the Life the Light the Way, and all doubt and fear will be dispelled, and we will be happy in the thought that we know what God has in store for us, we will know that it is ours that He means for us to enjoy it, and that when we ask for it we will absolutely receive it.

The question naturally arises, How shall we knock? This knocking must be done by containing wisdom. We must go to work and batter down the prejudices that we have allowed, according to mortal sense, to rise up in front of us. We must take God's word and learn it, and we must take hold of the Truth as He has given it to us, and appropriate it. We must learn how to pray, so that we pray in accordance with His will. We must, in other words, know something; and when we have accumulated this knowledge we can knock at all closed doors with the perfect assurance that at our touch they will be opened unto us, and that for which we pray will be given us.

From a mortal standpoint there are a great many things that seem to be hid from us. There are a great many things that seem to be in the dark, and a great many things appear to be contrary to God's will. There are a great many things that come to us which contradict our senses. These things are simply closed doors. These doors of ignorance, these doors of doubt, these doors of uncertainty, loom up in our pathway and keep us from the enjoyment of perfect harmony and happiness, and we must knock at these doors, and Christ has promised us that if we knock, all these doors shall be opened and within we shall find the holy of holies, and there we shall see Him as He is, and we shall enjoy His eternal presence, which means everything that is Good; it means perfect health, it means perfect contentment, it means Heaven here on Earth.

#### TO PROLONG LIFE.

The following rules for warding off death have been compiled with great care for the *Modern Miller*, by experts, and meet with the indorsement of the most competent medical authorities in the world:

Never step into an elevator hatchway when the car is not there.

Do not permit yourself to be run over by a street-car or railroad train.

Under no circumstances allow a brick to drop from the top of a building on your head.

Be careful not to be in a place when a bolt of lightning strikes it.

Never fall from the top of a high building.

Do not take hold of a live electric wire. Both you and the wire cannot remain alive.

Human help in our need, human forgiveness of our wrongdoing, human love in our loneliness.—these are the sacraments through which, at their sweetest and purest, we feel a Divine help and forgiveness and love flowing into our souls.

Place yourself in the middle of the stream of power and wisdom which flows into your life; place yourself in the full centre of that flood, then you are without effort impelled to truth, to right, and a perfect contentment.—Emerson.

## WHAT WE STAND FOR.

For the Christ of Gallilee,  
For the truth which makes men free,  
For the bond of unity  
Which makes God's children one.

For the love which shines in deeds,  
For the life which this world needs,  
For the church whose triumph speeds  
The prayer: "Thy will be done."

For the right against the wrong,  
For the weak against the strong.  
For the poor who've waited long  
For the brighter age to be.

For the faith against tradition,  
For the truth 'gainst superstition,  
For the hope whose glad fruition  
Our waiting eyes shall see.

For the city God is rearing,  
For the New Earth now appearing;  
For the Heaven above us clearing  
And the song of victory.

—J. H. Garrison.

## MOLLIE MIDGET SERIES NO. 4.

TO MOTHERS DEAR AND SINCERE:—

"Truth crushed to earth will rise again,"  
In the hearts of our wee women and men.  
In the change of our friend Burro's coat,  
We find that Truth is not remote.

Yours, for the Search-Light, I. H. N.  
(M.) MOLLIE MIDGET.

## THE BURRO'S TALE AND THE DOVE-TALE.

I suppose you wonder why I choose two things not a bit alike.—Well, it's 'cause these Burros' are called 'Rocky Mountain Canaries.' When you try to sing like they do you must think you have the hiccoughs and then you can make the same noise. This is the story of my white burro:

"I am a good for nothing—I know I am!" cried Mr. Burro. When I try to sing, everybody laughs

and says, "Isn't that dreadful!" Then I try to look pleasant, and they say: "Isn't he ugly?" The children pound me and say, "Isn't it fun?" Then they call me "Old Stubborn." I just have to cry, so I do.—E. O! E. O! E. O! I hold my breath some times, and I wish I could never live, if I am no good to anybody.—E. O! One day I was all out of sorts—out of food and out of doors; it was cold, too; I looked around and something white flew 'round my head. It was a beautiful white bird—it was hurt. I said to myself, "I'm just going to help that poor thing." I know I'm rough and my hair is rough, but in that rough mountain-gold is found. "Hello, Dove." She came near; I saw her wing was wounded and cried for pity. When she heard my voice she was so frightened she flew as high as she could; just then, some boys came and beat me, "just for fun." I cried again; this time she understood and came back to me. She was so faint, I fanned her with my big ears—she soon felt better and said: "Can you tell me where I'll find the 'Rocky Mountain Canary?' The fairies told me it would help me find my food. I eat only one kind of red berry. I am lost; I have no call note; I am not exactly a dove, but a white bird. "Dear bird," said I, "The people to make fun of me call me 'The Canary.' I do not know where red berries grow; they say I eat old bags, rags, and tin cans; some times I am hungry enough to eat any old thing. If you wish I will walk with you to comfort you, or carry you on my back, over the mountains. "Well," said the bird, "you are better than any bird I have met and sweeter. Mrs. Owl said she could not see the berries in the day time. Mr. Peacock said, 'He never ate them.' Mrs. Hawk flew too fast for me to follow. And Mrs. Sparrow had entirely too much to do for her own family. Come, Dear Burro." Just then an old, ragged man appeared. "Burro," said he, "I heard your kind thoughts." Humph! "Heard thoughts" indeed. I s'pose this is some one else to make fun of my ignorance. "Well," said he, "I can take a picture of every thing you say or think. Ugly thoughts make worms—beautiful ones, roses; your thoughts are roses, and sweet like them. Will you take me over yonder trail, which is too narrow for my feet?" I looked at the Dove; then said: "Yes, I will." Over we went; a strange looking three—the Dove, the old ragged man, and me. Late in the night we

came to a barn made of adobe (mud) bricks; a tiny candle flickered in the window. "Go," said the man to the Dove, "look through the window and tell me just what you see." I went, too, and was near crying loud out again—when Dove looked at me. I learned the lesson of *Silence* there and then. She said, "I see an old lady nursing a sick boy; she has given him most of her clothing and yet he says, 'Mother I am so cold.' She is crying and praying; there is no fire in the room; the candle is nearly burnt out and I see a crust of bread and a cup of cold water on an old table. 'Fly in,' said the man. The wind blew an old fag from a broken pane as the Dove flew in—the boy sat up and said: 'Mother, here is the Holy Ghost Bird, like the one father and I saw at the Smithsonian; it eats only red berries. How I wish I had some, dear bird; but I'll share by bread with you. Why, here is a word tied on its leg, L-O-V-E. 'This surely is not the place for Love,' said the sad mother; no food; no warmth; no papa!' 'Well, mother dear, I know it will be all right; here Birdie, eat these crumbs'—as he fed her, each crumb changed into a red berry. The bird sank exhausted to sleep in the boy's lap. Just then a rap was heard. 'Madam,' said an old ragged man, 'please give me a bite of bread?' 'I would be glad to, sir, but I have but one crust for my sick child.' 'Mother,' 'Take no thought for the morrow;' (Mat. 6:34;) we will pray to-morrow, 'Give us this day our daily bread.' The mother did as her son requested; and while she was breaking the bread, a voice said: 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' (Heb. 13:2.) Just then the bird flew away, but left the long lost word. The man said: 'Love seeketh not its own.' Your boy, Madam, has made a home for Love, he found it in the still, small voice, which he obeyed." Suddenly a great Light shown round about, and I, the Burro, do testify that I saw the ragged man put on wings, and look bright and shining. The woman and the boy looked young and happy; and my hair stood up straight with fright and in another moment I, too, had changed from a brown, to a white beast; people always said I was old and gray; but it is not true; it is not true. I heard the boy tell his mother when he saw me, that I was just like the beast Jesus chose to ride on, and the wise men, too; and that one time a beast like me spoke in a

man's voice to a prophet, (II Peter, 16.) So he named me Life, because I brought to life the lost word, Love—(The Dove's name.) I was so glad I had always known how to spell two letters of that word; only, I said them backwards—E. O! E. O! E. O! E. O!

MOLLIE MIDGET,  
KINDERGARTEN LANE, No. 22,  
SUNSHINE TOWN, FAIRYLAND.

### ACCEPTABLE TO ALL PEOPLE.

There has long been a recognized demand in the New Thought movement for a treatise that would make the teaching acceptable to those who find it difficult to dispense with their theological crutches; for among "religious" people those constitute the great majority. It is the tremendous power of the emotions that explains the success of Christian Science—the average mind must have something concrete to worship or lean upon. In "Christology," by Oliver C. Sabin, Washington, D. C., no orthodox church-member will find anything to shock his sensibilities, and thus it meets the need referred to. In addition to certain principles of metaphysical healing, exemplified "through rules, formulas and incidents," he will enjoy many familiar passages of Scripture, the Divinity of Jesus presented as something peculiar and unique, and humble prayers to a personal God. Yet we welcome this volume most heartily—it will strengthen the bridge over which thousands are passing from the theology of the Church into the religion of the New Thought, from the bondage of creed and dogma to mental and spiritual freedom, from idolatry of an institution, a person or a book, to the worship of Truth, through study of its principles. The work contains portraits of the author and his wife, is attractively produced, and is well adapted for presentation to one's friends, of any shade of religious convictions.—*American Monthly Herald*.

"I haven't had a call since I opened my office, ten days ago," complained the newly-fledged M. D. "Here I sit, day after day, like Patience on a monument." "Oh, well, don't get discouraged," replied the sympathetic friend. "It's only a question of time until you have patients under monuments."—*Chicago Daily News*.



## GIVING.

Perhaps the shortest and most effective charity sermon ever preached was that delivered by Dean Swift in St. Paul's Cathedral, London, on the text—"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again"—Proverbs xv, 17.

After twice reading the text impressively he thus addressed the vast congregation.

"My Christian friends, if you like the security for the loan that the poor ask of you to-day then down with your guineas."

The result was that five thousand pounds sterling, or about twenty-five thousand dollars, were placed in the collection boxes.

The strictly commercial form in which the great preacher put the question to them deeply impressed his audience, for the English are essentially a mercantile and banking people, and look well to the "security" offered by those to whom they give credit or make loans, and here was a guaranty of payment from God himself. No such security had ever been offered on the Royal Exchange, or by the Bank of England, and they accepted it at once and gave their money to the poor.

It was the best investment they ever made for they thereby "laid up treasure in heaven."

The Apostle Paul, addressing the elders of the Church at Ephesus, said to them:

"I have showed you all things how, that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—Acts xx, 35.

Why giving in charity blesses the giver more than the receiver is due to the fact that the receiver of the gift has only his material wants relieved, while he who gives in the name of the Lord enriches his soul with grace and secures the priceless satisfaction of feeling that he has done a good deed to his needy fellow-man.

It is remarkable that the only gift that Christ received was from a woman, and she, too, one who had sullied the immaculate jewel of her soul, and was known in the City of Jerusalem as "a sinner," one of the baneful class of whom the wise Solomon said, "Her house is the way to hell, going down to the chambers of death."

Yet by giving Mary Magdalene was saved; the perfume that arose from the costly ointment with which she laved the weary feet of Jesus purified and sweetened her whole nature, and her tears of penitence became more glorious than any pearls that ever shed their lustre on her wanton beauty, as he the sinless said unto her:

"Thy sins are forgiven. Go in peace."—Luke vii, 50.

Behold the reward of her giving, we are told in the Scripture that out of this same penitent Mary Magdalene Jesus cast seven devils, and her eyes that had once been wont to gleam with an unholy light were the first to look upon the risen Christ and He made her the herald of His resurrection.—Luke viii, 2.

It may be asked to whom shall we give?

The answer is To all of God's children who need your help, and thus be like God who gives to all.

Jesus laid down the rule for giving in His sermon on the Mount thus:

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?

"Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets."—Matthew vii 11, 12.

"Give in the name of Jesus of Nazareth, with the sure faith that as you give it shall be given unto you.

"Have no fear that you will bankrupt the treasury of Heaven by your gifts to man.

"The widow of Zarephath, though she had but a handful of meal and a little oil in a cruse as her whole store of food in a time of famine, gladly gave them to the prophet Elijah, and the barrel of meal wasted not neither did the cruse of oil fail until the Lord sent rain again upon the parched earth, and for a greater reward of her faith in giving him he raised her son from the dead."—I Kings, xvii, 14, 15.

Let the measure of your gift be the need of him who wants it.

If you have neither food nor raiment nor shelter to give you can give good service, you can give him good counsel and your prayers.

The cripple who lay at the gate of the temple,

which is called beautiful, appealed to a homeless and penniless man when he asked Peter for alms, but he received a gift greater than if he could have hoped for, as the apostle answered him:

"Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk.

"And he took him by the right hand and lifted him up and immediately his feet and ankle bones received strength.

"And he leaping up stood and walked, and entered with them into the temple, walking, leaping, and praising God."—Acts iii, 2, 9.

That was giving unto him the coin of Christ, the Healer of the nations.

You must not always expect to have your good gifts or kind services appreciated by those on whom you have bestowed them. You may often have cause to exclaim in the words of the wretched King Lear, who gave his kingdom to his ungrateful and cruel daughter, "Ingratitude, thou marble-hearted fiend!"

Look for your reward to the Master, whose promise can never fail, and who has said:

"He that overcometh and keepeth my works unto the end to him will I give power over the nations.

"And I will give him the morning star."—Revelations ii, 28.

Keep on giving and Love will conquer the vilest in the end; it will never fail to establish its dominion over the human soul however marred and stained with sin.

There is an oriental story of El Harasch, an Arab chief, who owned a beautiful mare that was known far and wide as the "Pride of the Desert." She was Arab all and Arab bred, and he had reared her in his tent among his children, who loved her as a sister. Sinewy strength was in her veins, her nostrils were blown abroad by the pride within, and her pace was swift as light.

Much treasure was offered El Harasch for his peerless horse, but he held her priceless. Having occasion to make a journey he provided himself with a good store of food and water, and mounting his mare he rode away. As he was riding on over the hot desert sands, with nothing but the blank horizon around him, he saw a man lying prostrate, not far away from him, and heard him exclaim: "In the name of Allah (God,) the Merciful, leave

me not to perish here. Give me

El Harasch was as famed for charity to all in need as he was for valor in battle, and springing from his camel aside his fire-lock, the only weapon he carried, he raised up the head of the stranger, who soon revived after being given water and a few dates, and said that he had been overtaken in the evening before by a band of robbers, who had taken from him his camel and all his merchandise. He had upon his person, had left him only a mare, and the mare was waiting her master's command. Suddenly the stranger leaped up and, taking the mare with her bridle in his hand, gave her a kick and revealed himself as the chief of the band with which that of El Harasch had long watched for an opportunity to strike the mare, and had resorted to that method to accomplish his purpose. As he dashed forward, El Harasch called to him, "Stop on this spot, in the name of Allah, the Merciful." He heard the earnest call of his enemy he drew his sword, but El Harasch said to him:

"The mare is yours, you have won it by your craft, but I implore you to promise me that you will never tell by what guile you can win the mare. It will prevent many from giving to the really needy who have fallen in the desert."

The moral sublimity of the deed of El Harasch, the stern and crafty warrior, was fully explained, as he knelt before the stranger and grasped his hand: "Allah is God, and he is his prophet, henceforth we are brothers."

Love conquered where the sword had failed, and the leaden bullet had failed. There was peace between them and their kindred tribes.

Jesus met with but little gratitude in his ministrations among men. When he healed the ten lepers in Samaria, who followed him and said: "Jesus, Master, have mercy on us," he bade them go their way, and as they went, they were cleansed; but only one, when he was healed, turned back and fell down before him, giving him thanks, and he was a Samaritan. Jesus noticed their ingratitude, saying:

"Were there not ten cleansed here? There are not found to

save this stranger."—Luke xvii, 12, 18.

Yet Jesus went on healing, and still continues to heal an ungrateful world, for He, the Divine Giver, will never be weary of giving good gifts to all who ask of Him, worshipping God in Spirit and in Truth.

### HE DEMONSTRATED.

EDITOR NEWS LETTER:—

Ignorance of the Truth is the cause of all misery.

This Truth was enunciated by one of the greatest teachers this world ever knew. No one can deny this; neither can they deny the following: If we possess the knowledge that we are entitled to, we would never have a failure. Or, in other words, every failure of any kind whatever, was caused by Ignorance of the right move, act or action.

Dear friends, think of all the anxiety and solitudes we have been through. All through Ignorance of this Truth.

God has given us the combination whereby we can open the door of Wisdom and there learn the Truth that makes us free. This combination is contained in three words, which are as follows: Ask, Seek, Knock, and it shall be opened to you. And that still, small voice will ever be your guide.

Why grope about in Ignorance and darkness and suffer all the seeming embarrassments of this Life? Awake, and turn to the plant or flower, and learn a lesson. Place a plant in a room of only one window and in a few days each leaf is turned to the light. Turn this plant around and in a few days you will find that each leaf is again turned to the light. It is natural for all plants to turn to the light. And they are natural, or harmonious. Will you not turn to the Light and be as Perfect as the little Palms? There is a light shining for you, my Brother, or Sister. John, 1st, 5th: "And the Light shineth in darkness and the darkness comprehendeth it not."

Why are you not enjoying perfect Health? I will tell you. It is because you are not looking at the Light. You see nothing in your own mind besides this Light, this beautiful Light of God, when in reality there is nothing but this beautiful light, that every flower sees. Did you ever notice that if there is a lot of potatoes in a bin, in a dark cellar, with only a small knot hole or crack, for

the warm spring sunlight to creep in, that every sprout is turned toward that little streak of light? We have light upon every hand. Why do we reject it? Simply because we are Ignorant of the Truth and can see only a small gleam. If you will but fix your eyes steadfastly upon it, it will grow brighter and brighter, unto the perfect day. No words can describe this Light; you have got to see it yourself, to appreciate it. I will tell you how I first found it. I had been looking for it for a long time. I was afflicted with the *so-called* sciatic rheumatism. Doctors could not reach it. One night the thought came to me, "Who made this? Not God; for all that He made was good." And as I meditated, or communed with this beautiful Angel of Light, I saw the Truth, and I was Free. I cried for joy. This was December 16th, 1897. I immediately left for Alaska, where I camped on the cold snow for four months; and I have never felt a touch of it since.

Now, if you have any of these seeming perplexities, ask yourself the question, "Did God make this?" If it is not good, He did not. All He made is good; for He is good and all things come from Him. And He is in all things; and my prayer is that you may see nothing but the True and Beautiful Light of God and that this Light will grow brighter and brighter unto the Perfect Day.

Your Brother in Truth,

J. H. Delano.

**PATENT MEDICINE MANIA:**—The Patent Medicine-mania is a wide-spread malady. Many thousands annually die victims of the drug habit. The healthiest man on earth could not possibly abuse his constitution as do many of those who are victimized by the alluring representations of patent-medicine manufacturers, without breaking down his constitution within a few months or years. It has been proven that many of the above-named nostrums contain certain powerful and highly injurious drugs which cannot possibly be swallowed without the most pernicious effects upon the patient. The patent medicine is a plague far more dangerous than smallpox or Asiatic cholera, because of its insidious character. It is a delusive snare which presents death-dealing poisons under the guise of a healing balm.—*Good Health Magazine.*

# Washington News Letter

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OLIVER C. SABIN.

# Unchain the Truth.

The propaganda of spreading the gospel of Truth during the past month has been very satisfactory. The new book entitled "Divine Healing" has been sent out by the thousands already, and every mail brings other requests. I have made arrangements to issue an additional five thousand copies of this book, which will be sent the same as the first five thousand, by each party sending six cents for each copy desired. The book will be mailed to the individual parties, or will be sent to one person as requested. The six cents is to cover postage and mailing.

The church opens the 6th of city, and we all feel invigorated vacation and believe that God is another year of great prosperity.

This is substantially the four the movement for "Unchaining the beginning of the movement, I believe me but God. He alone was support, and on Him alone I depend. Religious Christian Science is pre than a hundred rostrums, and in cities there are class meetings we ing and propagating this Truth. A well organized army of workers the sick all over the world. This has taken possession of the people popular form in which this being given out to the world of Washington alone, I prepare are over twenty-five hundred. New Thought, and perhaps many are successful healers of the sick.

I want to urge upon every News Letter, and every member belonging to the organization to out these books. The Lord raised the cause, who have furnished send forth this Truth in the book, "Divine Healing," which away; and I do not believe the plan could have been invented. the knowledge of the healing Truth to obtain the knowledge, substitute every one who has not already send in and scatter at least a dollar. The more you sow the more you that. If a person does not want righteousness, happiness and peace not have to sow any seed along he does, let him sow his seed, and he will reap.

Let us all join hands together in giving year a more prosperous year.



tion of the Truth than we have had so far; let it go forth, teach our brothers and our sisters everywhere how to heal the sick and God will take care of the rest.

Lovingly Yours,

*Olin C. Sabir*

### SEEING THINGS IN A FALSE LIGHT.

A certain man had eye trouble, and by reason of it he could not see clearly. He did not even guess that it was the way he looked at people which made them appear so ugly. But he became aware that a melancholy and bitterness afflicted him, and, hearing of a physician who bore a great reputation, he resolved to consult the famous practitioner. "I will visit this great physician, for I am sure I have a secret malady of some strange sort," he thought. When the interview occurred, the physician said, gently: "Yes, you have a serious trouble, a trouble which you share with half the world. By reason of a cast in your eye you see things in a false, distorted fashion. I have a mirror which will reveal to you your fault and its effect."

So the physician turned the mirror, and in it the patient beheld himself and his vision as it really was. And he also saw a man could not fail to look to those eyes—cross, ugly, twisted, stooped, hump-shouldered, crooked-limbed.

"Look through the spectacles I will give you now," said the physician, again most gently—for healing comes most often by gentle means—and with a cool, soft touch he slipped the glasses in place. "Let me hold the mirror again," he said, almost tenderly.

And when the patient looked into the mirror, behold, the glasses had remedied the defect. His bitterness was gone, and, as he looked abroad, he saw all things as God had made them, in beauty, and goodness. For him the waters ran and danced, the trees waved and spread their leaves, the flowers opened and shed fragrance, and every creeping thing, in the perfection of its being told of the wonder of its creation. Above all, in a man he saw his brother, him whom he had always longed for, made

in the image of God, and standing upright before his Maker.

"Oh!" cried the patient with rapturous breath, "Oh, sir, tell me your name, that I may never forget who has worked for me this great transformation."

"I am Love," answered the great physician with a smile.

### ACCEPTING GOD'S DIRECTIONS.

We should be careful lest we have a large Bible for quotations and a very small one for practice. We profess to believe the text, "In all thy ways acknowledge Him, and He will direct thy paths;" but as a matter of fact do we believe it? Do we consult God in any but a very general way? Do we not often go to Him after we have made up our minds? If this one text is true, no other is needed. Here is a text which can be proved or disproved—a text that need not remain among the uncertainties. With my whole heart I believe this text, and I have never known it to fail. I have acted upon it when the answer has gone absolutely against my inclination; when the way seemed clear in other directions, and when I have had to give up the most tempting prospects. Yet the text has vindicated itself. My loss has been my gain. If we do not test the text in this spirit, we cannot test it at all. The text is everything or it is nothing. It is not to be trifled with—taken up and laid down, partly believed and partly distrusted, admired as poetry and neglected as discipline. "Ye cannot serve God and Mammon."—*Joseph Parker, D. D.*

Spirit is like the sunshine. I go into the sunshine and stand in it, and receive all there is of it. Some one comes along and stands by my side and he receives all there is of it, and does not rob me of one particle. Reaching out into the limitless and unmeasured spiritual nature, we all become joint heirs to all there is, and there is no lack of resources, no pilfering one from another.—*Dominion.*

There is an idea abroad among moral people that they should make their neighbors good; one person I have to make good: myself. But my duty to my neighbor is much more clearly expressed by saying that I have to make him happy—if I may.



## ENJOY THY YOUTH.

Youth is built for amusement as well as for other things, and the propensities of this part of a young man's make up are likely to find gratification somewhere. Youth and pleasure are congenial. Youth readily lends itself to a schedule of amusement. The blood is in the best fix for the business of enjoyment. The nerve cells are fresh and tingling. Life is full of delicious exuberance and pleasurable enthusiasm. It is a glorious thing just to be alive. The muscles are elastic, the bones are supple, the step springs, the eye flashes, the cheek colors.

"The year's at the spring  
And day's at the morn;  
The hill-side's dew-pearled.  
The lark's on the wing;  
The snail's on the thorn,  
God in His Heaven—  
All's right with the world!"

That is youth. Do not repress it. Express it!

The young man should have a programme of joy, sweeping the full gamut of life and striking every note in the register of experience with accents of happiness. He should cultivate himself in the direction of good cheer by dwelling on that which delights and inspires, rather than on that which disgusts and debases. Both kinds can be found, and one usually brings home what he hunts. That was not a bad habit of the Spaniard, about whom Coleridge wrote, who always put on his spectacles when he went to eat cherries, that they might look as red and as large as possible. It is an admirable custom to make the good things of life as big and vivid as possible, and the bad things as small and obscure. Young manhood needs a recreation department. All work and no play makes Jack a dull boy. Get into the game somehow. Play golf or football, ride, walk, row, swing a club. Get into God's out-or-doors, breathe free air and re-create yourself. Give the laughing muscles a chance. They were made to be used. Humor beats drugs and fun is the finest of diets. Pull out of your gloomy corner and throw off your long face and go where the lights are brightest, the music merriest and the faces full of good cheer.

The world is saying to youth, "Be happy." The

flowers which greet you and the song-birds which hail you are saying, "Be happy." The running river and the whispering forests, the twinkling stars and the jolly mountains are saying, "Be happy." It begins to look as if you not only might be but ought to be happy. And so you ought. Happiness is a duty. Unhappiness is a sin.

It is a mistake to suppose that religion and gloom are synonymous. The way to become good is not to go through life with the lachrymal glands overworked and all propensities to grief assiduously cultivated. Morality is not a campaign of repression. A good man does not need to make himself miserable in order to keep his character. It is a common mistake for a young man to suppose that a long face and a clear conscience go together. He thinks seriousness another way of spelling wretchedness, and concludes that if he is to work out his salvation in any worthy fashion he must tame his gait to a graveyard schedule. The proposition which confronts him is whether he will be miserable here that he may be happier hereafter or whether he will have a good time now and take his chances on eternity.

All this is a horrible travesty on religion. God is not a Puritan. He is not in the business of putting old heads on young shoulders. He does not invite us to the cemetery until we die. It is no sin to be young and enjoy life. It is no violation of the decalogue to be entertained and amused, to have a hearty laugh over a clean jest or to delight in the beautiful. Indeed the character of true worship is happiness. God is in the cheering-up business. In the name of all the sanctities as well as of all the hilarities, "Be happy."

Life would be saner if we gave more time to the programme of joy. It is a common notion that pleasure is a thing which takes care of itself. We must spend time and thought and toil on the serious side of life, but gayety is automatic. There are people wholly immersed in the cares of business, completely occupied with the quest for gain, who are saying, "After a while we will enjoy ourselves. When we have succeeded in business and accumulated a competency, we will play." Meantime they are losing the faculty for enjoyment. When at last they begin to play, they find that the laughing muscles have ossified and the enjoyment nerves have gone out of business. There is not only the

art of entertaining, but there is the fine art of being entertained. Keep the amusement programme up to date. There is an ethical value in a smile. There is philosophy in recreation, morality in amusement, and strength in humor. The distinguished president of a famous New Jersey college came into the office of the college treasurer, one day, with a story of woe and a countenance of calamity. The treasurer jestingly said: "Smile, a man should never lose his smile." The president went out smiling, and a week later came in again, limping and tortured with rheumatic gout. Forcing his facial muscles into the aspect of a smile, he said, in reply to a question about his health: "Oh, I've got the rheumatism, but I'm enjoying it. I'm having a high old time with this infernal gout." That man was a conqueror, and probably the gout was not so bad on account of the smile. The amusement question has a direct effect in the making of a strong, symmetrical character, and that is another reason why it is sane to be happy. Life is a serious business even when it is funny. A smile no less than a tear reflects on character. There is such a thing as a self-executing judgment seat in every man's nature. It is not possible to gratify the desire for amusement with moral filth and keep the soul unsoiled. So that pleasures are to be consecrated, no less than work and struggle. The people who think that the only consecrated ground is in a graveyard are mistaken. A lawn may be as consecrated as a cemetery. An athletic field may be as moral as a mission field. A pleasure party may be a means of grace no less than a prayer meeting. That is the earnest creed which finds God in all life. The old notion that he confined himself to a programme of trials and tribulations is false. He has too much sense to do that. He is concerned in everything that effects human life. He made the laughing muscles as well as the tear glands. He comforts our sorrows and sanctifies our joys; compensates our losses and consecrates our gains; halos our work and hallows our sport.—*J. J. Vance, in Magazine of Mysteries.*

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.

—*Ruskin.*

## SPIRITUAL CONSCIOUSNESS AND HOW TO ESTABLISH IT.

To the realm of verity belongs bodily health as well as spiritual perfection. Jesus said, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father and of the son and the Holy Ghost." In the name of the holy Trinity, which is One and the only unity. The law of Being is not a law of attraction; it is one of expression. If we speak from the plane of Being we need not fear a mistake in our example. The church and her multitudes have thought that Jesus Christ's way was a slow way of pain. He said, "My burden is light and my yoke is easy." "Now is the accepted time, and now is the day of salvation." To go without eating one week will not make you one whit more spiritually illumined, but if we abstain from thinking discouraging thoughts for one week we will discover a brilliancy of understanding in ourselves and realize a dissolving power over obstacles and make us new creatures in Christ Jesus, and we will become aware we are a *free* being. He said, "The flesh profiteth nothing. My words are Spirit and they are life unto *all flesh*." To find myself it to keep my eyes on my own starting point. Then I discover the first principle back of all things. This dissolves fear, and I turn to this Light that lights every man that comes into the world.

If the soul be radiant, what *can* the *body* do but shine? The spiritual consciousness in man is *already* established. Our work is to see as the Father sees, to work as the Father works. "Say ye there are four months in the harvest? I say, turn your eyes upward, the harvest already is ripe." We are here in this garden of Eden to work out from a perfect principle that is already established. Jesus said, "I go to prepare a place for you, if it were not so I would have told you." There is a little flower that grows in the mountain. During a storm it serves as a protection of shelter for the smallest of the bird tribe, known as the hummingbird. It is said when the storm approaches these little birds circle around these flowers and center their little bodies on the petals of the flowers and the leaves close around them during the storm. They sway back and forth as safely housed as we are in our homes. After the storm is spent, the







of in Revelations. He stands at one with the Christ. The sword is put up in the sheath, passing on to victory through realization. Demonstration in *Holiness and Oneness*. It is Thou and Thou only.—*Mrs. E. T. Hunter, in Unity.*

### GENEROSITY.

One of the most sublime lessons of nature is that of generosity. She is prodigal in her art of giving, and this bountiful generosity is the secret of her infinite resources. The measure she metes is measured to her again, pressed down and running over. The paramount lesson of the Bible is that of generosity; for it is His good pleasure to give us His ried to the issue of giving up his own life for his friends. Even God set the example of Divine generosity; for it is His good pleasure to give us His kingdom. Jesus saw the philosophical side of this great virtue, saying: "Give, and it shall be given unto you."

Nature is a spendthrift, but she hoards nothing. Man is the only miser. Nature cares no more for the gold hid in her hills than she does for the clay that adheres to the farmer's boots. To nature there is no discrimination in values; all of her infinite products are alike valuable to her. Poverty is introduced into the world by man's discrimination as to values. Let nature fundamentally discriminate between the value of a brickbat and a diamond, and poverty instantly become a cosmic law.

An atom of dust is as valuable to nature as a ton of gold, for the loss of the atom would disturb her equilibrium. Value lies in the use of things and not in the hoarding, and for this reason nature causes her products to spoil the moment they are hoarded. We may use them all to our heart's content, but when we hoard them they decay and wither away. This is the law of her infinite province. Things were not made to hoard, but to use. A dollar hoarded loses all of its intrinsic value, for its value is in exchange. Giving is the only thing that can ever eliminate poverty, discord and distress, for nine-tenths of all the diseases and discord of life is caused by worry over monetary matters.

A person is richer by giving and greater by being broad, but we have not yet learned this art, for

we are afraid to give, believing that giving diminishes our resources. The farmer knows that if you sow grain you get more grain, and if you sow dollars you get more dollars. God loveth a cheerful giver, for it is the law of increase. It is the Divine method of replenishing one's resources. The time is coming when money will be abolished, but, so long as we have a medium of exchange, we should use it to enhance the happiness of humanity, and to promote its spiritual advance.

The mind that shares its inspiration with humanity, is never unproductive, and the purse that is depleted for the good of humanity is never impoverished. "There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to poverty."—*Francis Edgar Marion, in Dominion.*

### LOVE.

There are times in our lives when we break through the mist of prejudice, and are forced to recognize and acknowledge the good which once we were loathe to accept as being true. Such were the experiences of the Jews who accompanied our Savior with Mary and Martha as they went to the tomb, where our Master raised Lazarus from the dead. Upon this occasion it is stated that "Jesus wept." What inexpressible compassion and tenderness ever characterized the Son of God. Jesus was the embodiment of Divine Love; all felt the silent power and presence of infinite and omnipresent Good. This people could but exclaim, "Behold, how He loved him!" Truth stirred their inmost beings, and forced exclamations of wonder and admiration. We are thus touched and quickened by this live-giving principle, Love—this bread from Heaven, and are brought face to face with Truth we can not deny if we would. Why could this people not see that Jesus loved all mankind as well as Lazarus? This instance was one among the many object lessons which the Master graciously granted them in that day. Love was the burden of His mission here among men, whom He came to save. Joyful will be the time when all shall discern the Christ, the healing Truth, and be not willingly ignorant; that Love as stated by the Master, is the fulfilling of the law, because love worketh no ill to his neighbor, but worketh all good.—*E. W.*

## CAUSE AND EFFECT.

My object in making this talk is to in a measure voice something of the realization of Truth, which I feel that God has blessed me with, through much study on my part, and the help of my faithful healer. I can not hope to be able to put into expression the fulness of my understanding. However, if I am successful in a slight degree, I will have accomplished my object, and by so doing I hope, through the aid of our dear Heavenly Father, to help both myself and those who hear me to a better and clearer realization of this happy, healthy and life-giving subject.

We will say that we have a patient before us who is suffering from a belief of consumption. The belief is very real to him, and to just such an extent as the belief is real the suffering becomes real to the patient from a material standpoint owing to the fact that the patient has allowed this false belief of sin, sickness, and death to become his master, which the Bible says are the three enemies of man, and which Christ came into the world in the form of man to overcome, and did overcome, and left us the example, and the command to overcome even to the last enemy, death, in His name.

Now, then, instead of saying to this devil in form of error or consumption, "Get thee behind me Satan" as Christ did when the Spirit led him up into a mountain when an error in the form of a devil offered him great possessions if he would bow down and worship him, this patient has bowed down and worshipped this devil, this error, these enemies of man—sin, sickness, or consumption and death—and by so doing he has allowed these enemies, this error, to imbed itself into his consciousness to such an extent as to become the cause of the effect, which to material sense is sickness and suffering, and to just such an extent as the patient acknowledges such cause as real so must he expect to suffer the consequence of the effect, which becomes real only as the cause is permitted to become real.

For "Cause and Effect" is a natural law, and for every effect there must be a cause. If a wreck happens on the railroad the first question one asks is what was the cause, and if you will look further you will find a mistake on the part of the operator, or engineer, or someone, for without a cause there would have been no wreck, and to prevent a second

wreck you must destroy or remove the cause and the effect will also be destroyed or removed.

Hence the necessity of finding the causes of these enemies of man which we are to overcome, and which our learned ministers and doctors have failed to do for the reason that their learning has not come from the right source, and the very error they should unmask and destroy has blinded their material eyes, and as long as they seek from a material standpoint so long will they be unsuccessful, for only when our spiritual eyes have been opened can we see Truth.

Now, then, before we go further we will look into the thoughts of our patient. He says he has consumption, and he knows he has it, for he feels and sees the effect on his body. Then we ask him what brought about this effect, which he calls consumption, and he very quickly tells us it is hereditary, and his father or mother died with the same and possibly several of his ancestors, and he inherits it from one or both sides of his family, and to seal the matter the doctor agreed with him after him having first told the doctor he had inherited consumption; and if he can claim no inheritance of his so-called consumption then he tells the doctor he caught a cold which settled on his lungs, and the doctor very agreeably and earnestly agrees with him in this. So the consumption is decided upon between him and the doctor and becomes a reality to the belief of the patient. So much for error.

Now, then, let us look a little deeper and see what the patient thinks of his very existence. We find he believes in God, but believes Him to be away off and having nothing to do with the patient in this world any more than he has promised him a reward if he lives upright in this life, but he has to die to win this reward. Another is living in constant fear that when he does die his reward will turn out to be damnation and everlasting suffering in hell fire for sins committed in this life, so he is in misery now and half expects greater misery in the world to come, hence happiness and Heaven was never meant for him.

We also find he accounts for his existence in some such manner as this. He thinks he was born alive in this world, and is dependent on his heart and blood for life, and through some force or power which is an unsolved mystery to him, perhaps similar to perpetual motion, which our mechanics



have failed to accomplish in a material way, this heart is kept moving until from some cause it stops, or runs down in old age, then he dies. At present he is afraid to think further.

Now, then, the first thing the Christian Scientist does is to begin to destroy these beliefs of sin, sickness and death and drive them from the consciousness of the patient, and to just such an extent as the healer is successful in this he or she is successful in destroying the cause of this belief of disease, which, being the effect, can no longer remain when the cause has been destroyed.

Now, when this has been accomplished the result is that there is left a vacancy in the consciousness of the patient, where this error has been driven from, and the second effort on the part of the healer is to plant and fill this vacancy with thoughts of Truth; and to just such an extent as the healer has been successful in establishing a cause the effect of which must be perfection, happiness and health, to both soul and body.

Now, then, the patient begins to live in a new world, "for the law of the Spirit of life in Christ Jesus has begun to make him free from the law of sin and death," and he has found the Heaven that Christ says is "within you." He has found the keys to the beauties of nature; he has found that Truth is the only true source and cause, and the only effect is and can be nothing but perfection; he has begun to realize the meaning of God's words, when He said "Let us make man in our own image, and in our likeness, and give him dominion over all things;" he no longer doubts the words of Christ when He said, "If My words abide in you, ye shall ask what you will and it shall be done," for he has found the words of God to be "Life to them that find them and health to their flesh;" he has ceased thinking of dying and has begun to live; he has ceased sinning and has begun to "love God with all his heart, and with all his soul, and with all his mind, and to love his neighbor as himself," and instead of all being misery, he has found that all is love, and God is all in all; he is no longer dependent on his heart and blood for life, for he has found the truth of his existence, and the truth has made him free; he has found the fountain of life, and he not only has life he has it more abundantly, for he has been born again from the old man to the new, from materiality to spirituality, and

thus sees all things from a standpoint of Truth and trusts in the omnipresence of God for life, and all things, and is no longer in bondage to sin and error.

Now, then, what has become of that consumption which seemed so real to the patient? It has been destroyed by Truth in a practical way, and anything that can be destroyed by Truth is false in both cause and effect and therefore had no true existence, for Truth is the only source, cause and substance, for Truth is God, and "God is the creator of Heaven, Earth, and all that in them is;" hence Truth alone is reality, and the only true cause and effect which brings health, happiness and life eternal.

Now, then, let us look still deeper into this subject and find, if possible, the cause and effect of mental treatment between healer and patient. To begin with, we find that mind is composed of two states, namely, the objective and subjective, or conscious and unconscious. The subjective or unconscious being the inner portion of mind, is more spiritually inclined than the objective or conscious owing to the fact that the objective comes in direct contact with material things. The objective controls the subjective to a greater or less extent owing to the fact that the subjective is dependent on the objective for thoughts, except when supplied by a healer or some other mind through the process of transference of thought. The subjective is ever active and by this mind we dream; this is also the portion of mind which controls the body to a greater or less extent, hence when a thought of sin or disease is placed deeply upon the objective or conscious mind it is transferred to the subjective or unconscious, and this mind manifests the same to a greater or less extent on the body. Hence the importance of thinking good thoughts so that the manifestation will be good according to the law of cause and effect, for like produces like.

Now, then, we find there are two channels by which we can reach the subjective or unconscious state of man's mind, namely, through the objective mind and through the process of transference of thought, which science and history prove to be very possible.

Now, then, when a healer takes a case he or she utilizes both of these channels in destroying the thoughts of sin and disease, and supplants in their

stead thoughts of Truth, Life and Health by inducing the patient to study the word of God and think thoughts of health, and by giving the patient mental or Christian Science treatment, which is nothing more nor less than mentally speaking these same thoughts of Truth and Health through this process of transference of thought to the subjective or unconscious mind of the patient and praying to God in faith for his recovery, thus destroying the evil which was the cause of the effect "sickness," and planting God which becomes cause, and the effect is "health."

Now, then, the fact that this Science of principle is being successfully practiced and demonstrated every day is undeniable proof that this is not imagination but practical and demonstrable Truth, and the nearer we live the life of Christ the more successful we are in healing the sick; and the nearer we lead our patient to the Truth the more complete is his or her realization of health to both soul and body, which is further and conclusive proof that this is the Truth which Christ brought, and tells us, "You shall know the Truth, and the Truth shall make you free," "For to be carnally minded is death, but to be spiritually minded is life and peace."

So we must know that the same mind that was in Jesus Christ should be in us. Infinite mind and its infinite manifestation is all and the only true source, cause and substance, for this body is not the man, but simply the temple of man, which Christ referred to when He said: "Destroy this temple, and in three days I will rebuild it;" and the Jews thought He meant their church, and they crucified Him and destroyed this temple, but they failed to destroy the Christ, and in three days He rebuilt this temple and walked forth as a demonstration of the power of life over death, and spirit over matter, and He said, "I am the way, the Truth and the life."

Now, then, we must not expect all this to be accomplished in the time it takes to tell it. We must not be digging up the seed to look for the roots, but have patience, and soon the tree will spring forth as a demonstration of the Truth that the roots are there. And though man, through these five material senses, can not perceive the workings of this Divine principle, he can and does the practical demonstration of health over sin and disease, which is being produced in every land by this same prin-

ciple, and thus is being led to in itself the result of which is the blessed Truth, from sea to sea and shore. So, be encouraged to faith that "In due season we shall receive." And remember, we must expect and called fanatics, and dreamers. Joseph, the wise Israelite, called his own brothers, and they sought to bring him into Egypt; and yet this same dreamer, proved to be the God by which was saved the lives of his brothers, and the Jewish nation for seven year's duration.

And these very Christian Scientists are the instruments of God by which He is saving the world from a greater bondage than Israelites from the bondage of the instrumentality of Moses.

"Moses and the Prophets brought the truth, and Christ brought truth and salvation. Christ is our Savior, and our life. The weapon of warfare was love, and not the sword, for the world, so must we conquer with truth and truth, for He has said, "All that is of the flesh, and of the world, and of the devil, shall perish by the sword."

And was not this very Christ, spat upon, and crucified, not by the unlearned, but by the very priests as they were known at that time?

The question has been asked, "Do Christian Science people put so much stress on the body, and if it is not much more on the soul than the body? If I represent Christian Science in questions, I would say that in this is not a people or creed who are more concerned with the importance of healing the soul than sin and error, more than do these people, and neither is there a people who are doing more toward the accomplishment of a grand result than they, owing to the fact that they go about this accomplishment. They recognize the fact that to heal the soul we must first destroy sin and error. They recognize the fact, "as Jesus taught, that health is the result of sin and error, and when the error has been destroyed, and the soul is restored to health, he or she is

practical demonstration, or convincing sign, of the power of Truth over the body, and is thus led to an investigation, the result of which is an understanding of Truth, which brings freedom, health and salvation to both soul and body.

Christ foresaw the necessity of a sign or demonstration which could be perceived through man's material senses when He gave the command, "Go ye into all the world and preach the Gospel and heal the sick," and He said: "These signs shall follow them that believe."

Thus we find, if we believe, that we can, and should, produce these signs, both as a demonstration of the Truth within us, and as a means of convincing our fellow-man, and thus leading him to the Truth; hence the reason why the Christian Scientists put so much stress on healing the body, which leads to the grander result of healing the soul.

A certain lady of this town went to the minister of the church to which she belonged and asked him to allow a divine follower of Christ to hold a meeting in his church, at the same time telling the minister that this gentleman was healing the sick in the name of Christ. The minister asked the lady what denomination this gentleman belonged to, and the lady, having been wrongly informed, told the minister he was a Christian Scientist, and the minister at once said: "Oh, have nothing to do with him; they are hypocrites," regardless of the fact that the lady had told him this gentleman was healing the sick, and regardless of the fact that Christ rebuked His disciples when they told Him they had forbid a man who was healing the sick in His name, because he did not follow them, "And Jesus said, Forbid him not, for he that is not against us, is for us." Thus he stamped with the seal of approval the sign of healing the sick in His name as a demonstration of Truth.

And Jesus said, "Hereby know ye the Spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh is of God."

So we find if a person is healing the sick in his name, and if we are not doing the same, we must know that person is nearer God than we are, for "these signs only follow them that believe" and he who is healing sickness in Jesus' name is also healing sin, for sin and sickness are one and the same, for when the Pharisees asked the disciples why

their Master ate with sinners, Jesus heard them and said: "They that be whole need not a physician, but they that are sick," and He also said, "Is it easier to say thy sins are forgiven thee, or rise up and walk?" signifying that sin and disease is one and the same.

And "Jesus Christ is the tree of life, whose leaves are for the healing of the nation." And he has said, "Inasmuch as you offend one of these little ones, you offend me," and "Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of Heaven."

So let us love one another and love all mankind, and despise not even the sinner, for he has said, "He that is without sin among you, let him first cast a stone at her" and "He came not to call the righteous, but sinners to repentance."

"Therefore seek ye first the Kingdom of God and his righteousness, and all these things will be added unto you."

He has said, "Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake." For "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father."

And, "Whatsoever you ask in My name, that will I do that the Father may be glorified in the Son."

"If ye shall ask anything in My name I will do it," and "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

And in His last prayer for His disciples, Jesus said, "Neither pray I for these alone, but for them also which shall believe on Me through their word." Thus we have the very words of our Savior as undeniable proof that His prayer and promises were for His disciples of to-day and all time, and those who believe shall do the works that He did, and even greater works, for His word says so, and "Heaven and Earth shall pass away, but His word shall not pass away."

And now in conclusion, I will say that these are only a few of the many promises which are not idle promises but can be applied in a practical way to our wants to-day if we know the Truth, for the Truth alone can make us free. O. P. McDonald.

### THE COMING LIGHT.

Oh! world of sorrow, sin and woe,  
With jealous strife and hate;  
We bow in grief when trouble comes  
And leave it all to fate.

Cheer up, ye Noble Sons of God,  
Whose Spirit gives ye Light;  
Break down the Barrier, seeming Fate  
Proclaim your Honest Right.

Awake to light, ye Spirit Soul,  
Through meditative mind;  
Pierce through the dark and mystic night  
To pinnacles sublime.

Stand firm in thought to banish fear,  
With power on earth to save;  
And scatter flowers on the way  
To calm the troubled wave.

Bright Angels then will joy proclaim,  
The Spirit Soul is free;  
Our life in Thought will live with God  
Through all Eternity.

S. C. B. D.

### FEAR.

Webster defines fear as "a painful emotion or passion existing by the expectation of evil or the apprehension of impending danger. Apprehension, anxiety, solicitude, alarm, dread."

In the practice of metaphysical healing there is no more potent agency of evil than what we term "fear."

Their position is hardly tenable, for in the case of the insane stricken as described, although they incline to move on all fours, they never actually "eat grass as oxen."

Moreover, in the case of the Babylonian monarch, there was an actual transformation, for the watcher in the dream, pronouncing the judgment of God, said of him:

"Let his heart be changed from man's and let a beast's heart be given unto him."—*Ibid.*, 16.

Hence it would appear that his sentence was not designed chiefly for punishment, but for abasement, for having been degraded down to the nature of an ox he got along very comfortably on grass, grazing being his only business.

He, however, still preserved the form of a man since we are told that the hair on his head became coarse and long, and his finger nails grew to a great length. He certainly retained the Spiritual being that constituted him a man, for that was immortal, and without that he could not have said:

"My reason returned unto me."—*Ibid.*, 36.

His manhood was deeply eclipsed, but behind the cloud that lay so densely upon it its light was still shining.

The case of Nebuchadnezzar may well be regarded as a monumental type of the man who, through a life of gross materialism, has placed himself gradually under the debasing dominion of carnal mind.

His life was devoted largely to sensual pleasures that finally wrought in him a bestial nature, and he went down to the low level that he had made for himself. He kept so long looking downward at the earth that he could not look upward, for he had become "like the earth, earthy."

The man who exalts matter above Spirit, and who lives a life of animalism, will almost surely "go to grass," and hardly deserves the decent companionship of the patient and laborious ox.

Yet even for such a man there is hope. His understanding will return to him as did Nebuchadnezzar's, when like him he can truly say, from out of the depth of his degradation: "I lifted up mine eyes unto Heaven, and I blessed the Most High." If he will do that, realizing that he is the image of God, and invoke His forgiveness and aid in the name of Jesus Christ, it matters not how deep he may have sunken he will rise up once more a man.

It will be observed that the sentence of Nebuchadnezzar was not absolute to the extent that he would surely have his dwelling with the beasts of the field for seven times or years.

That was its limit, but he was told that he could end his debasement when he came to "know that the Most High ruleth in the kingdom of men—that is, when he sincerely repented of his wickedness and gave his heart to God, firmly resolved to "go and sin no more."

The above definition gives the secular idea of fear, but FEAR has a more extended definition in the practice of Metaphysical healing. It is a direct denial in the mind of the patient or the practitioner that God will do as He promises. God has promised that He will hear you; if we fear He will not we doubt His word; God has promised to protect us and if we fear He will not we doubt His word. Fear is the cause of almost all the ills and inharmonies which afflict the human family from a material standpoint. We fear to sit in a draught because it will give us a cold, and that fear is the father of the manifestation of that which follows, which we call cold. We FEAR to be surrounded with malarial conditions and that fear is followed by the manifestation of chills and fevers. We fear of coming in contact with contagious disease, and that fear is followed by the manifestation of the so-called disease.

Solomon tells us that "as a man thinketh in his heart so shall it be," and never were words uttered that were more perfectly demonstrated by facts of every day life, for if we fear any given catastrophe, almost universally that catastrophe overcomes us. If we fear poverty, want, distress or financial embarrassment, almost universally such fears are followed by the very conditions so much dreaded.

Jesus tells us that we shall know the Truth and the Truth will make us free. The Truth that gives us freedom is the knowledge that we are the perfect children of God; that He is our Father, and that we live, move and have our being in God the Father, that from Him comes every gift, every good and perfect gift, and there are no gifts but what are good. Every particle of our strength, power and sustenance, everything we have, comes from God, and without His aid we could do nothing, and those who trust in God have all and it is this knowledge of trusting in God which gives us the freedom.

The persons who would do away with fear must make the declaration in their prayer that there is no such thing as fear. Fear is nothing but a material belief of the carnal mind and is false, unreal, untrue and does not exist and is not. By this affirmation you absolutely annihilate it, and you should affirm on the other hand that God is All and that in Him you do trust; and have everything. Make this denial and affirmation along these lines, POSITIVELY and affirm them copiously, drive the nail

home and clinch it, and when you do this you will be surprised at the beautiful peace and quietude which will settle down into your consciousness and give you that freedom of which our Savior speaks.

He who trusts God for all, has all, and without God you can have nothing; therefore, if you would be happy follow the laws laid down and the lessons taught, which gives us freedom.

### THE MORTAL COIL.

The new century holds the highest promise of our longing hearts. It seems entering with a fixed and strong determination to pry the human race out of the materialistic ruts in which it has run since time began. Heretofore man's sphere of life has been narrow, circumscribed by the limitation of materialistic notions. These notions have been fretting manacles on his spirit and powers of life. The world is now taking its first steps into the new and boundless liberty of mind. The old chains are snapping, and the new territory is expanding. Men have been taught heretofore that they are born to die. They are now taught that they are born to live. They have been taught that they are poor, wretched, fallen, weak and depraved worms of the dust. They are now taught that they are, and have always been, the sons of God; that they are of the most exalted origin and are faced toward a magnificent destiny.

When the materialistic cements are cast off, man will come out of the darkness and confinements of the past and the world will enter upon a new and marvelous life.

We should be called uncomplimentary names by the "unco good" were we to speak out our thought of the probabilities of the new century. Telegraphy without wire or words; locomotion with wings; vision extended to unseen things; remedial agency all and always availing; man free, healthful, spiritual and happy.

What an inheritance looms up before us!

Come on and in, O day of light, of freedom, of love and of God!

God's love and blessing, then and there  
And now and here and everywhere.

—Whittier.



### WHY WE GROW OLD.

If at thirty or thirty-five you expect to be an old man or woman at fifty-five, you will be one, because the mind makes the material correspondence of whatever it sets itself permanently upon. Any person continually in fear of something will bear the marks of such fear graven in his or her face. If you so look forward to such decay of the body as a thing that must come, it will come. People who keep young in their minds show it in the condition of their bodies. Three-fourths of our people look like the old man or old woman at sixty because they have always received it as an inevitable necessity, from which there was no possible escape—that they must be on the downhill side of life at that age. It is to them a “law of nature.” It is for them only the law of ignorance. There are still a great many “laws of nature” of which we know little or nothing. To say “impossible” to the idea that people cannot live longer than the present age of life, and at the same time be strong and healthy at a “great age,” is to put ourselves in the long catalogue of past dunces who said it was impossible for steam to propel cars and ships, or for electricity to carry news. Every generation finds out some new power in Nature, and not all of nature’s unrecognized powers are confined to the propelling of machinery.

It is a great aid to the preservation of youth and vigor to be able to sit still and keep still in mind as well as in body when there is really nothing to do, because in such condition mind and body are recuperating and filling up with new force. The body is not fed with material food alone. There are other elements, now little recognized, which act upon it and give it strength, and the grand source, and means for receiving these lie partly in that mental and physical quietude of mind which acts only when it has full power to act. If, then, wisdom guides action either by brain or hand, a great deal more is accomplished, and a balance of life’s forces is kept in reserve.

In this age of rush, hurry and tumbling over each other, thousands imagine it is necessary to be doing something all one’s waking hours (or, we will say, business hours,) to attain success. Thourure is almost a sin. This is a great mistake. Thousands on thousands are so “doing” all the time.

What does their “doing” amount to? A pittance, a bare subsistence; and why? Because there is no discretion as to what the person’s force is put upon. One woman wears her body out at forty in polishing stoves, scrubbing tinware, and in hundreds of other little jobs. Her mind is all absorbed in these details. Another sits quietly and an idea comes to her whereby all this work may be accomplished without any physical effort on her part, and by those who can do nothing else. She is the more likely to perserve her health and vigor. Health and vigor are the belongings of a relatively perfect maturity, and that is even more attractive than what is generally called youth.

It is this habit of mind which keeps people perpetually swinging their legs and feet or beating tattoos with their finger-nails. All this is useless outlay of force, as much as sawing wood. To sit still and centre yourself on what is going on, or, if you can, when there is nothing to do, think as nearly nothing as possible, and, if you can, doze or go into a waking dream, is to store up strength for future effort, be that effort mental or physical.—*Prentice Mulford.*

Let all tears and prayers go by!

Be thou man!

Let who will resist and cry!

Affirm: “I can!”

Trus you win. But the slave

Quivers. Be thou brave.

Dare be true!

Live from within! Act the Truth!

Fearlessly

Live it! Then eternal youth

Shall crown thee!

When affirmed the God within

All success thou wilt win,

Nor ever die.

—*Henry Harrison Brown.*

We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life—in giving up the passions to God’s authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and difficulties.—*Channing.*

## HELPFUL FRIENDS.

How bright, sweet faces aid us  
 Along our upward climb;  
 Their language surely prophesies  
 A holier, happier time.

These cheerful souls, I sometimes think,  
 Are angels in disguise;  
 They seem so robed in holiness,  
 That God looks through their eyes.

They never say an unkind word,  
 Nor think an unkind thought;  
 But see the good in everyone,  
 And treat the bad as naught.

They do not wait a far-off time  
 For happiness and Heaven,  
 But Heaven, with them is here and now,  
 And love is freely given.

O soul so pure, you little know  
 How great the good you do—  
 A word, a smile, the overflow  
 Of large hearts, clean and true.

Your're clad in immortality;  
 There'll be no severed tie;  
 When all is good and pure and true,  
 There's nothing left to die.

*Clara Cochran.*

## "THE PRAYER OF FAITH SHALL SAVE

THE SICK."—JAMES V, 15.

By F. G. WOTHERSPOON.

"I am the Lord that healeth thee."—Exodus xv, 26.

How easily we trust one another and how fully men every day risk their means and even their character on another's word. All the commerce and business of the world is carried on by credit, yet every day what awful wrecks, what terrible results we see, not only commercially, but socially, till it seems surely as if all men were liars and not one to be trusted, but all the same men go on trust-

ing one another just as fully, and isn't it well it is so, for what would become of them otherwise?

But when it comes to trusting God, the living God and His Word, how we doubt and fear and demand special signs and wonders to meet our special case; although we have God's Word, which is tried—refined (Psalms xvii, 30) as silver, tried in a furnace of earth, purified seven times (Psalm xii, 6), and which has never once failed yet and never will (Psalm cxix, 89), "Heaven and earth shall pass away, but My words shall not pass away."—(Matthew xxiv, 35.)

God by his word created the heavens and the earth, and all living creatures, and all are now held together by His word. If we believe His promises and receive them they become life to us, but if we do not believe they become of no effect. "If ye will not believe, surely ye shall not be established."—Isaiah vii, 9.

Have we a "Thus sayeth the Lord" for the healing of diseases? We read in Exodus xv, 26, "I am the Lord that healeth thee," and in Exodus xxiii, 25, "I will take sickness away from the midst of thee." What, then, are God's conditions? Obey, Abide, Keep.

"If thou wilt diligently hearken to the voice of the Lord thy God."—Exodus xv, 26. "If thou shalt indeed obey His voice and do all that I speak."—Exodus xxiii, 22. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv, 7. "If ye keep my commandments, ye shall abide in My love."—John xv, 10.

"If we fulfill God's conditions and His Commandments are not grievous," (John v, 3,) God is bound to fulfill His word of promise. In His infinite love remembering our frame that we are dust, He has even condescended to give us His everlasting covenant: "Thus sayeth the Lord, if ye can break My covenant of the day and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken."—Jeremiah xxxviii, 20. "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we

have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews vi, 17, 19.

"I have made provision," (I Chronicles xxix, 19) and in Christ Jesus we have God's provision, His perfect Gift, for every circumstance and need, even our sickness. After the fall of man, when his sin brought in its trail all the sorrows and miseries and sickness the human race has since suffered, God, even before telling man of the terribleness of his sin, gave promise of the Redeemer, "the seed of the woman who was to bruise Satan's head."—Genesis iii, 15.

Job, the oldest of the patriarchs, saw this blessed truth, and we read in Job xxxiii, 24, "I have found a ransom," or as the margin reads, "an atonement," not a new patent medicine. The Psalmist was able to look forward to Christ as the Redeemer for soul and body, "Who forgiveth all thy iniquities, who healeth all thy diseases."—Psalm ciii, 5. Isaiah, in prophesying of the coming of Jesus and His ministry, writes, "Surely he hath borne our griefs (sickness, margin) but he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."—Isaiah liii, 4, 6.

When Israel was brought out from Egypt, over two million people, we read there was not a feeble person among them (Psalm cv, 37) from the patriarch of over one hundred years old to the baby born that very day. Israel knew all about doctors and medicines, for the Egyptians were skilled in all the arts and sciences, and Moses himself was learned in all the wisdom of the Egyptians. And what do we see? Not once in all the forty years' wanderings in the wilderness is there mention of doctors or remedies; on the contrary, when Israel sinned in murmuring after the rebellion and death of Korah, and the plague was sent among them, it was stayed not by disinfecting the camp and natural remedies, but through Moses and Aaron falling on their faces before God, and Aaron as high priest offering an atonement.—Numbers xvi, 46, 50. And in the case of Miriam, when because of her sin she became a leper, she was healed through the prayer of Moses.—Numbers xii, 13.

Again, when the fiery serpents were sent amongst them because of their sin of complaining

against their food, Moses prayed and the Lord told him to make a brazen serpent and put it on a pole, the people who were bitten were healed by merely looking at the serpent.—Numbers xxi, 3-9.

Jeroboam both in the case of his withered hand (I Kings xiii, 4, 6) and his sick child (I Kings xiv, 2) sought the Lord: although it was he who established the worship of the golden calves (I Kings xiv, 9) and caused Israel to sin so dreadfully in the idolatrous worship.

Asa at the end of his long reign of serving the Lord, in his prosperity sought not the Lord but the physicians, for his disease, and we are told because of this "he slept with his fathers."—II Chronicles xvi 12, 13.

Some, however, may not be able to trust without medicine, and God in His great love has provided them in a "Thus saith the Lord," (Proverbs iii, 5, 8.) "Trust in the Lord with all thine heart. \* \* It shall be health (medicine, margin) to thy navel, and marrow to thy bones."—Proverbs iv, 20, 22. "My son, attend to My words. For they are life unto those that find them, and medicine (margin) to all their flesh."

John vi, 57, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." One of the first requisites in sickness is a good nurse, "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in sickness."—Psalms xii, 3. Then how necessary is proper nourishing food. "The bread of God is He which cometh down from heaven, and giveth life unto the world."—John vi, 33. The best tonic for sleeplessness, "In peace will I both lay me down and sleep. for Thou, Lord, in solitude, makest me to dwell in safety."—Psalms iv, 8. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet."—Proverbs iii, 24. How cheering and strengthening bright encouragement is, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah lxi, 10. Then how fret and worry retard and often aggravate the illness; so we have the antidote, "Casting all your care upon Him, for He careth for you."—I Peter, v. 7.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let

your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Philippians iv, 6, 7). How consoling is a sympathizing friend: "In all their affliction He was afflicted, and the angel of His presence saved them; In His love and in His pity He redeemed them; and He bare them and carried them all the days of old."—Isaiah lxxv, 9. A good tonic in weakness: "I can do all things through Christ, which strengtheneth me."

All invalids know how beneficial a sun-bath is: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."—Matthew iv, 2. For convalescence a bracing stimulant: "He giveth power to the faint; and to them that have no might He increaseth strength, even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk, and not faint."—Isaiah xi, 29, 31. These do not exhaust the Lord's prescriptions, but are merely samples. Go to the Word for your special need and you will find it met with a "Thus saith the Lord."

Christ all through His earthly ministry healed "that it might be fulfilled." In Matthew viii, 17, the Holy Spirit calls attention to Christ being the fulfillment of the prophecy of the fifty-third chapter of Isaiah.

In I Peter ii, 24, the apostle refers to Christ having the double atonement for soul and body. When Christ sent for His disciples their commission was to preach and heal, and all through the Gospels preaching and healing go hand in hand.

But some will tell you the days of miracles are past. When did they end? Scripture does not mention the time, but, on the contrary, says: "Jesus Christ the same yesterday, and to-day, and forever."—Hebrews xii, 8.

Is healing the body as great a miracle as the salvation of the soul? Scripture seems to infer not—Matthew xix, 26. We believe for one, why not for with His ascension, for we read of many direct cases of healing by the apostles through the name of Jesus."—Acts iii, 6, 16; xiv, 19, 20; xx, 9-12, etc. And it is well authenticated that in the first

centuries that was the general way for the Church, and the power only seemed to be lost as the Church left its first love and drifted into worldliness. However, God has never left Himself without a witness, and all through the dark ages down to the present day there have always been a few faithful ones to believe and trust God for their bodies and to witness for the truth. Now, in these last days as believers are more and more returning to the simple faith of apostolic times, this blessed truth is becoming more and more experimentally proved among God's children, and there are thousands alive to-day to testify to the truth of it.

If the "whosoever" of John iii, 16, literally means that any sinner, no matter how vile or how deep sunk in the most abominable sins, who will truly repent and come to Jesus, He will pardon and save, and save to the uttermost; then just as surely the "any" of James v, 14, means that Jesus will heal without doctors or medicines any child of God who will absolutely trust Him.—*The Christian and Missionary Alliance*.

There are three times, especially, when we should not worry—past, present and future.

Don't worry over what happened in the past, for if only yesterday it is as far gone as if a hundred years ago. You couldn't bring it back if you should try.

Don't worry over what is going to happen tomorrow; for you will by so doing unfit yourself to meet what must be met.

Don't worry about what is happening right now. Do something to prevent its happening if it does not suit you.

Don't worry at all.

If you are pained with anything without, it is not the thing agitates you, but your own judgment concerning the thing, and this is in your own power to efface. If the pain comes from inward state and disposition, who hinders you from correcting the principle at fault?—*Marcus Aurelius*.

#### ANNOUNCEMENT.

The students and patients of Jane W. Yarnall are hereby notified of a change of address, from 2450 Michigan avenue, to 2529 Indiana avenue, where she will receive both students and patients.

## BECOME AS LITTLE CHILDREN.

*Except ye become converted, and become as little children, ye shall not enter into the kingdom of Heaven.*—Matt, xviii: 3.

*Whosoever shall receive this child in My name receiveth me, and whosoever shall receive Me receiveth Him that sent Me.*—Luke iv: 48.

*Jesus called them unto Him, and said: Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.*—Luke xviii: 16, 17.

Convert, means to change to another form or state. It means to change one's opinion or religion. To convert one form into another is not what is meant in this text, where we are advised to become as little children.

When we desire to make a piece of furniture of wood, we convert one form into another, and when we desire to make a garment, or wearing apparel we convert cloth into clothing.

But, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven, has a more interior meaning; it requires that we be the interior, and demonstrate the kingdom from within. It is a mental and spiritual conversion.

As the unity of the whole is the kingdom, it requires very great simplicity and child-likeness to perceive and maintain a consciousness of and to enter in and enjoy it.

We understand that it is not necessary to be sick, or experience death, so-called, to enter the kingdom of God, but to simply be as little children, here and now. Children are naturally wise, knowing, loving and faithful. The kingdom being unity, the deeds thereof are made up of that mental simplicity, equality and happiness that are found in little children.

Children believe they have a right to whatever they desire, and when they ask for anything they fully expect to receive what they ask for, and this is always the case until they have been refused or forbidden the thing they wish to enjoy. When their wants are gratified they receive all things with pleasure, and look upon them as being just what

they want, and enjoy them just as they are. In their natural state children have no idea that they are inferior or superior to others, because they receive what they ask for. There is no thought of personal ownership, to the exclusion of anyone else. Not until things they desire are kept from them do they think of keeping what belongs to them from others. They naturally want everyone else to have and enjoy what they do, and be as happy as they are.

Unwisely denying children the pleasure they desire causes fear and a feeling of selfishness, which makes them unwilling to part with what they have, and thus they become fearful that they will not have plenty.

"A man's life consisteth not of the abundance of the things that he possesseth." His life consists of life everlasting; so he must be converted from the belief that what the Father has is not his, to the full truth that what the Father is, and has, is what he is and has. The idea of self must be right in our consciousness, for we are ever forced to be what is, since there is nothing beside. The I that is changeless is neither uplifted nor depressed by conditions; its real state is superior to conditions, and regardless of them it manifests itself.

Little children have no fear of poverty. Their wisdom is shown in applying the truth they know. They are always willing to rely upon and practice Truth.

Several lectures were given, and there were children present in the class. The following and similar instruction was presented to the class: That the body changed its every atom once in seven years or oftener, and that we are constantly making new blood, new tissue, growing new hair and new nails; that the air taken into the lungs aerates the blood, and that all new food partaken of is charged with blood-making properties. "That the air we breathe does with every breath give fresh oxygen to the blood. This new blood is pumped by the heart all through the veins, and its business is to make new flesh, bone, muscle, tissue, hair, eyes, etc., and it does its work."

One little girl made her lessons practical in the following reply to a very common question: A gentleman said to her: "Little girl, how old are you?" She replied: "I am not old at all; I am nearly all new."



Another little girl made wise reply when one said: "You have a cold this morning," she promptly responded: "No! one has been offered to me, but I did not receive it." Let us be as prompt to voice truth, and as wise as little children, and let ourselves be converted in our thoughts and ways.

In the following childish demonstration is shown the natural faith that should be placed in our words of Truth. A lady, who is a professional healer, has a little boy four years old who is also a healer, and who loves to give treatments. A friend of the family asked the mother to treat him against obesity. Little Johnnie spoke up quickly and said: "I'll treat you; I'll treat you." The mother proceeded to tell how successful little Johnnie was, so it was agreed that the child should give the treatments. In due season the patient returned and said: "Whatever it is that little Johnnie is doing to me I must ask him to stop it, for I am now much thinner than I desire to be."

Little Johnnie had been faithful every day in his treatment. He was called in and asked how he treated his friend. He replied: "All that I said was, 'You're slim as a pin; you're slim as a pin; you're slim as a pin.'"

Let us express the same childish faith in our words of life that we voice for each other.

The true scientific explanation of things as they truly are will not account for the actual existence of evil and pain, but will prove their non-existence. There is no virtue in explaining falsity, but, to prove its falsity and destroy the belief that it is real, is an entity and actually exists. All seeming inharmony, or sense of discord, should be made to seem unreasonable. Some feel that they must drive out evil, sickness and sorrow; but if we work the works of God, we must know that in His work He recognizes nothing to drive; but He alone is, and is in self-manifestation. So, our work in healing is a work of self-manifestation: always treating from the standpoint of the universal.

Do not try to comfort yourselves by attempting to understand why you are in trouble, or feel sick. Nor should you yield to suggestions made by others as to why you have seeming troubles. All seeming trouble must be destroyed, not accounted for nor placed. It is to be "removed from us as far as the east is from the west."

Light does not illumine or transmute darkness;

it dissipates it. There is no light by which darkness can be maintained. There is no truth by which error of belief can be placed. There is no intelligence by which any seeming inharmony can be held. Truth never argues. It is all, and utterly destroys error of every sort, for you, and for me, and every one, whoever, and wherever they are.—*M. E. C., in Harmony.*

### MAKING SMALL CALIBERS EFFECTIVE.

Small calibre is no longer a reproach. It used to mean only a popgun, now it means the most effective army rifles. Science has discovered that, if you put high power behind, you can do the most effective work with the calibre of guns that was once used in boys' playthings. It is a good lesson for Christians. It is not so much largeness of space or fortune or opportunity that counts; it is putting the Divine power behind our work. We may be of distinctively small calibre in many ways, and know ourselves to be so, but if we will only take of God, who giveth to all men liberally and withholdeth not, we shall not find our calibre any hindrance; we can be greatly efficient in our lives. There is no place too small to do God's work if we let God's power work through us in that place.—*S. S. Times.*

**PROBLEMS OF LIFE:**—The teacher will tell you how you can get the gold out of the mines, but not a single word about how you can get the rubbish out of yourself. She will teach you all about the science of mathematics, but utterly nothing about the science of life. She will tell you how to work out the problems in algebra, but nothing about how to work out discord, disease, and poverty. The world is filled with business colleges where you can learn how many farthings make a shilling, or how many shillings make a pound; how many cents make a dollar. But where can you learn what the legal tenders of the soul are? What about the coinage of the mind? Has it no value that we should utterly ignore it?—*Dominion.*

Every true man or woman is a conductor of that mysterious life-giving power of truth and love which we know as the Holy Spirit, because it ever seeks to make holy spirits of us.—*Charles G. Ames.*

### "THOU ART THE MAN."

These emphatic words were uttered by the prophet Nathan, in the name of the King of Kings, to David, King of Israel.

The Hebrew monarch, sitting upon his jeweled throne, bearing the scepter of a ruler anointed and diademed as the king of the Jews by command of God, did not recognize his own picture in the portrait of incarnate wickedness that the holy man had drawn.

It was that of a rich man who "had exceeding many flocks and herds," and yet with a strong hand took away the poor man's only lamb, the pet and companion of his little children, who were rearing it in their humble home.

It was a pitiful story, and when David heard it told he came to his better self, his sense of justice awoke, and he exclaimed, "As the Lord liveth, the man that hath done this thing shall surely die.

"And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."—II Samuel xii, 5, 6.

The Scriptures tell us of his deed of shame and cruel treachery, of his repentance in sackcloth and ashes, and his great suffering for his grievous sin, and how God forgave him, and yet that the law of retribution might be in some measure vindicated denied to him the promised privilege of building the temple at Jerusalem.

David may be taken as the true type of the sinful man, whose spiritual vision may be so clouded by carnal mind that he can not see in himself the sinner that he condemns in his creed and conscience.

There is an old Saxon story that portrays man as going through life with two sacks slung over his shoulder; the one in front well filled, for in it he carries the faults of his fellow men, while that behind is quite empty, for in it he carries his own faults.

The duty of self-inspection can not be safely neglected, especially by the Christian. If it is, man must soon go out of harmony with God, and his moral nature will be ajar.

Man must judge himself at the bar of his own conscience in the light of Divine law.

Quo vadis?—Where are you going?—is a question to which we must give earnest heed as we trav-

el on through life, or we may wander unawares into evil ways and go too far ever to return.

No man ever intends to be wholly wicked, or is entirely bad all at once.

By the indulgence of his vicious passions, and the habitual harboring of evil thoughts, he gradually becomes the very thing that he first abhorred, for as King Solomon tells us:

"As he thinketh in his heart, so is he."—Proverbs xxiii, 7.

Plato, the greatest of the Greek philosophers, inscribed over the door of his academy at Athens the words, "Know Thyself," and he declared to his pupils that to enable them to do so was the chief object of his teachings.

It is the experience of every man who reflects that there are times when he does not know himself, or to use a common saying, "when he loses his balance," the scales of his judgment, as it were, not being at even beam. Hence, the imperative duty of practicing self search.

We have known more than one person who, professing faith in Christian Science and asserting himself publicly as a Christian Scientist, to be so ignorant of what he really was and of what he was not as to complain that he was suffering with rheumatism, sick headache and several other ailments that the carnal mind had conjured up to please his morbid fancy.

Had that person heard a human sham described as a man who professed to be one thing and was in fact another, a mere imposter, deluding himself and others with false pretenses, he would never recognize his own mental portrait in the description and would be greatly shocked if the critic who portrayed him should say to him, "Thou art the man." A man worthy of being should BE, and when, with divine inspiration breathing in his immortal consciousness, he utters the words "I AM," he should fully comprehend what he IS; and more than that, that he is to BE through the never ending cycles of eternity.

To do that he must realize that he is the image of God, created by the fiat of the Omniscient, for otherwise he will convert himself by his own self-delusion into a mere caricature and counterfeit pretense of his Creator, the Eternal Life, and go about complaining of all manner of diseases and biting poverty as if the All Bountiful God when He

made the world intended it for a hospital and a poorhouse.

At his creation man was given dominion over the earth and commanded to "subdue it," and he has never been deprived of the sovereignty then conferred upon him. If his diadem is laid in the dust it must be by his own hand, for God made him to rule.

Man is a compendium of eternity and brother of all nature. His power consists in the multitude of his affinities, in the fact that his life is intertwined with the whole chain of organic being. In the age of the Cæsars there proceeded out from the Forum in Rome great paved highways to the center of every province in the Empire, and thus many distant lands were bound to the capital and virtually united in one vast municipality. So out of the human heart, if rightly regulated, go, as it were, mighty highways to the heart of every object in nature to reduce it under the benign dominion of man.

A man is a bundle of subtle relations; a knot of vitalizing roots whose flower and fruitage is the world.

All his faculties refer to natures out of him, and prophesy the higher world that he is to inhabit as the fins of the fish foreshow the existence of water and the wings of the eagle in the egg presuppose the upper air that they are fashioned to cleave.

Thus the heaven born principle of love in the human soul teaches us that man was intended to act on man. The mind might brood and ponder on its thoughts for ages and not gain so much as self-knowledge as this principle or divine passion of love shall teach it in a single day. Cain was already guilty of a double murder when he exclaimed, "Am I my brother's keeper?" for he had banished love from his soul, and that is to commit moral suicide. Christian Science demonstrates the healing power of prayer, but it is God-like love that gives to prayer its potent effect, uniting spirit with spirit across continents and seas, drawing all humanity together into one common communion of mind with mind, and exalting it with the realization that "God is love."

Oh, you who search to find a creed

Here end the foolish quest;

This little line is all you need:

"Do what you know is best."

## GREATEST ENEMY OF HUMAN RACE.

Thought's most deadly instrument for marring human lives is fear. It demoralizes character, destroys ambition, induces or causes disease, paralyzes happiness in self and others and prevents achievement. It has not one redeeming quality. It is all evil. Physiologists now well know that it impoverishes the blood by interfering with assimilation and cutting off nutrition. It lowers mental and physical vitality and weakens every element of success. It is fatal to the happiness of youth, and is the most terrible accompaniment of old age. Buoyancy flees before its terrifying glance and cheerfulness cannot dwell in the same house with it.

"The most extensive of all the morbid mental conditions which reflect themselves so disastrously on the human system is the state of fear," says Dr. William H. Holcomb. "It has many degrees or gradations, from the state of extreme alarm, fright or terror, down to the slightest shade of apprehension of impending evil. But all along the line it is the same thing—a paralyzing impression upon the centers of life which can produce, through the agency of the nervous system, a vast variety of morbid symptoms in every tissue of the body."

"Fear is like carbonic acid gas pumped into one's atmosphere," says Horace Fletcher; "it causes mental, moral and spiritual asphyxiation and sometimes death—death to energy, death to tissue and death to all growth."

Yet from our birth we live in the presence and under the domination of this demon. A child is cautioned a thousand times a year to look out for this, and to look out for that; it may get poisoned, it may get bitten, it may get killed; something terrible may happen to it if it does not do so and so. Men and women cannot bear the sight of some harmless animal or insect because, as children, they were told that it would hurt them. One of the cruellest things imaginable is to instill into a child's plastic mind the terrible image of fear, which, like the letters cut on a sapling, grows wider and deeper with age. The baleful shadows of such blasting and blighting pictures will hang over the whole life and shut out the bright joy of sun and happiness.—*J. Lincoln Brooks, in Success.*

## MEDICAL PRACTICE IN CHINA.

Dr. Johnson, a well-known medical missionary, who was in New Orleans just before the attack on Tientsin, told some curious and interesting things about the practices among the Chinese. "They are very trying patients," he said, "and make a strong demand on any doctor's Christian forbearance. To begin with, no Chinaman can be trusted to tell the truth about the history of his case; he simply will not follow directions and, if possible, he will upset the treatment by eating all sorts of outlandish things on the sly—such delicacies as green peanuts, pickled pig's stomach, decayed fish roes, raw turnips and Chinese pears, which are heard as a rock and about as nutritious as sawdust.

"Our mission hospitals made the mistake at the outset of treating everybody gratuitously, and the consequence was that they were overrun with people who were amply able to pay and who had no sympathy whatever with the cause. There was absolutely no sense in giving away our time and medicine to such a class, and at present the mission hospitals have a fixed schedule of charges, ranging from 5 "cash," or about a quarter of a cent, for a quinine powder, to 2,000 "cash" for a minor surgical case. The bona fide paupers, of course, are treated free. One of the large hospitals at Chefoo tried the experiment of posting a notice that patients would be expected to deposit whatever they were able to give in a box fastened to the front gate, and a charitable German visitor started the thing off by putting in £5. During the first month over 900 cases were treated indoors in clinic and the box was then opened. It was as empty as a drum. Even the £5 had disappeared. After that the fee system was introduced. The missionary doctors are occasionally called in by the wealthy classes, and generally charge a good, round fee for such service. I was sent for last spring to prescribe for the mother of a rich magistrate, and was informed that I would have to feel her pulse by means of a silk cord extending out from the bedroom. I went through the solemn farce and charge £20 'for style.' Subsequently I saw my patient face to face.

"A good deal that has been written about the strange methods of the native practitioners is all moonshine," continued Dr. Johnson, "but the truth

is singular enough without any embellishment. The first task of a medical Chinese student upon entering the Imperial College at Shanghai is to learn the 300 'life spots' in the human body. A 'life spot' is supposed to be a place through which a needle may be passed without causing death. The Chinese believe firmly in demonical possession, and their doctors do a great deal of stabbing and prodding to make holes for the purpose of letting out the evil spirits that are causing the sickness. I was called to see one poor fellow who was dying of jaundice, and counted over eighty punctures in his chest and arms. The Chinese practitioners had furnished the demon with plenty of exits, but he declined to depart. When a criminal is executed the native doctors are nearly always on hand to secure sections of the body to use in compounding their medicines. A powder made of the thigh bones is believed to be a specific for the disease known to science as 'miner's anæmia,' which is caused by a parasite and easily controlled by proper remedies. Sore eyes, due to chronic cold, or 'catarrhal ophthalmia,' as it is called technically, is a very common malady in China and is treated with an astonishing prescription composed of powdered sandalwood, the 'skin' of eggs, and an oil made by boiling monkeys' toes.

"I could go on by the hour, recalling other preparations equally fantastic. There is absolutely nothing approaching system in Chinese medicine. It is based wholly on humbug and mystification, and that is the reason why so many strange and outre substances are employed as remedies. The idea is to awe the patient. It is an amusing fact that during my stay in Chefoo I treated every doctor in the city. They wouldn't take their own nostrums. That was carrying the joke too far."

It is a curious thing that I remarked long ago, and have often turned in my head, that the old word for "holy" in the German language,—*heilig*—also means "healthy." And so *Heilbronn* means "holy-well," or "healthy-well." We have in the Scotch "hale;" and I suppose our English word, "whole"—with a "w"—all of one piece, without any hole in it—is the same word. I find that you could not get any better definition of what "holy" really is than "healthy—completely healthy."—*Thomas Carlyle.*

## PRAYER.

When the heart is worn and weary,  
 With the conflict and the strife,  
 And without the world is dreary  
 With the discipline of life;  
 When the soul is sad and lonely,  
 Earthly friends and lovers fled,  
 And there seems left to us only  
 Doubt and fear, and hope seems dead.  
 Thus when earthly blessings leave us,

And the mind's weighted down with care,  
 Then the sympathizing Jesus  
 We may find in earnest prayer;  
 And we all may well remember  
 "He will all our sorrows share,"  
 When within our "*inner chamber*"\*  
 We seek best for *God is there*.

Oh! how rich the priceless treasure,  
 Thus our Father's love to share,  
 We receive it without measure,  
 When we ask in *secret* prayer.  
 Let us then in faith go forward,  
 Joyfully His blessings share:  
 Looking ever onward, upward, ,  
 Praising God, who answers prayer.

S. D. Avery, W. D.

\*Mat. VI, 6, new version.

## A LIE.

Surgeons define a wound "as a solution of continuity;" that is to say, a cut through or break in the skin which destroys the union between the parts. So a lie may be defined as a breaking of the harmony created by truth, for a lie is always discordant, the parts never fitting exactly together. Hence the popular saying, "Liars should have good memories," for they need them so that they may be consistent.

Liars are contrary to natural law, for nature always tells the truth although she is often misinterpreted.

It was hard fate of Cassandra, the Greek priestess, to ever prophesy truly, and yet never to be believed, as such is the penalty imposed upon the known liar.

The story is told of a man who, on being arraigned in court for a grave crime charged against him, pleaded guilty, but the jury nevertheless returned a verdict not guilty, and gave as their reason for so doing that they knew the prisoner to be such a big liar that they would not believe him even when he accused himself.

But lying rarely profits a man, for a lie, like "murder, will out." Nothing so quickly corrodes and destroys one's self-respect as the habit of lying.

The practice is confined to no class or station in life, for even lawyers carried away by their zeal for their clients, and anxious to make the worse appear the better cause have been known to lie. Yet even a liar does not lie continuously, and he will sometimes surprise himself by lapsing into the truth.

We can not begin too early teaching our children that to tell a lie is both "a sin and a shame." Lying is essentially the vice of the slave and ill becomes the free-born.

The Arab teaches his child two principal lessons, which are to 'ride well on horseback, and always speak the truth.'

Alfred, the Great King of the Anglo Saxons, was called the "Truth Teller," and he said that he prized the title more than he did his royal birth and his reputation for feats of prowess in war.

He was certainly the only monarch who ever deserved it.

It is a notable fact that the confirmed liar never blushes, for a blush upon the cheek is the last signal that fading virtue hangs out to tell that she still survives in the human heart.

There is an old saying that the "Liar is worse than the thief," for locks and bolts may guard your treasure from the thief, but nothing can bar out the liar.

Then beware of the first lie, for once uttered it may take a dozen others to prove it true. Lying is the canker of the soul, but the truth is always wholesome, and "never maketh ashamed."

"I don't feel right about going in there," said Chillson Feevor, in front of a physician's house.

"Pshaw! He's one of the best doctors in the city," replied Coffin Coles.

"I know, but look at his sign, '9 to 1.'"

"Well?"

"Well, I don't take any such chances as that."



## WHAT IS TRUTH?

The Roman Judge, Pontius Pilate, awed into earnestness by the Divine presence of the prisoner who stood in silence at the bar of his court, and greatly perplexed between his sense of duty and consideration of policy that led him to yield to the clamor of the people and the demand of the Jewish priesthood, asked Jesus "What is Truth?"

But he did not wait for an answer from Him, who alone could answer the momentous question that had vexed the minds of the sages and philosophers of all the centuries since the grey dawn of human history.

Yet Christ had already fully answered the question when he declared himself "the Way, the Truth and the Life."

From His teaching we can answer, if asked, what is Truth? That it is the principle of harmony in the moral universe derived from God, who is Eternal Harmony.

It is differentiated from error in this, that all error is imbued with discord, and hence the old saying, that "A lie never holds together." There is always somewhere in it a jarring note.

The common application of the term Truth, and its derivatives support this view.

Thus men speak of a true circle, meaning a curved figure so harmonious in all its parts that every point in its circumference is equally distant from its centre.

We speak of a true aim, meaning that the lines of vision are so perfectly harmonious that they focus the sight directly upon the object aimed at.

So the geometrician speaks of a true perpendicular, meaning a line that is upright or harmonious throughout, and forming with the line at its base a right angle; that is, an angle of ninety degrees, or one-fourth of a circle.

We speak of a true man, meaning one who is upright and in harmony with sound principle, and never false to his duty.

It is as the eternal embodiment of all harmony that the Psalmist terms the Almighty, the "Lord God of Truth."—Psalm xxxi, 5.

This divine harmony comes from within. It is not a voice flung upon a sounding board that returns in a wave of melody to the listening ear. It is heard and felt by the soul alone. It is the eternal

pulse of truth set to music, which ever beats in unison with the heart of humanity.

Love for God and Love for man is the supreme law of its being.

The soul of man is most deeply conscious of being pervaded by this heaven-born harmony, which brings to it "the peace of God which passeth all understanding" (Phillippians iv, 7) when it feels most sensibly that one blood rolls in ceaseless circulation through the hearts of all men, like many mighty seas that have but a single tide.

## THE FIRST STEP.

The man who makes a venture immediately opens out new conditions which have a bearing in the direction of success. An initial step discloses a wide field of action—as though by planting one's foot forward, a door was opened automatically.

It is all right to sit down and think and plan; all right to dwell in silent ecstasy on the ideal; but surely it is better to *express*—to objectify the ideal in glorious reality. And this we may do. The world of matter is here for that purpose. Man is himself creature and creator. A genius only typifies the potencies of every individual. The secret of genius is self-reliance. But just think how much self-reliance implies. It is no mere vain-glorious egotism or bombastic assurance. It is all that is meant by faith. Faith in self, because of one's recognition of an infinite parentage and faith in all; because of the recognition of an eternal, underlying unity! Does this seem too metaphysical and abstruse? However, just look into it a little more, and you will see there is "something in it."

It is faith that gives all the charm to life. Faith and love are one. All creations of worth are born of faith and love. It is faith that makes one take the *step forward*—thus leading to success. This is not to say that one should be foolhardy and reckless; at all times should reason have dominion. In fact, the idea is the opportunity, which only needs to be grasped and trusted and acted out to produce mighty results—in due time.

All men have hosts of ideas of some sort or other, from day to day; and with our eyes wide open, our minds receptive, we shall have greater mental conceptions. These thoughts all have their value. Let us use them for what they are worth.

In the first place, a thought seeks expression. It yearns to be born. And for a perfect manifestation, there must be prompt, concentrated, faithful recognition. You see then that faithfulness is required. It takes courage to venture. But surely it is worth while. Those fears! They seem insurmountable. Face them boldly; or rather ignore your fears, and face your problems. You will find their solution not so difficult, after all; your courageous attitude will strengthen you, and thus your troubles will become relatively smaller and smaller, until they fade entirely away, all in proportion to your courage, which will grow—as long as you are in earnest.—*Frederic W. Burry.*

### QUIT WHINING.

#### A Plea for the Cheerful Soul Who Lives to be Happy.

There isn't anything in the world more disagreeable than a whining person.

He whines if it is hot. He whines if it is cold. He whines at this, he whines at that, he whines at everything. Whine, whine, whine.

It is just a habit he has fallen into. There is nothing the matter with him. It is just a bad habit.

The whiner is generally an idle person or a lazy one. What he needs is to be set to work—at real hard work, mental or physical. Some work that will interest him and engage his whole attention, and he will not have time to whine.

We know two women. One of them does her own housework and takes care of her horse besides. She is happy and singing all the day long. The keyboard of her life sounds no whining note. It is a pleasure to be with her, a good, wholesome tonic to watch her.

The other woman is so situated that she does not have to work. Nothing to do but to amuse herself. She has no zest in life, no interest in anything. She is a bunch of selfishness and whines at everything. Whining has become such a habit with her that her most casual remark is tinged with a whine. She is miserable herself and makes everybody else in her presence miserable. She is a weakling, a parasite, a drag, a heavy weight on somebody all the time.

Get the whine out of your voice, or it will stop

the development and growth of your body. It will narrow and shrink your mind. It will drive away your friends; it will make you unpopular.

Quit your whining; brace up; go to work; be something; stand for something; fill your place in the universe. Instead of whining around, exciting only pity and contempt, face about and make something of yourself. Reach up to the stature of a strong, ennobling manhood, to the beauty and strength of a superb womanhood.

There is nothing the matter with you. Just quit your whining and go to work.—*Medical Talk.*

### CARLYLE'S GOSPEL OF WORK.

By working earnestly at anything, you will by degrees learn to work at almost all things.

All work is noble; work is alone noble. For the son of man there is no noble crown, well worn, or even ill worn, but is a crown of thorns! These things in spoken words, or still better in felt instincts alive in every heart, were once well known.

The spoken Word, the written Poem, is said to be an epitome of man! How much more the done Work! Whatsoever of morality and intelligence, what of patience, perseverance, faithfulness, of method, insight, integrity, energy; in a word, whatsoever of Strength the man had in him will lie written in the Work he does.

Is there a man who pretends to live luxuriously housed up; screened from all work, from want, danger, hardships, the victory over which is what we make work—he himself to sit serene, amid down bolsters and appliances, and have all his work and battling done by other men? And such a man to call himself a noble man?

In modern, as in ancient and in all societies, the Aristocracy, they that assume the functions of an Aristocracy, doing them or not, have taken the post of honor; which is the post of danger, of death, if the difficulty be not overcome. Why was life given us, if not that we should manfully give it?

There is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life

purpose; he has found it, and will follow it.

Labor is Life; from the inmost heart of the Worker rises his God-given force, the surest celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness—to all knowledge, "self-knowledge" and much else, so soon as work fitly begins.

Work is of a religious nature—work is of a brave nature, which it is the aim of all religion to be. All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along.

Older than all preached gospels was this unpreached, inarticulate but ineradicable, forever enduring gospel: Work, and therein have well-being.—From "Past and Present."

### SOME "SACRED" CURIOSITIES.

A writer in a religious weekly calls attention to the fact that there were two printed editions of the bible which were errors of the printer and he says it is remarkable that no other important errors have occurred in printing the book. Doubtless great care has been taken in the past as is taken to-day in printing the scriptures, for reasons which are obvious, but the mistakes have not by any means been so few as the writer referred to supposes. To give only a few instances:

In 1551 was printed the "Bug Bible," so-called from the rendering of Psalm 94:5, "Afraid of Bugs by Night." Our present version reads, "Terror by Night."

The "Breeches Bible," was so called from the rendering of Genesis, 3:7, "They sewed fig leaves together and made themselves breeches." This translation of the Bible which was the result of the labor of English exiles at Geneva, was the English family bible during the reign of Queen Elizabeth, until supplanted by the authorized version of King James the First.

The He Bible took its name from a blunder in the translation of Ruth 3:15. "He measured five measures of barley and laid it on her and he went

into the city." This should have read, "She, Ruth, went into the city."

The Wooden Leg Bible is a name which originated in a biblical illustration of the parable of the sower in which a wooden-legged Satan was pictured in the very face of Jesus, sowing tares.

The Place-Maker's Bible was so named from a printed error in Matthew, 5:9, "Blessed are the place-makers, (peace-makers,) for they shall be called the children of God.

The Treacle Bible took its name from a rendering of Jeremiah, 8:22, Is there no treacle, (instead of balm,) in Gilead?

The Rosin Bible was named from the same text, but translated rosin in the Douay version.

The Wicked Bible derived the name from the fact that the negative was left out of the seventh commandment, making it read, They shalt commit adultery. This was in 1632 and the printer was fined three hundred pounds.

The Unrighteous Bible took its name from a printer's error, Know ye not that the unrighteous shall enter the kingdom of God. I. Cor. 6:9.

The Vinegar Bible was so-called because the heading of Luke 20, was given as The parable of the Vinegar, (instead of the vineyard.)

In the Printer's Bible David is made to complain pathetically that the printers (princes) have persecuted him without cause.

The Murderers' Bible was so-called from an error in the 16th verse of the epistle of Jude, murderers being used instead of murmurers.

The Ear to Ear Bible was so-called from the misprint, Who has ears to ear let him ear. Matthew. 13:43.

The Standing Fishes Bible derived the name from the error, And it shall come to pass that the fishes will stand upon it, instead of fishers. Ezekiel 47:10.

A number of other printed bibles were named from the errors which they contained and some of them were suppressed, and for issuing one of which, (the sixth edition of the Dutch Bible, in 1542,) the printer was beheaded.

A printed bible in Paris in 1566, a Swedish bible in 1622, a German bible in 1666, and a French bible in 1617, are among the suppressed bibles.

## HOW?

"I had a case of typhoid fever in a Western town," said one of the doctors, of whom two were present at the house where I happened to be a guest not very long ago.

We were discussing the theories of the different medical schools and of the newer ideas and practices of the metaphysicians, christian scientists, faith healers, and in fact the whole range of theories and ideas relating to the healing art; for the doctors, though naturally leaning heavily toward their own school of medicine, were and are nevertheless broad-minded, and as little averse to the innovation of new ideas and practices as men whose incomes are from their profession, can reasonably be expected to be; are, in a word, gentlemen in the broadest and best sense of the term; but, of course, as gentlemen, may be ready to maintain that their own school, both in theory and practice, is more nearly correct, and hence more certain of effecting a cure of bodies diseased than any of the other schools.

"I told the man he was going to have the fever," said the doctor, continuing, "told him so days before he came down with it. Could see it in him; but he thought he would be all right in a day or two and wouldn't take any medicine; but, when he came down, I was called in.

"The man was very sick, but not necessarily fatally so. He had the fever and had it bad, but there was no especial reason why he should not pull through, though it was in the hottest of the season and conditions generally not of the best. At the end of a week his friends thought he was going to die and wanted a consulting physician called in. I knew, of course, that he was not in any immediate danger of death at least, as the fever had not yet run its course, and death, if it came, was not yet; but I conceded to their wishes for a consultation, and as there was no other physician of my school at the place, suggested an Eclectic as nearer me than an Allopath, and he was called in. He examined the patient and took his temperature, or supposed he did, and said, 'The man has not typhoid fever at all, he has brain trouble.'

"Of course if he had brain trouble instead of typhoid, the medicines I had been giving were not those suited to his case; and though I felt certain I

was right and the other doctor wrong I consented to his giving him remedies for what he considered to be his disease, though without discontinuing my own treatment. Of course, the fever continued to run. It had not yet run its course; and the friends became still more alarmed and called in an Allopathic doctor, though without discharging me. The Allopath agreed with the Eclectic and said the man had brain trouble, but disagreed with both of us as to the remedy required except as to one drug which he agreed with me should make up a part of the prescription, but as he insisted upon combining it with others which I knew could but be positively harmful to a patient with fever I continued my own prescription while each of the others gave their separate ones. And so the case was continued until the last and final symptoms of typhoid made their appearance. When I pointed this out to the Eclectic, the other doctor not being present at the time, he gave it up, and acknowledged that I had been right all the time.

"It must have been," he said, "when I took the patient's temperature that first day, that I put the thermometer beyond instead of under the axis of his arm, and that was the reason it did not show the presence of the fever." "That was undoubtedly it," said I.

"Yes," said he, "that must have been it, for the man has typhoid without a doubt. Well, he is your patient, and if you cure him you shall have all the credit."

"Cure him," said I, "why he is struck with death now. It is impossible for him to live with all the different remedies he has been taking."

"But I did keep him alive several hours longer than he would have lived if I had not stopped giving him the other prescriptions and allowed him only to be given such as were suited to his case; and his friends recognized it and acknowledged to me that while they had not heretofore had much confidence in our school of practice that they were convinced now that my treatment was the proper one."

The above is an accurate report of the doctor's story, not in exact words, of course, but essentially correct in all particulars, as is the following from the other physician, whose guest I was. I violate no rule of hospitality in telling it; as, though a practicing physician for years, he is himself aware

of and disgusted with the ignorance of the average practitioner and would welcome any exposure of their ignorance that would effect the needed remedy. The conversation had turned to surgery, and this is the story of Doctor No. 2:

"I was called in in company with another physician to assist a third who was engaged as practical operator in a case of hernia requiring the use of the knife. I was holding the limbs of the patient being operated upon, the other assistant administering the ether while the principal performed the operation, when suddenly he became deathly pale, staggered back and then turned and walked away a few steps. Recovering himself, he came back and without a word to us hastily sewed up the outer integuments through which he had cut and applied a bandage. Then he called the wife and family of the patient in from an adjoining room and proposed prayer; after leading in which and commending the patient to the care of the Heavenly Father, he left. As he was noted for his professions of piety the praying did not create any suspicion in the minds of the family, and of course we doctors did not need any pointers. If nothing else had told us what had occurred the odor pervading the room would have done it. The bungler had severed one of the patient's intestines, and death was, of course, inevitable."

"And what did you two doctors do?" I asked.

"In order to clear our own skirts we sent out at once for two other physicians and asked them to cut the stitches and examine the work of the operator in the case," he replied.

"And the widow paid the fees of the whole five I suppose?"

The doctor smiled lugubriously but said nothing.

"The people have got to be protected," I commented, in a reflective tone of voice.

"And how can they be protected if the doctors are not paid sufficiently to enable them to continue practicing?" added my host.

"Exactly," was my reply. "How?"—*C. C. Post, in Freedom.*

#### RULES FOR HOME LIFE.

Years ago I pasted in the back of my writing desk a newspaper clipping which read as follows:

How can I help to make home happy? With God's blessing I will try.

1. To make home duties of the first importance; not to despise the very smallest, but to perform it even unto God.

2. To undertake no work outside which may cause the neglect of any duties at home.

3. To think of the happiness of others before my own, for even Christ pleased not himself, and went away leaving us an example, that we should follow his steps.

4. To try to add to the happiness of every member of my family, sympathizing in both what gives them pain and pleasure.

5. To find out my besetting sin, and fight hard to overcome it, for I can do all things through Christ, which strengthened me.

6. To remember God has formed my home, and as long as he leaves me in it, no one but myself can fill the niche in which he has placed me.

"Content to fill a little space,  
If Thou be glorified."

7. To improve the talents God has given me, especially those that will give pleasure or be of use to others, remembering the command, "Whatsoever ye do, do all to the glory of God."—*IV.*

Wherever Truth is there is persecution. Yet the various forms of persecution that error invents and hurls at every spiritual child of God, who is earnestly endeavoring to unfold his Christ-like nature always serves some good purpose. It not only increases the power and influence of the persecuted, but it draws together and unifies all those who are striving to realize the Divine Ideal. The great souls working in the various schools of this tremendous "New Thought" movement have learned through trials and persecutions that their objects, and purposes are one, differing only in method and form of attainment. Persecution has accomplished a great work. It has shown all those who work for spiritual things that they must set the example of practical brotherhood before they can lead themselves or others into the domain of right thinking and doing.—*A. S. Dulin.*



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# LEAFLET OF THE Washington News Letter

[By OLIVER C. SABIN, Editor "Washington News Letter."]

VOL. 1.

WASHINGTON, D. C.

NO. 7.

## Explanatory.

The object and aim of this leaflet is to present to the world at large, as well as to the citizens of Washington, something of the aims and objects of the Evangelical Christian Science Church and also to give a few instances of the work which is being done. In the language of our Saviour, "The harvest is truly great, but the laborers are few." We look around on every hand and we see a world dying, literally dying, because of their lack of the knowledge of the Truth. We are told that we shall know the Truth, and the Truth shall make us free; and it is because of the lack of the knowledge of this Truth that sin, sickness and death are, so to speak, eating up the land. We desire to broadcast this Truth and teach these lessons of Love—LOVE GOD AND LOVE YOUR FELLOW, and help to emancipate and liberate our brothers and sisters, wherever they may live, with the knowledge of this loving, liberty-giving Truth.

*We believe in the religion which not only heals the soul and destroys sins, BUT HEALS THE BODY AS WELL—A FULL AND PERFECT SALVATION; the salvation which our Saviour taught; the salvation which the apostle told the poor cripple when he said: "Silver and gold have I none, but such as I have I give thee; in the name of Jesus Christ of Nazareth, rise up and walk."*

ANY RELIGION OR SYSTEM OF THEOLOGY WHICH DOES NOT COMPREHEND AND EMBRACE THIS FULL SALVATION OF SOUL AND BODY IS DEFECTIVE.



## Healing the Sick.

In order to prove that this Science does heal the sick we give brief extracts from letters of people who have written to us regarding their condition. It will be noticed that almost every department of human endeavor is covered by these letters.

A lady writing from Arkansas, who was envired with trouble—a divided family—together with a diseased body, writes as follows: "When I first wrote you three years ago I was one of the most miserable of beings, sick, so unhappy and all inharmony; now I am happy, all peace, love and harmony, and my surroundings are perfect. How can I thank you for the help? My heart is full of gratitude to God."

A gentleman from Indiana, who gave us to understand that his wife was troubled with what is termed quick consumption, writes as follows after one week's treatment: "Please find enclosed pay for one week's heroic treatment. My wife is well. Accept my most hearty thanks."

A lady writing from Texas, who had been for years a physical wreck, her mind bordering on insanity, thoroughly miserable, writes: "As I meet my friends they seem astonished at my being able to go anywhere. I tell them that I never felt better nor looked better in my life. Before you began treating me, and before I began reading the News Letter, I was a total wreck. My condition was horrible. That was three years ago. I now neither look nor feel like the same person. I look twenty-five years younger and weigh forty pounds more, and am a thousand times happier. I praise God for Evangelical Christian Science."

A lady wrote us from Maine stating she had what is termed chronic appendicitis. After one week's treatment she writes: "I am much better; in fact, nearly well. I have had but little pain since you began treatment. When you receive this you may stop treatment. That will be one week. Thanking you for your prompt attention, I remain," etc., etc.

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A man writing from England says: "Words fail to express my gratitude to you for your kindness and good works. I send you two dollars for the lesson course. I can say with rejoicing that the day after you commenced treatment I received word to meet a gentleman the same day and secured from him a good position, for which I am extremely thankful to God. Thanking you again for your kindness," etc.

This gentleman wrote for us to pray to God to give him business whereby he could support his family. God heard our prayers and gave him work.

A gentleman from Illinois, who was suffering from nervous prostration, as he believed, writes, after treatment, as follows: "I am getting along nicely and think it will be all the treatment I will need. Thanking you for your kindness and your treatment, I remain."

A lady writing from Illinois regarding treatment for her sister, who had a swelling in the right breast with fears that it was malignant in its tendencies, severe cough, difficulty in breathing, etc., after one week writes: "Thank God, sister is much better. The swelling is gone and she is better in every way. I think you can stop the treatment. I thank you and the other healers for treating her. Yours truly."

I gave out word that any person who wished their handkerchief blest and would pay the postage and send me a handkerchief that the blessing should be free.

A letter received from Indiana says: "Your letter received containing handkerchief. By putting the handkerchief over my lungs and saying the prayer which you directed I can lie down at night, and before I sat up some nights all the time; maybe there would be a few minutes when I slept. While it didn't heal me of everything, it has helped me wonderfully."

I received a request to treat an ex-minister of California against smoking. We treated him one month, and at the end of the month we received the following letter from his sister-in-law. She says:

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"It has been three weeks since our friend has smoked, and he is certain that he will never again return to the habit. The first day he felt considerable depression of nerves, but gradually this unpleasant state has passed, and I think we are safe in pronouncing him cured."

We received a letter from a gentleman in Washington asking for treatment for his little girl, who was apparently suffering from the belief of impaired mind. The father writes: "I send you a few lines to let you know how our girl is coming on. She is doing fine. She is coming to reason and good, natural sense, sleeping fine, sleeps well and seems greatly improved all around."

A lady in the Indian Territory wrote regarding her little boy who was suffering from some disease of the thigh, as she believed, after about two months' treatment, as follows: "The manifestation in his thigh seemed to start on the bone and was very painful. He wasn't quiet day nor night. Treatment destroyed the restlessness at night and finally at day. There was no visible appearance at first, but it did come to the outside—a red streak, about two inches long—and when it came out it was done. He is all right now. He was such a large, plump baby that everyone who saw him admired him very much, and there was quite a lot of material thought against him. Lovingly yours."

A young man writing from Buffalo, who had the belief of deafness, wrote, after two months' treatment, as follows: "My report is very encouraging when I say that I can hear splendidly and that the cold weather has no more affect on my ears than a stake deep in the ground, and my catarrh is gradually leaving me. I thank God for the great help He has been through you, and will so continue to bless me, and I trust that I may deserve what I receive. Thanking you again, dear brother, I am," etc.

A lady writing from South Dakota regarding her mother, who was suffering from a severe case of tonsillitis, wrote as follows after treatment: "My mother was taken last Friday night with a very severe case of tonsillitis. She gradually grew worse, until

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Monday about 3 o'clock P. M., when I sent you a telegram to treat her, but we thought Monday night that she couldn't live, and early Tuesday morning I sent you a second telegram that we must have help, for I realized if we didn't get help she would certainly pass on. But, thank God, your prayers were answered and I sent you a telegram yesterday to stop treatment, that she was out of danger, and today we have so much to be thankful for, for my mother is up and dressed and is getting well as fast as possible. God bless you and the good work."

A lady wrote from New Hampshire that her husband was suffering from typhoid fever; he was very low and there was fear of immediate death. After his recovery he writes as follows: "I wish to thank you for your work in my behalf at the time of my sickness, as it was certainly a wonderful demonstration, and I know if it hadn't been for your assistance at the time I wouldn't have recovered as quickly or as well as I did. At the present time other than being a little weak I am able to attend to my business four days in the week, and feel that in another week will be perfectly well."

A lady from Ohio wrote asking for treatment for her mother, who was suffering from abscess in her kidneys. Her last letter was as follows: "Mother is so much improved that you may discontinue the treatment. I thoroughly believe in the God cure, and if any symptoms should arise not favorable I shall write to you. With most sincere gratitude for your assistance, yours most truly."

A lady writes from Massachusetts regarding her husband, who had been treated for typhoid fever, as follows: "I do not know how to express myself over the case of my husband. I am full of appreciation and gratitude, as well as each and every one in our family. When I telegraphed you last Thursday my husband was surely starting on the run of fever—temperature 104; pulse over 100. After the telegram for strong treatment I saw marked improvement and from then continued.. Yesterday he sat up an hour and today is up and dressed; fever or temperature and pulse all

normal, and, while a little weak, feels like himself again. To think in less than a week what has been done for us! It has certainly been a most wonderful demonstration. Most sincerely and gratefully."

Treatment was asked for a lady in Wisconsin troubled with sore throat, night sweats, pains through shoulder blades, kidney and stomach troubles, etc. After about two weeks' treatment she writes as follows: "I wish to inform you that the false claim, with all its symptoms, has left me and am well and rejoice. I am very thankful to you and also those that helped to treat me. I am thanking God for His mercy and goodness towards me. I had been so overtaken with fear that I imagined I had everything under the sun to material sense. I have been realizing the Truth for myself and fought against the lie, error, most all the time I have had. Oh, I am so happy and grateful and thankful to God and for the help of my brothers and sisters that I can't find words to express my feelings to all! You can stop treating me. Yours in Truth."

A lady in Washington suffering with sore eyes writes as follows: "After suffering for several months with almost total blindness I called for treatment last August. The first treatment I received from Colonel Sabin proved beneficial, and, after a few months, I was able to read without trouble. My sight has been fully restored now; I feel entirely cured. Very sincerely."

The husband of a lady wrote from Chicago that his wife was suffering from hay fever, lung and throat troubles. After two weeks' heroic treatment he writes: "My wife has so far recovered that she thinks by the time you receive this letter you can discontinue her treatment."

God's power enables us to destroy all sorrow, all mental troubles, all heartaches, all inharmonious surroundings and environments and to be the master of them all.

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## Heroic Treatment.

I think it well to give a plain statement regarding what we term heroic treatment.

Where we put from two to eighteen workers on a case at the same time is what we term heroic treatment. According to all Scientists that I had ever heard of, this system of treatment was condemned as error, because they said it had a tendency to mix the thought, and I was led out of this error in the following way: A gentleman from Pennsylvania, a leading editor in that State, had a brother who was sick nigh unto death. The physicians had exhausted all their power and could give no hope, but, on the contrary, the sick man was so seriously ill that this brother, who came to see me, believed he might die before he reached Washington. He had arrangements made that when he came to Washington they were to telegraph him if his brother was dead, so that he would not have to come to my house to see me. He arrived at Washington and no telegram telling him of the death of the brother was awaiting him to arrest his visit, so he came to my house. He told me in a minute or two what was the trouble, and I told him that he must talk with my wife and allow me to go and treat, or pray to God for the sick man. This I did for thirty minutes. Then I came back to the room and asked Mrs. Sabin to take up the case and treat for thirty minutes, and we alternated that treatment backwards and forth for three hours. This was our first case of heroic treatment. The result of the treatment was that God heard our prayers and the man was restored to health. His trouble was what was termed *locomotor ataxia* in the last stages.

Another instance was that of a lady in Indiana who had consumption. They wrote me to treat her. She was in the last stages, could not raise her head from the pillow and very nigh unto death, according to material thought. I took the case and treated the lady personally. She gradually grew stronger, but very slowly. She was barely able at the end of five months' treatment to walk

across the room, sit at the table and eat, very poor and very weak. By this time I had adopted this heroic-treatment system. At the end of this five months I put ten healers upon her case, and in five weeks she was strong, vigorous and healthy, and has been so ever since, so far as I have been advised. I have heard from her a number of times.

The commencement was two of us; then I employed a Scientist of experience, who has been with us ever since; then we had three; then we got another, and another, and another. In extreme cases, where the people are able to pay for it, we put the patient under treatment constantly—that is, somebody is praying for them all the time from 6 in the morning until 10 at night, with intervals during the night. I have found this class of treatment almost invincible. I do not remember that we ever failed to heal when we had a fair show. I have found the treatment called heroic much more effective than the single-treatment system—very much more. In charging for this work we do not charge for the healing; the healers simply charge for the time that is used on the case, and, of course, it varies in accordance with the number of workers and the amount of time given on a case. If each person gives three, or four treatments a day, it is more expensive than if they give only one a day. It is owing to the time that is used that the charges are made. That is all. We sell nothing but the time. The healing is free; it comes from God Almighty, and if we should attempt to charge for God's healing our power would leave us. We cannot sell God's Truth. The laborer is entitled to his hire, and we are entitled to nothing more than reasonable compensation.

We have found this heroic system of treating diseases so much more effectual than the old single-worker plan that hundreds of cases which have been treated by the other systems of healers and failed have been healed by this plan. The plan adopted by the students of Mary Baker Eddy have failed to heal in many cases where this system has healed. I am led to the conclusion that this is the system where we can expect almost perfect results.

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God never makes a change; everything is the one way forever and forever. If at any time during all the cycles of eternity God ever healed the sick, that power is here today, a living power, and is to be used in the very identical way that it was in the first instance. There is no change, and there can be none, and we are not in position to doubt these facts, because the evidence comes to us daily from all over the world of these wondrous healings.

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This power of love is something most wonderful. It is the greatest power; it is the only power, in fact. God never did anything except through love. All of His force, the engine force of creative power, is love. The power that we have here, if we have any power, is through love. If you want to heal the sick, you have to heal the sick through love. If you want God's power to rain down upon you and supply you, your heart must be filled with love; you must love the Father with all your mind, might, soul and body, and you must extend that love throughout the world and take in your neighbor; and your neighbors are the children of men; all of God's children are your neighbors, and you are not permitted to say this man is my neighbor and that man is my neighbor, and I will love only him. Didn't Jesus Christ denounce that kind of doctrine? If you love only those that love you, what credit are you entitled to? was the substance of what He said. Everybody does that. But you must love those who spitefully use you; love your enemies; love those who would injure you; love them; and then, when you come to do it, they can't harm you. See how perfectly scientific His commands are; because when you love that man who is your enemy you conquer him; you bring him to your feet and make him your best friend.

Nobody on earth can injure you if you throw out the vibrations of love; nobody can fail to be your friend if you throw the vibrations of love at him, because love is the mighty force that conquers all.

**Incomprehensible.**

The cases of miraculous and wonderful healing that has been performed and is being performed all through the United States are almost innumerable, and yet our friends will die around us, immersed in their belief of materia medica, and let their fears and their prejudices drag them to death.

We cannot blame people for being thus blindly ignorant, blindly prejudiced; but to us who do see the light such conduct in our case would be incomprehensible.

This beautiful religion, in short, is one of perfect love, of perfect kindness, and it teaches us to take our brother into our hearts as we do ourselves. We are led to the thought that we must not do wrong to him. If we do we are not practicing what our Saviour taught us. We take the doctrine as taught by our Saviour and base our theology upon this LOVE, and God blesses us and gives us all the comforts and happiness of life. Instead of going through the world fearing that you are going to get into hell, you go through the world loving God and knowing that God loves you, and that God blesses your every step, and He gives you all. You do not have to worry, because you trust God for all, and you trust implicitly.

I know a lawyer who lost his voice, and physicians—specialists in New York, Boston, Paris, London and Dresden—failed to give him any relief. He was finally advised to try the warm temperature and dry climate of Arizona for a year, which he did. He came back no better. Through a fortunate circumstance he was thrown in contact with some one who had heard of this God-healing. He was healed, and today his voice is perfectly well. This gentleman is a man of national reputation and today one of the leading men in Chicago.

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## Science and the Churches.

The Evangelical Christian Science Church is not like the so-called Eddy Christian Scientists in their relation to the churches. We believe in the Christian churches, in Christian people and in Christian ministers. We believe that they are the salt of the earth and are doing so much good that it can't be measured even by human estimation. The so-called Eddy Church believes that there is nothing but error taught in these churches. The Evangelical Church believes that Jesus will come again in like manner as He went away. The Eddy Church believes that He has already come, and that He is represented in a book which has been written by Mrs. Eddy; in other words, that the second coming has been impersonal. We do not want our friends to connect us with that kind of thought. We teach the doctrines which Jesus Christ taught; we follow in the footsteps He has trod; we are His disciples and learn of Him. We teach the Truth as dictated by Him. He is the WAY, the TRUTH and the LIFE, and we are His followers. We believe that the healing of the sick is as important as the healing of the soul. We believe that the command was ever to preach the gospel and heal the sick. We hold that all believers can heal the sick, as was promised by our Saviour just before His ascension. We believe this, because we are healing the sick on the right hand and on the left. God is working with us and through us by the "signs" following.

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It is not for you to say you do not believe, because you are not in position to say you do not believe. The one who says I do not believe is simply building up a stone wall in front of himself and shutting himself or herself out of the kingdom of knowledge. But it is for the one who, if he does not understand, to say that I will study and I will investigate. And I say to you here today that there never was a person who investigated honestly, sincerely and assiduously who ever failed to reach a perfect understanding.



## Does God, Through Man, Heal the Sick?

LECTURE IN REPLY TO REV. J. S. WASHBURN.

By BISHOP OLIVER C. SABIN Before the Evangelical Christian Science Church, Sunday Afternoon, April 26, 1903.

In discussing this question it is of but little interest to anyone what my individual belief may be, or what the individual belief of the Rev. Mr. Washburn may be. What interests this people is the great question: DOES GOD, THROUGH MAN, IN THE NAME OF JESUS CHRIST, HEAL THE SICK? It matters not to what church a person belongs, or whether he belongs to any church; if he is imbued with the gift of the Holy Spirit he can do this work.

I am not here as the advocate, or the apologist, of any church. The church whom the gentleman so strongly criticized, known as the followers of Mrs. Eddy in Christian Science, are doing their work in their own way. That they have healed the sick by thousands and tens of thousands and hundreds of thousands is a statement that no person who is at all conversant with the history of his country will doubt or question. They have their own system of church methods, and I am not here as their apologist or as their defender.

Another church which the gentleman seemed to particularly criticise was the great Roman Catholic Church. I am not here to apologize for the Roman Catholic Church, but a tree is known by its fruits, and you may go all over this broad land and you will find that the Roman Catholic Church is the church that lifts up the little waifs, brings them from the gutter, covers them with comfort and feeds them when hungry, and no church or institution on the face of the earth today excels the Roman Catholic Church in its work of practical charity.

I say let each church, each people, each system of philosophy,

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stand upon its own merits, and let us follow the light as God gives us to see the light.

It strengthens no man's case to fill his speech with vituperation and malice; but, on the contrary, it at once stamps him as a man who either does not understand his subject or else as one who has a case that will not bear the sunlight of Truth.

It is for me today to present to you the TRUTH, and whether that truth builds up the Roman Catholic Church, the Church of Christ Scientist or the Evangelical Christian Science Church or no church, but builds up God Almighty's work in the presentation of the Truth my object has been accomplished.

My argument being in the nature of a reply will be disjointed to a certain degree, but I will ask you to follow me. I treat the gentleman to whose words I shall reply with courtesy, with kindness and with love. I have nothing but the kindest of feelings for him, but for the heresies that he voices I have nothing but horror and the most unrelenting opposition, because I know that he is leading the world, as far as he is able to lead them, down the dark path over the abyss called Death.

His first assertion is that this Science is neither Christian nor scientific. I will read to you the notice which he published in the Star of last evening, in which he says:

Christian Science, supremely egotistical and selfish, irreverent, blasphemous, senseless, unscientific and anti-Christian, the crowning delusion of the ages, will be shown from the word of God, compared with standard Christian Science works, to be a dangerous revival of ancient heathen witchcraft, with its mysteries and incantations.

That is the bill of fare he gives out to the world to induce them to go and hear him lecture tonight in reply to me at his church. That is in harmony, to a great degree, with his discourse of last Sunday evening, to which I propose to reply right now.

In the first place, he does not know what science is; he has not the first idea of what science is. I will read to you a few definitions which I casually picked up from my encyclopaedia upon the

subject of science, but the range of thought covered by that one word—science—is enough to fill this room with books, and then you have only commenced. I read as follows:

"Knowledge regarding any one department of mind or matter, co-ordinated, arranged and systematized," is one definition.

Another, "Art or skill derived or resulting from precepts, principles or training."

Another, "An object of study; a branch of knowledge."

That pretty nearly covers everything that you can think of, does it not? Is it not probable that these people who compiled the encyclopaedia dictionary knew as much about the English language and what the definition of science is as our friend?

Science is the result of general laws and is sometimes called theory as correlative with art. Art is the application of knowledge to practice. A principle of science is a rule in art. Science is knowledge; art is skill in using it.

The science of mathematics is supposed to be the only exact science. We have many departments of science, but mathematics is susceptible of absolute demonstration.

The science of which I speak today is the Science of Metaphysics. That means the Science of Mind. Mind is God, and God is all.

Now, when we come to heal a patient or pray to God for a healing we pray scientifically, with a realization of the perfectness of the child that God made, as well as of the perfectness of God; but if I should attempt to discuss this matter here this afternoon I would go beyond and over the heads of the most of my audience. If our friend here understood and had the baptism of the Holy Ghost—the new birth, the realization of the perfect Truth—he would not make such statements as he has made; it would be impossible for him to do so.

What does the Bible say?

The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.—Romans 8: 7.

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The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.—1 Cor. 3: 19.

But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Cor. 2: 14.

Truth has ever been assailed by ignorance. There never, since the beginning of the world, has been an attempt by any person to propagate a new truth but that the one introducing it has met, almost universally from the ecclesiastical part of the community, an opposition unto death, if that extreme were permitted by the law.

Harvey discovered the circulation of the blood and disclosed it to the world. He was opposed and derided, and much talent, learning and cunning were enlisted against him. They sought to paralyze the wing of his towering genius, to blast his reputation, to wither the fairest flower of his domestic love, hope and joy, and to hurl his brilliant discovery from the light of day to the darkness of night. But he stands today immortal on the records of true fame and the blood still continues to frolic in crimson streams through its living channels, while his learned opposers are forgotten.

Galileo discovered the rotation of this globe on its axis. So great was the opposition of the learned powers, combined, that they arraigned him and his theory at the august and awful bar of humbug, better known as ecclesiastical ignorance. They tried him and his discovery under the splendid, majestic witnesses of derision, sneer and scorn, and the court very gravely decided that his discovery was a heresy and that he must openly acknowledge that heresy to the world. To this sentence, to save his life, he submitted. He acknowledged his theory to be a heresy, but remarked, *sub rosa*, that nevertheless it was true. Galileo lives on the bright pages of history. His sentence did not arrest the globe in its mighty course. It still continues to turn on its axis, as he discovered and proclaimed, while the learned opposers of his theory, who

courted popular favor at the expense of honor, are sunk into merited oblivion.

Newton's precious genius impelled him in his boyhood to study gravitation by piling up small heaps of sand and to notice more strictly this power in the falling apple. It drove him to study adhesion by watching the union of the parted water at the side of some favorite stream, and to perfect this science he is next at the center of the globe. From gathering pebbles in boyish sport on the ocean's shore, he is next among the stars, and at length proclaims to the world his system of philosophy and astronomy. He was derided and mocked as a fool and his whole magnificent system was spurned with sneers and contempt and pronounced a humbug by the school of philosophers and astronomers. But substances continue to respect the law of gravitation and rolling worlds to obey the law of attraction and repulsion. Newton lives in the brightest blaze of fame, for his name is written in starry coronals on the deep bosom of the night, and from thence is reflected to the center of the globe, while the opposers of his magnificent discovery are sunk to the shades of unremembered nothingness. The clouds and mists of their own evanescent fame have become their winding sheet.

Fulton was derided, and even men of science pointed at him the finger of indignant scorn, because he declared that steam—a light and bland vapor which could be blown away by human breath—could move an engine of tremendous power and propel vessels of thousands of tons' burthen against the wind and waves and tides. They declared his claim to be the greatest of humbugs and the most silly idea that ever entered a silly brain; or else the trick of a knave to make men invest capital in order to effect their ruin. His friends even, though not oversanguine of success, yet defended him as a man of honor. But Fulton "stood firm amidst the varying tides of party, like the rock far from land that lifts its majestic head above the waves and remains unshaken by the storms that agitate the ocean." The impression of Fulton's genius is seen on

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all the machinery moved in our happy country by this subtle power. It is seen in railroad and steamboat communications that bring the distant portions of the world in conjunction. It is seen in the majestic steamships which plow the ocean in their transoceanic trade and bring us into touch with all the powers of earth. Fulton, as a man of genius, is remembered as one of the great men of the universe, while his opposers are silent and forgotten.

So it is with this great Truth which we are introducing to the world. We stand forth before the world and affirm that God Almighty, in the name of Jesus Christ, through man, does heal the sick. In proof of this we have evidence from every shore, from every country. There is not a flag that floats under the sun of Heaven under which there is not some one, or more, healing the sick through Divine methods. Yet we find hoary-headed ecclesiasticism here ready for blood, ready to fight, to destroy, to drag down, trample under foot—what? The very engines and means which God has given for the healing of the sick. This gentleman, in my presence, has declared that he thinks that we heal the sick by the power of the devil, or words to that effect. He should have known that that same charge had been made against the Saviour of the world and by Him annihilated and shown to have been impossible. I will read to you, if you will permit me, a few verses on that subject:

But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of devils.

Now, what did Jesus say? If my friend had been as well posted in this New Testament as he was in harsh words to put against this Science, he would have known when he made that assertion that he was telling something that could not be true, because Jesus Christ annihilated all such propositions.

And Jesus knew their thoughts, and said unto them, Every kingdom di-

vided against itself is brought to desolation; and every city or house divided against itself shall not stand:

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore, they shall be your judges.

But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.—Matt. 12: 24-28.

That is right. There is one thing about a lawyer—he understands his business. When he has a good case he is not afraid of the facts. He does not give out his own opinion to the obliteration of facts. If he has no case at all he keeps just as far from the facts as possible, puts in as much rhetoric as he can and talks about the Constitution of the United States, or some way-off subject that has no more to do with the subject under consideration than the theory that the moon is made of green cheese.

Fortunately, in this controversy I am on the right side. How do I know this? Because I have the facts. I don't care what kind of theory you have, if it is contradicted by facts it is not worth anything. A fact destroys a theory if the theory is contrary to the fact. Every lawyer knows that, and it is not necessary to be a lawyer to understand that; you have to have only a small portion of common sense.

I will read a few cases of healing. I don't give you the names and I don't give you the city the people live in, but I will say to this congregation that these ministers—there are two of them here—I know them both, they are good men—if they will come to my house will be given the names and addresses of every one of these cases; but I will not give the names of my patients, or those that come to me for healing, to the world under any circumstances; that is nobody's business. But if these gentlemen want to know, and have any doubts of the genuineness of these letters, then let them come to me and I will satisfy them, for I know they would not make an improper use of the testimony. This may be a little

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dry; it is facts, and the facts have got to go into this record—they have got to go there to make this proof complete.

A telegram was received by me on the 13th day of April which says: "Please treat at once for heart failure," giving name and address where she lives. That was on the 13th day of April, this month. At noon of the same day I received another which says: "Still living, but low; under doctor's care; continue treatment." Two days later I got this letter: "About 4 P. M. on the 13th inst. I sent you a dispatch requesting treatment for ——— and another at 1 P. M. of the same day. ———, my sister-in-law, was at the time of sending first message apparently very low and not expected to live by son, brother and attending physicians. She is now so much better that you may discontinue treatment." Two days later. I only read just barely enough to make a point.

Here is a letter—a lady speaking about her husband—says: "He has been very bad; a cold and pleurisy set in so that nights find him very weak and sick; he is opposed to medicine and will not take it." The next letter says: "I received your letter and it found my husband much better. He has gained very fast, so he is able to work. Thank you for your kind and prompt attention you gave him."

Here is a letter received from Idaho, giving a long list of complaints of a lady who lives in that State. On the 30th day of March she writes: "I received your letter of the 23d. You may stop treatment. I am well."

Here is a letter from a lady in this city, who was working for the government. She had been furloughed because of a certain disease, which I shall not name, because I don't care for her to be even traced by anybody. She came to me and said that she had received notice that she had to go back to work or lose her place and wanted to know what to do. She said, "I can't work." I said, "Go back to work and God will heal you." She went back to work and God did heal her. I had not heard anything from her since until she wrote me a few days ago. She wrote asking me to treat

her husband. She said: "I have not been to see you for a long time. After returning from my vacation last summer I went to my office and have kept close to it ever since and outside duties have made it impossible for me to go around except where it was imperative that I should. My health is steadily improving, even in the face of hard work and plenty of responsibility."

The next case is a telegram that was received asking for treatment for la grippe and asthma on the 8th of March. This came from California. On the 18th of March is this one that says: "Much better; stop treatment."

Here is another telegram from Michigan dated January 17: "Treat baby (giving name); severe sore throat and lungs." On the 21st of January another was received which says: "Discontinue; baby doing well."

Here is another from an old man eighty-seven years old, who lives in Florida. He was taken with a severe case of grip that settled on his lungs, and to all intents and purposes, according to carnal mind, he was ready to pass out. He had been reading some of this literature that my friend thinks is such deadly poison; he would not even see a doctor. His disease hung on for about a week. The first telegram was dated February 21: "Treat for symptoms of pneumonia." On the 6th of March he was well. The letter is here with the others, and these reverend gentlemen can see them and read them.

Here is a letter written by a friend in Texas. This woman was suffering great pain. She was healed, as this letter shows, perfectly.

Here is a case of a young fellow up in Minnesota. He came home from another place, so they said, suffering from consumption. I don't know whether that is true or not. We don't recognize any such thing as disease. He was treated about three weeks and became well.

Here is another letter from South Carolina. We treated a little baby two weeks. She had a claim of deeply-seated cold and weak

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lungs, and some other troubles. We treated two weeks, and the mother writes: "Discontinue treatment; baby seems entirely well."

Here is another letter from a lady in Colorado—away back in the mountains. She had almost as many "diseases" almost as you could write down on a page of paper. She was treated one month and eleven days. The daughter writing says: "Mother desires me to tell you she is well; that it will not be necessary to continue the treatment longer." The first letter was dated January 21; the second February 23.

My friend, Mr. Washburn, the other night objected to any healing except an immediate one. He wants a healing right on the spot, or he don't want it at all. If a man were healed, say in a week, he would not have that. He must have it immediately or he don't want it at all. I have one. Here is a telegram from California which says: "Child under eight; fever, out of head; treat immediately." That was on February 11. On the 12th another telegram was received which said: "Stop treatment; fever going; mind right." I got a letter, subsequently, saying that baby was well.

Now, here is another case up in Massachusetts. A telegram was received on the 21st of February: "Treat ———, age ten; rheumatic heart." On the same day another telegram was received which said: "Rheumatism of heart continues." On the 23d we got a telegram saying: "Child past danger; stop treatment."

Well, these are reasonably quick. I would sooner be healed, even though it should take a week, than go through this hell called death that so many of the gentlemen of the sacred cloth seem to be pining for. I don't believe in death; I don't believe that God had anything to do with creating it. But, according to some of these orthodox ideas, it seems that everything is pointing to what they call death, when death is the last enemy this Truth is going to overcome.

The apostle said that the last enemy to be destroyed is death.



What is the use of death? Instead of opposing God's holy Truth, that is healing the sick everywhere, why don't these ministers take that Truth instead of opposing it? But instead they continue pampering up death and saying what a blessed place it will be "over there." Now, I ask, over where? I want to know if this gentleman will answer me tonight this question: Where is the kingdom of Heaven? You are going somewhere. Where are you going? Jesus Christ told us where the kingdom of Heaven is. Although the gentleman blames Mrs. Eddy's followers for not believing in Jesus Christ, he threw a slur at me because I do believe in the Saviour. His theory is, I will take you hot or take you cold. You can have Jesus Christ or you can't have Him; you are no go anyway; there is no good in you whatever.

I am talking plain facts. Jesus Christ told us where the kingdom of Heaven is. They were discussing this matter, and I will just read you what Jesus said as to where heaven is. He ought to be good authority. He is as good authority as I have:

And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Neither shall they say, Lo, here! or, Lo, there! for, behold THE KINGDOM OF GOD IS WITHIN YOU.—Luke 17: 20-21.

That is what the kingdom of God is. It is a condition of the mind. You can just as well live in Heaven here in the city of Washington before you die, as they call it, as you can "in the sweet by and by," which they sing so much about. I don't want any of the "sweet by and by" in mine. I want to be in Heaven here and now. I am in Heaven now, and God blesses me from one day's end to another; and He will bless everybody who trusts Him and who believes in Him. The trouble with the Christian world is that they don't believe. This man to whom I am replying doesn't believe; he has no thought in harmony with the Christian belief.

I read again from a letter received from Massachusetts which

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was dated in the early part of last winter, in which the writer says: "I have just telegraphed to you this morning regarding the case of my mother and trust for a speedy result. She fell on the sidewalk last evening in front of this house where we are at present visiting, and, according to two good physicians of this place, sustained a fracture of the head of the femur, or thigh bone. She is a person over seventy-five years of age, of a very highly strung, nervous organization, etc." I will not read any further regarding her fall and what was ailing her. A month, lacking four days, later a letter was received from the same lady, which said:

"Mrs. ———, my mother, has intended to write you herself, but as I have thus far written her letters she thinks I may as well write you her hearty and sincere thanks for your kind endeavor in her behalf. Your efforts have been very successful, for she is now out of bed and says that she feels herself to be thoroughly healed, the only reminder of her accident being a stiffness, very natural after so long disuse of her limbs.

"Again, please accept our warmest regards,

"Yours sincerely,"

(Signed) .....

I quote from another letter received from a lady residing in the State of Texas, which is dated February 8 last:

"Your favor of the 29th ult. received and I thank you for your kind and thoughtful words. May God forever bless you for your loving kindness. I met with your church all in the spirit this afternoon and felt that the power of Truth was manifested by us all. My soul is filled with love and joy. The News Letter—dear little messenger—is surely doing its work silently, but truly. A lady told me the other day that she was becoming more interested all the time with it.

"The lady of whom I wrote you some time ago was healed of a twelve years' malady through reading Christology. She had been a victim of rheumatism; had not walked a step alone for twelve years; was cured in six weeks after reading your book, and now

walks any place she likes. I can't write more; it would make my letter too long. Your sister in love and Truth."

(Signed) .....

During this year we received a request to treat a lady in Maine for neuralgia and affliction of the bowels and stomach. In a few days we received a letter stating as follows: "My mother, Mrs. ———, is seventy-six years old, very low from a severe attack of neuralgia, a disease from which she has suffered for years. It has settled on the stomach and bowels, causing irregularities, which the doctors fail to check. She has other troubles. I have just sent a telegram to you for treatment."

(Signed) .....

The next day a letter was received from the same lady, which says: "This morning finds Mrs. ——— much improved. She has had no return of the bowel trouble for eight hours. We noticed a change about 7 o'clock last evening. Since that time she has improved rapidly, and sits up in bed and talks with the family. She is now able to take nourishment without bad effects. Her rapid recovery is the marvel of everyone. Thanking you for your prompt attention, I remain," etc.

(Signed) .....

We received a letter from a gentleman in Maine, in which he writes: "I am now in for rheumatism in the muscles of both upper arms, shoulders and some in back of neck, far worse at night. I lifted one end of a heavy counter in August last and strained the muscles so I was in bad shape for weeks. I suppose I am now paying my debts.

"My friend, Mr. ——— of Boston, a Christian Scientist, was here a few days since and urged me to receive treatment until I have more of my usual health, strength and vitality than I now have, which I have concluded to do."

A few days later the following letter was received: "I write to say that I am all right; have been sleeping all right for nearly a

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week. It seems wonderful. You may discontinue treatment. With gratitude."

(Signed) .....

The following telegram was received from California: "Treat daughter (giving name) for inflammation of the bowels. Letter follows."

(Signed) .....

Fifteen days later the following letter was written: "I have delayed answering yours of the 21st regarding the treatment of my daughter, but I write now. When I sent the telegram we did not think she could stand such extreme suffering much longer. But about two hours later she seemed much easier, and at midnight the pain had entirely left her, and she slept most of the time until morning. At 10 A. M. got up and dressed, and steadily improved. She is now well. The doctors said she would not leave her bed for at least three weeks, and she was up and dressed the next day. It was simply wonderful, her rapid recovery."

(Signed) .....

I supplement these cases with a few from Washington.

A comparatively short time ago a gentleman was brought to my house in a carriage suffering with some kind of severe rheumatic trouble in his feet; whether it was so-called gout or rheumatism, of course, I know not. He had been suffering a number of weeks, and his feet were greatly swollen. I laid my hands upon the afflicted feet and prayed to God Almighty to drive out the evil spirit. When he came that day it took two men to bring him upstairs, and he was able to walk into the room only by the use of two crutches. The next day he came alone with one crutch; had a shoe on one foot, and had suffered no pain since the first prayer. The second prayer, given like the first, healed him.

Another case was that of a young lady in this city who had been suffering from a pain across the broad part of her lower back for something like ten or eleven years. She said that she had never known what it was to be without pain during that time. I gave her

one treatment, laying my hands upon the outside of her clothes on the afflicted part, and she was cured instantaneously, and instead of being pale, with drawn, painful-looking features, her cheeks to-day are rosy, and she is plump, has perfect health, and never has suffered pain since.

Cases of healing through prayer to God could be multiplied indefinitely almost from the experience of all the workers in this cause, but I feel that enough has been given to show to the world the Truth that God does, through man, in the name of Jesus Christ, heal the sick, and that **THE SIGNS DO FOLLOW ALL THOSE WHO BELIEVE.**

It is the Truth which does the healing. The healing can be done by one person as well as another. It is the Truth which heals; and in the degree that a person has sincerity, honesty and a heart filled with understanding and pure love, in that degree he or she has the ability, through God, to heal the sick. It is in no spirit of self-adulation that these instances of healing are given, but because it seems necessary that the world should know the Truth. All healing is done by God, and all should give God the glory, absolutely and sincerely.

Let me draw a picture as it was written to me from South Africa: The lawyer was writing the will; the husband and children were around the bedside weeping and crying because the mother on the morrow was to undergo a surgical operation for cancer in the abdomen, which boded little for continued life on earth. A neighbor came in and suggested that they cable to Washington for treatment. The cablegram cost over a hundred dollars, but they sent it. The cablegram came here about 5 o'clock of their day, and on the morrow, when the doctors came to perform the surgical operation, the cancer was gone—the woman was well. The doctors made an examination and said, Where is that cancer? She said, God took it away in the night. I ask you, Mr. Washburn, does Beelzebub—does the devil do such work as that? [Voices: Not at all; no indeed, and applause.] Bishop Sabin:

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"Don't, my dears, don't applaud ; this is God's work, not man's."

Oh, if you could follow this work of love as it is going on all the time and see the handiwork of God Almighty's Truth and the workers in it, whose hearts are filled and surcharged with love—love for God and their fellow-man! Oh, what a beautiful thing it would be to you to witness it! But it is going on; the wheels go round and round; Truth can't be crushed.

Nero thought he could destroy the Christians. He destroyed them in every conceivable form; he filled their bodies with pitch and set them on fire to light his path as he went to see others torn in the arena by wild beasts; but those martyrs died so heroically and lovingly that they converted even their very persecutors, and history tells us it was no uncommon thing for those who commenced as persecutors to themselves die in attestation of this glorious and beautiful Truth. It is the same principle, the same Truth that Jesus Christ taught. He gave us the promise; He told us what to do. And that is the next thought which I will take up.

I made the assertion a while ago that unless my brother can heal the sick (which I don't think anybody can do who believes in a personal devil, as he says he does) he does not believe. I don't ask anybody to take my word for anything. Jesus Christ has given us a perfect rule whereby we can judge, and you don't have to be imposed on by me, nor by Tom, Dick nor Harry, nor anybody else. He has given us a perfect rule, and that rule is: By the fruits of the tree you shall know it. If a tree brings forth good fruit it is a good tree; if it brings forth evil fruit it is an evil tree, and that rule is irrevocable. Let us see what the rule brings forth here. In the sixteenth chapter of Mark, the fifteenth, sixteenth, seventeenth and eighteenth verses, our Saviour gave to His disciples and followers the following command: Look in your mind at the tableau presented to you. It was on the fortieth day after our Saviour's resurrection. They had walked up the hill, as historians suppose, some five hundred of them, listening to every word Jesus spoke. They went up the hill; all were standing around Him, and as a

last command He told them to take this gospel that you have been hearing and I have been preaching to you, preach it to all the world, preach it to every creature.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these **SIGNS SHALL FOLLOW THEM THAT BELIEVE**; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.

Do you hear? The promise is to those who believe, and they did follow them. History is full of it—the sick were healed all over the world by the followers of Jesus Christ and the apostles "in My name."

Now I insist that I have a right to do my work in the name of Jesus Christ, notwithstanding the fact that Mr. Washburn doesn't like it. He says: "Here is another one coming and claiming to work in the name of Jesus Christ," or words to that effect. He says "that don't count; you find false prophets everywhere." Now I insist that I am going to work in the name of Jesus Christ. He does not own Jesus Christ, thank God. Neither does any other ecclesiastical body that has forever been burning, destroying and persecuting the followers of the Truth since the earliest dawn of civilization—since the Dark Ages. That is what ecclesiasticism has been doing; that is what it would do today were it not for this advanced civilization. There are people in this country that would burn you at the stake if you didn't worship God on the seventh day and cease from work if they only had the power to do it. I tell you that any person who will go forth and publish his discourses in such language as this: "Christian Science, supremely egotistical and selfish, irreverent, blasphemous, senseless, unscientific, anti-Christian, the crowning delusion of the ages, will be shown from the word of God, compared

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with standard Christian Science works, to be a dangerous revival of ancient heathen witchcraft, with its mysteries and incantations."

I say that such principles would burn people at the stake if those who believe in them had the power under the law to do it, and such men would think they were serving God in doing it. I am no preacher; I am but an ordinary lawyer; but I am going to talk plain and say what I believe, and if I overstate the case it is for you to say whether I do or not. See what you can do if you are going to believe.

THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE; in my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not harm them; they shall lay hands on the sick, and they shall recover.

These things are being done, day in and day out, all over the world by those who believe. One can say, "I believe, I believe, I believe," but unless he can show the "signs following," as Jesus Christ promised he should, he doesn't know what belief is any more than he knows the gift of the Holy Spirit; any more than he knows what the new birth is; and all such claims of being a believer are but sounding brass and tinkling cymbal. His claim is false; it is false upon its face, because he hasn't the SIGNS FOLLOWING. I say to you today, my friends, and I will say to all the Christian world as they read this discourse, that unless you have the SIGNS FOLLOWING you are not a believer. If you take the whole Bible from the beginning to the end this text is the only place where a believer is properly defined by the One who knew.

I am now going to ask some questions, and as my brother will wish to reply to some of these, I will give him a copy of the questions:

In the 16th chapter of Mark, 15th, 16th, 17th and 18th verses, our Saviour gave to His disciples and followers the following command:

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues:

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

I ask you, Mr. Washburn, are you a "believer" in the sense indicated in said text?

If your answer be that you are, I ask your further if you can heal the sick and perform the other works in the promises mentioned.

If you answer me that you cannot, I ask you if the promise is not to all who believe.

I ask you whether you believe that God does, through man, in the name of Jesus Christ, heal the sick today as He did when our Saviour was on earth. If you say He does, state what makes you think so.

I want my brother to answer these questions; I don't want him to dodge around and cover them over, but to meet all the propositions honestly and find out what the truth is. Any person can dodge around, but I ask him to come up tonight like a man and answer these questions fairly and squarely:

Do you believe that the power of healing is lost to man? If you say Yes, then explain how it was lost.

Will you give the chapter and verse, or verses, in the Bible where it says that this power of healing shall be lost to man?

I ask you whether the promises in Mark, as quoted above, are not as binding and valid as they ever was. If your answer be Yea, then I ask you whether you can heal the sick, and if not, why not?

You say you believe in a personal devil. Now, will you state who created the devil? If you reply that God created him, will you then state whether the devil is good or bad?

Do you believe there is such a place as hell, where the wicked burn forever and forever? If you say Yes, I ask who created it. And if you say God, then I ask if it is good.

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I ask you, Mr. Washburn, whether you would place a child of yours in a hot fire and burn it for any crime it might do. If you say No, then I ask you whether you think yourself more merciful than God.

If God is love, how can love burn one of its children for all eternity for the few sins committed on this earth? Would not such punishment be excessive for the crimes committed? In other words, could one in a life of seventy years commit enough crimes to justify burning him forever?

If all God's other laws work on scientific principles, why should not religion also?

If you have healed the sick, please give instances of such healing, as I have done, or if it be true that you cannot and do not heal the sick, please state why.

Can there be any true believer who cannot heal the sick? (See Mark, above quoted.)

Last Sunday evening you made the assertion that Christian Science healing was done through Beelzebub. The same was said of our Saviour's healing by the preachers of His day. Do you remember His reply, and how He showed such to be impossible?

But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of devils.

And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand:

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

But if I cast out devils BY THE SPIRIT OF GOD, then the kingdom of God is come unto you.—Matt. 12: 24-28.

It is said by some that your church believes in God-healing. I ask you whether you think they heal through Beelzebub.

Our Saviour said:

Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father.—St. John 14: 12.



I ask you whether you believe that promise is to us of today. If not, give your reasons for so thinking. If it is for us, why can't you heal the sick?

If you say in reply to the last question that Christ gave that promise only to His disciples, will you please explain what makes you think that that promise was not for all mankind who "believe on Me?" You notice the context: "HE THAT BELIEVETH ON ME."

If it be true that God, through man, is healing the sick, as I have demonstrated to you by the incidents which I have given in my lecture that He does, then why do you, as a Christian minister, fight against this thought that God does, through man, heal the sick in the name of Jesus Christ?

I believe that in the 16th chapter of Mark, before quoted, the promise of the powers therein mentioned belongs to all who believe. I believe further that persons who can't heal the sick are not, in the scriptural sense, full believers. I believe further that the promises of Jesus Christ gave, that those who believe on "Me" should do the works that He did, and even greater, are promises beneficial to us today.

Now, Mr. Washburn, if I am wrong in my conclusions, please give us the place in the Bible where this belief of mine is said to be wrong, or that the principle that I claim to be true is said to be not true.

I understand, thoroughly well, that the world cares but little for your thought or mine, as the thoughts of individuals, but if it be true, as I affirm, that God does heal the sick, through man, in the name of Jesus Christ, and that such healing is the greatest boon that is possible to the human race, isn't it a truth that all of the Christian ministry should not only proclaim to the world, but rejoice and thank God for?

If it be not true that God does, through man, heal the sick, will you please give us the Scripture where the power is denied to us?

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But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.—Romans 8: 11.

We are told by Peter that on the day of Pentecost God did, through Jesus Christ, perform "miracles and wonders and signs;" that the same power is promised to us by our Saviour in and through His name. Therefore, I believe it was the spirit of God that wrought all the healing performed by Jesus Christ while on earth, and if we have the same spirit dwelling in us we shall exercise the same power through and in the name of Jesus Christ.

If any persons have the Scriptural belief which enables them to heal the sick they will understand thoroughly that they are possessed of the new birth, and they will also understand whether they can heal the sick or whether they can't, because God, through them, manifests His power in the name of Jesus Christ.

Now if this faith of mine be wrong, please explain that to your congregation tonight.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32: 8.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.—St. John 6: 63.

Do you or do you not believe that healings are made by God? If you do not believe it, how is it that you can reject the immense amount of testimony as to such healings? If you do believe it, would it not be better for you to investigate the subject and find out the *modus operandi*, or the law, or the means by which such healings have been accomplished and show to the world the Truth than to fight a movement which has been of such great value to mankind in this particular?

Now in the promises given in Mark I ask you, Mr. Washburn, if Jesus Christ told the truth? I ask you, secondly, along that line, whom was He talking to? If you say He was talking simply to the few there, then give your authority for such conclusion. I say to you and to this congregation, and to all the world, that that

promise is binding today, and that every believer on the face of the earth can heal the sick; and, as I remarked before, when we become strong, as Jesus Christ is, then we will do as He promises us. We will do the works that He did, and, as he said, we will do even greater works.

Furthermore, this gentleman was disturbed beyond all measure about this talk of "I," "I," "I." I did not know but that he would burst himself he was so indignant in his lecture last Sunday night. He absolutely swelled up, yelled out "I," "I," "I," and went to the other side of his pulpit and hurled his anathemas at anybody who would claim that he was anything but a worm of the dust. That is the orthodox thought. You have to be a worm of the dust or you can't enter into that "sweet by and by," which you can reach only through the hell called death. I want to say to Mr. Washburn, and to all the world, that we are created in the image and in the likeness of God, and that we have power and dominion. That power and that dominion were given to every child that God ever created. They are ours, and they are ours now. I am going to read a little Bible along these lines, and we will see whether man has a right to be something of an "I" or not:

Whosoever shall confess that Jesus is the Son of God, *God dwelleth in him, AND HE IN GOD.*

And we have known and believed in the love that God hath to us. God is love, and *he that dwelleth in love dwelleth in God, and God in him.*

Herein is our love made perfect, that we may have boldness in the day of judgment; because *as he is, so are we in this world.*

There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.—1 John 4: 15, 18.

Whosoever denieth the Son, the same hath not the Father, but HE THAT ACKNOWLEDGETH THE SON HATH THE FATHER ALSO.

Let that, therefore, abide in you which ye have heard from the beginning. *If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.*—1 John 2: 23, 24.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 John 2: 28.

Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD: therefore, the world knoweth us not, because it knew him not.

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Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3: 1, 2, 3.

*Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.*—1 John 3: 6.

And this is the commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment.

And he that keepeth his commandments *dwelleth in him, and he in him.* And hereby we know that he abideth in us BY THE SPIRIT WHICH HE HATH GIVEN US.—1 John 3: 23, 24.

No man hath seen God at any time. IF WE LOVE ONE ANOTHER, GOD DWELLETH IN US, and his love is perfect in us.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—1 John 4: 12-13.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1 John 4: 20.

Whosoever transgresseth, and abideth not in the doctrine of Jesus Christ, hath not God. *He that abideth in the doctrine of Christ, he hath both the Father and the Son.*—2 John 1: 9.

*For in him we live, and move and have our being;* as certain also of your own poets have said, For we are also his offspring.—Acts 17: 28.

Now, those who have this spirit of Truth within them know that they are God's children; they know that they live, move and have their being in God, as Paul told the Athenians. They were heathens, so to speak; they didn't understand this new religion, but he told them that they lived, moved and had their beings in God. I ask you, my friends, and I ask all the world, if it is not sacrilege to say aught against this perfect child that God has made? So, then, why should my brother become supremely offended because some pure white-hearted child of God Almighty, living on earth, should claim that he had God within him? Have you not the Bible for it? I say to you if God dwelleth not in you, you have no part or parcel in him. I think the Bible fixes that, and I hope that Mr. Washburn will have something else to talk about tonight than airing his indignation over this "I," "I." Let him answer these questions from the Bible, and we will be satisfied with his answer.

I don't care for his opinion, and you don't care for mine. I simply give you the Bible and God's word. Take that, take the Truth, and let the Truth be its own champion.

I find, my friends, that I have occupied your time as long as in reason I have a right to ask. I have tried to bring forth the thought

in these arguments strongly and forcibly, with good will and good feeling, for I have nothing but perfect love for my brother. I not only love him, but would do him a favor—would be glad to do it. But here is a great truth presenting itself to the world that is sweeping the earth, you may say, and here is this gentleman holding back with all his might, kicking, pulling, obstructing as much as he can the rising irresistible tide. I am simply trying to voice the truth that God, through man, does heal the sick, and if I have said today in the heat of argument anything that may have seemed rancorous, I want to assure you and assure all that everything I have said has been said in love, because, God being my helper, I have dedicated my life to the work of healing the sick and of God's work of preaching this blessed gospel. God is blessing it; He is broadcasting it throughout all the world.

I thank you, indeed, for listening to me for so long and giving me such perfect attention, and I think all of you will enjoy listening to my brother tonight. I want him to take these questions and give them fair answers, and let nothing but the desire for the Truth guide him and me. All we want is the Truth. If it be true that God is healing the sick—not only healing the sick and watching over us and caring for us as we never dreamed of before in our wildest thoughts before coming into the realization of this God-birth; if it be true, as we know it is true, we want all the world to have it. Like the woman who found the pearl of great price, we want the world everywhere to know it; we want it to be preached; we want you, we want our friends everywhere, even to the uttermost parts of the earth, to know this Truth, to practice this Truth. Oh, my friends, let me urge you to accept this blessed Truth! It brings you close to God; you will love God as you never knew how to love before; you will love your neighbor as you never knew how to love before. It makes you honest, perfect, upright. I say to you, and I say to all, investigate this Truth, and when the small voice speaks to you, when the beautiful realization of God Almighty's Truth knocks at your heart, you will open the door of it with gladness, and Jesus Christ, the blessed Son of God, will come in and sup with you. God bless you all.

[P. S.—It is but fair to Mr. Washburn to say that he fully acknowledged his belief that God heals the sick through man in the name of Jesus Christ.]

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You want the rule to think right. The rule is this: NEVER THINK ANYTHING OF YOURSELF, ABOUT YOURSELF OR ABOUT YOUR AFFAIRS OR YOUR SURROUNDINGS EXCEPT THAT WHICH YOU WISH TO SEE REALIZED IN TRUTH. If you want happiness, think happiness; if you want health, think health; if you want affluence, think affluence. *Think that which you want and everlastingly deny that which you do not want.* If you will follow this rule absolutely the last pang that you will ever suffer has passed. It is only in the degree that you have the power to comply with this rule that you have the power to be happy and the power to escape miseries.

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Solomon tells us in his Proverbs that "As a man thinketh in his heart, so is he," and never yet was a greater truism spoken by mortal man. It is as we think whether we are to be builded up in our lives of holiness, of righteousness, of happiness and harmony, or, on the other hand, whether we are to be dragged down by the belief of evil, future catastrophes and present disaster until our lives are made to sense perfectly miserable, without one ray of hope intervening to break the chasm. This being true, it becomes of the first importance that our thoughts should be so directed that harmony will result and disaster be avoided.

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Oh, if they would only come to the knowledge of the Truth! If they would only study! I do not ask anyone to believe, because you can't believe unless you want to, but you can believe if you study and are convinced; and I say to you here and now, and I say to all the world, that I have never known an honest endeavor to study this Truth and learn this Truth that did not result in the knowledge of the Truth, which made them free, and God Almighty, through man, heals the sick. Talk about healing the sick as though it was the main thing! It is one of the things. It makes you the master not only of disease—you are master of your surroundings, and all the world can't touch you or hurt you. If you stand in the narrow path and walk as Jesus tells you, "Follow Me;" that is the path and that is the victory. Study. I say to you, study, and study with an honest heart, and God, through His Son, will drive away the mists, and the beautiful bow of promise will come out, in its resplendent glories, and you will walk in the light of Omnipotence, for God will lead you.

## Our Book.

There are a number of very excellent books which have been written on this subject of God-healing, and many of them go into the subject critically and intricately, but "Christology" is the plainest work and the simplest and the best for a new student to study, as it brings him face to face with the great Truths, plainly written, so that all may understand. I advise everyone to read "Christology" first. Then they will be able to take up other books and read them with profit.

The present era of thought has taken an intensely practical form, and in this metaphysical thought of God healing it has become practical in the destruction of disease, in the destruction of all the inharmonies which come up incident to material life; it is for us to treasure up these perfect systems, so that we can control our thoughts and thereby control our body and our affairs. This thought has become so practical that we can sit in our rooms at home and converse with our friends and patients in any part of the world.

Here is a religion that is based upon the love of God and of Jesus Christ, His Son; based upon the love of your brother as yourself. You love yourself; you stand up broadly and firmly before the world and say: "I am God's child." Those who want to scoff, let them scoff. If they do not believe that God heals the sick, we can't help it; it is their misfortune, but as long as God holds out the hand of welcome to us, we care not for the world and its criticism, because we have everything before we ask; because when we ask we believe that we receive that for which we ask.

The laying on of hands, with the prayer which must always accompany it, is the greatest enginery of healing that I have ever yet seen. It has so far proved entirely destructive of pain, almost instantly. I have known of no pain that this treatment has not almost instantaneously destroyed. It is a panacea for almost anything of an acute character. It is God's work; it is God's method according to the law of the laying on of hands. We know it to be true, for the same reason that we know everything which is results. By the fruit which the tree bears we know whether it is good or whether it is bad. If the fruit is good, then the tree is good.

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We know we are right, because we heal the sick; we know that God gives us the power and He answers our prayers; we know we are right, because the Bible tells us that the disciples went forth preaching this doctrine, and the truth was vindicated by their works. That is how we know we are right. Our works show that we are right.

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Are you going down with this great body of humanity, going over the precipice called death, bowing down to sickness, to sin and to sorrow? Or are you going to turn your face toward the sunlight of God's Truth and walk up the stairs of intelligence until you know the Truth, as Jesus says, which makes you free? If you select the proper road, God's hand reaches out to lead you and take you along the pathway, filling your every step with joy, with peace, with contentment, blesses you in health, harmony and plenty. God's blessings are here awaiting you.

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In the last command that Jesus gave to His disciples He told us that those who believed would have certain signs following, among which are: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, the record shows this: that, in the first place, God healed the sick through Jesus Christ. We are told in the 16th chapter of Mark, when the order went forth to heal the sick, that *in My name*, Jesus says, you shall do so and so; and wherever the apostles went to heal any person that we have any record of, they healed them in the name of Jesus Christ of Nazareth. We are followers of Jesus Christ. He has set the way; He gives us the path in which to follow, and we are to do as He did, and do it in His name. Therefore, *God does, through man, in the name of Jesus Christ, heal the sick.*

In the first place, God healed the sick through Jesus Christ. Now He heals the sick, *through man*, in the name of Jesus Christ. You have no promise in any other way. God works through perfectly scientific and fixed rules. Then man has inherent power to heal through and in the name of Jesus Christ. If you wish to lay your hands on the sick, it will heal them with the spoken word, as Jesus healed. Wherever they did anything, we have the promise that we can do the same thing, the very same thing.

## Science and the Doctors.

The so-called Eddy Scientists will not treat a patient if there is a doctor around, giving as an excuse that the doctors would claim the credit for the healing and thus cheat God of the glory. This is absurd. The Evangelical Christian Science healers depend on God for the healing, but they never object to the association of a physician. They believe that God can heal a sick person as well with a physician in the case as without, and that the idea of cheating God is simply absurd; that that cannot be done.

Furthermore, we are commanded to obey the law by our Saviour both in precept and in example, and the law makes it obligatory upon all persons who are treating so-called contagious diseases, such as smallpox, scarlet fever, diphtheria, etc., to report such diseases to the medical authorities in order that the people at large may be protected against all such contagions. In all of the experience of the Evangelical Church there never has been one of our healers interfered with by the physicians, or by the law, because we have always insisted in all such cases that they should employ a physician, and if a physician was not employed, to refuse to take the case. The writer has treated hundreds of such cases, but never except in connection with a physician, and so far as he remembers never has lost a case from that kind of disease.

The hostility of these other Scientists to physicians has caused a widespread, and in many instances a well-founded, prejudice against that class of Scientific people, and we want our friends to understand this, that the Evangelical Church makes no objection to the presence of a good physician.

There is no compromise between right and wrong; there is no compromise between good and evil, between God and sin, sickness and death. These three things are evil; they have no part or parcel in God's divine economy. Man must free himself from this law of sin, sickness and death by grasping this higher selfhood within him. We must do that; we must know that we are the image and likeness of God; we must realize what it is to be the image and likeness of God. God is Good; God is Love; God is Life; God is Light; God is all that is good, and we must be like Him in these things. God is never sick; He has no death and there is no evil in Him.

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### Hours at Home.

Persons wishing to see Col. Oliver C. Sabin regarding this New Thought are informed that he is at home, 1329 M street northwest, daily, and will receive visitors from 10.30 A. M. until 5 P. M.

Visitors who reside out of the city are welcome at any time. Persons wishing to see him after 8 P. M. should write and have an appointment made, as that will insure an audience.

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When God created man He gave him power, He gave him dominion, and by virtue of that God-given dominion, man, through God, in accordance with His natural law, makes this realization, and God's law heals the sick. Therefore, all man has to do is to make the realization, and then the other is all done, because, by virtue of fixed laws, the healing goes on.

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Reader, you can find this Truth if you wish. You do not have to take my word, nor the word of any person on earth, but all you have to do is to be honest with yourself and study, and in three months or less you will commence to heal the sick; you will commence to realize that God is All-in-All and that He is your Father, an ever-present help in time of trouble. The scales of ignorance will drop from your eyes and you will love and praise God as you never have, for you will understand.

I sit and reflect and wonder why the sick, the lame, the blind and all poor suffering humanity will continue to creep and hobble along earth's rugged pathway, when God's eternal love is holding out the helping hand to lead them in the light of eternal good.

I wonder how long this will continue.

Here is an open door to happiness and health on earth and a certainty of eternal peace and rest, yet we find many so steeped in ignorance, prejudice and bigotry, who shut their eyes and suffer on, being punished by their own sins, until I ask: "How long can these things be?"

I am rejoiced that I have been favored with a knowledge of this great Truth. I thank Thee, O Father of Love, for this light, and pray for wisdom and understanding, to the end that I may so use this knowledge that some poor, suffering mortal may be led to seek this blessed Truth that is knocking at the door of this age and asking admission.



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**ROLAND B. HAZARD.**

Of the Evangelical Christian Science Church,  
Special Evangelist to the Colored race.

Address 923 8th St., N. E., Washington, D. C., U. S. A.

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## ROLAND B. HAZARD.

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The gentleman whose name heads this article, and whose picture is given in this paper, has been appointed by the Evangelical Christian Science Church as the special evangelist to the colored race, be they located in America or elsewhere.

Elder Hazard is a man of culture, strong in spiritual wisdom, and a child of God, whose life is devoted to the propaganda of the Truth, and of the healing of the sick. He takes the Savior for his example, follows in His footsteps, and walks in the path where He leads.

God blesses his works, heals his sick in a wonderful degree; and he is doing a great work among his people, not only in healing the sick and preaching the gospel, but organizing workers for the field at large.

Those desiring to work in his field should write to him for instructions and equipments, also for lesson course and for books, and he will supply them as cheap as they can be supplied by any officers of the church.

Those desiring his services, and wishing to obtain information regarding the church work should address him personally. His address is:

**ROLAND B. HAZARD, E. C. S.**

Elder of the Evangelical Christian Science Church,  
923 8th St., N. E., Washington, D. C., U. S. A.

## Instructions How to Telegraph.

Those of our patrons who telegraph or cable the Editor of The News Letter for treatment will do well to follow the following instructions:

When sending cable messages simply address it "SABIN, WASHINGTON, and give name, in single word, of disease. Sign name of party who wishes treatment. I will then understand that the party whose name is signed to the message desires treatment for the disease named, and treatment will commence at once.

In sending telegraphic messages follow these instructions as nearly as practicable:

First. If the message is for immediate delivery, do not use night-message blank.

Second. State name of the one who wishes treatment, and if a child under ten years of age, give the mother's full name also. State name of ailment, and immediately after telegraphing send by mail a letter giving full particulars of case.

Third. When it is safe, telegraph or write for treatment to stop.

Fourth. A letter or telegram ought to be sent us every day during the treatment when patients are very low, stating conditions.

Fifth. What is known as "urgent treatment" is always given to telegraphic cases, and this should not be continued any longer than is necessary.

Sixth. We never reply to telegrams or cable messages unless by special request, as reply is not necessary; treatment in all cases commences as soon as requests are received.

Have you sickness, or so-called disease? Make the proper realization and the proper prayer, and universal harmony is restored. Are you bent down with age and poverty, want and distress? Go to God Almighty, carry your thought to Him in a proper way, and harmony and joy and plenty are manifested. God is beautiful, God is love, and the evidence to which our Saviour referred in the case of His disciples is that "you can know My disciples because they love one another." In giving out His doctrine of love Christ said that to love God and love your fellow was the first and last command to which man is amenable.

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## Publications by OLIVER C. SABIN.

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